



T'sit'sak'alam

(News)



Xwatis: Gusgimukw

Photo courtesy of British Columbia Museum UPN00255

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Gusgimukw (Koskimo) 'Namima:

- | | |
|--|---|
| 1. Gi'x <u>s</u> am (Chiefs) | 5. W <u>a</u> xwa'mis |
| 2. Na'a <u>n</u> sxa (Dirty Teeth) | 6. Gi <u>k</u> o'l <u>a</u> kwa |
| 3. Gi'x <u>s</u> am'anał (Body of Chiefs) | 7. Kwa'kwa <u>k</u> amal'enu <u>x</u> w |
| 4. Tse'tsa'ya (Next ranking-Younger Chief) | |

Gusgimukw Xwatis (Quatsino)

B. Leeson, 1912, Ethnology Division, British Columbia Provincial Museum

The Gusgimukw first lived at a placed called Guse'. The Transformer (or Creator), Hiłatusala, visited there during his travels around the world. There were only two people in the village, and old woman and a child. When asked why they were alone, the old woman replied, "All of our people have been eaten up by a monster in the river. Whenever someone has gone to get water, the monster has eaten them." Hiłatusala then asked the child to get his some water, for he was thirsty. The child was afraid to go but Hiłatusala told her she had nothing to fear. As he put his sisiyuł belt around her. Still afraid, the child took a water bucket and began walking towards the river. Buried in the sand was the huge tongue of the monster. Without knowing it, the child walked right onto the monster's tongue and was swallowed. Hiłatusala began to sing, which made the monster appear and vomit an immense pile of bones as well as the child it had just swallowed. "Now, we will get to work, so that your tribe will increase in size again," Hiłatusala said to the child. They began putting the bones together in the right way to form bodies. When they were finished, Hiłatusala sprinkled his life-giving water on the assembled bones and the people whose bones had been laid on the beach came to life and stood up. They said to each other, "I must have been sleeping a long time." Hiłatusala told them, "You weren't sleeping! You were dead and I brought you back to life. Now I will rid the river of the monster." He shouted at the monster to show him again. It did so, and taking hold of it, he flung it away, saying,

"You will not come again; you will be gone!" *Walas (James Wallas) 1980*

Traditions of the Gusgimukw (Boas and Hunt, Kwagwł Texts)

The Ghosts:

Wealth Coming Up was a Chief. Having-Maggots-on-Back was his younger brother in the world below us. Then Wealth-Coming-Up sent his younger brother to come up to this our upper world. He came up at Xwātis (Cut-Beach) home of the Gusgimukw. He looked for a house-site, and he saw that Xwātis was a good place to live (in). Then he told his elder brother, and the Chief said that he should move up to our world. Then he invited the ghosts in. He asked for the hand of the Princess of Skin-Dresser, Chief of the Magic-Power-Tribe in the underworld. He did not come up. Then he finished speaking with Skin-Dresser. Then he asked the ghosts to come and bring soil on their backs. They brought it up, for there were only flat stones on the rocks at Xwātis over which the people had to pull their canoes. The soil was placed on top of them by the ghosts. They were not long in carrying the soil. Then they finished the house. Then he looked at the house at the island Running-Water-on-One-Side, the village of the ancestors of the Gusgimukw. Then his face became contorted when he saw the ghosts. Then the island moved from its place on the water and went to Still Water. Then the Ancestors of the Gusgimukw took urine and sprinkled their faces with it, and they became straight again, but the ghosts were living at Xwātis. Then the Chief, Wealth-Coming-Up, said that he would now marry the one whose hand he sought. Many people launched their canoes to arrange the marriage of the Princess of Skin-Dresser. Then they paddled in many canoes. Then they arrived at the village of Magic-Power-Tribe, and they at once arranged the marriage. Then he received a house as marriage gift from his father-in-law. He came back with his wife, towing the house. They arrived at Xwātis. Then they lived there for a long time, when Kaniḱi'lakw came and transformed Wealth-Coming-Up into a stone, that is still in the water at Xwātis.
That is the end.

Right: The Gusgimukw from Xwat̓is (Quatsino) used bands of bull kelp to bind the heads of their infants. Bound heads were considered a sign of beauty and nobility. Look at the shape of the woman's head—it has been bound

Below: Canoes at Xwat̓is
Gusgimukw

Photos: BC Museum



Chair's Report



William Cranmer

Gilakas'la 'Nał'namyut, 'Ni'namukw.
Greetings relatives and friends

La'misaṇ daḱala ka o'mes ixtłida 'naxwa
laḱuḱ da alumastłex 'namḱanḱilał
*(I want to say that I wish for everything good in
this New Year)*

First I would like to apologize for being delinquent in the last newsletter. Our editor has very strict deadlines and if your report is not ready by the deadline you're not in the newsletter. In any case I think the newsletter did not suffer due to the Chairs missing report and this is thanks to the staff and many volunteers who work on this newsletter.

With regards to our "Specific Claim" against the Federal Government of Canada, our researcher, Dr. John Pritchard and legal counsel, Mr. Stan Ashcroft have completed the additional information and legal position required for the claim to proceed as a claim of a third kind. Your U'mista Cultural Society Board of Directors will be

reviewing the documents at our next meeting. Upon approval, the document will be submitted to Specific Claims for their review and barring any major disagreements, should bring us into negotiations with the Federal government to settle this long standing claim. The claim is based on the effects of the potlatch prohibition enacted in 1884, which made it illegal for our people to practice our ceremonies. This seriously affected the ability of our old people to pass on our history to future generations. This was especially true after our Chiefs and Old people were arrested and sent to prison in 1922 for participating in the potlatch of Chief Dan Cranmer in 1921.

I was introduced to the New Minister of Indian Affairs, Andy Scott, at the AFN gathering in Ottawa in December 2004 by Isa Grand Louie. You may recall, Isa was with the Indian Claims Commission when they came to our community for the hearings on our Specific Claim. Isa is now Special Assistant to Minister Scott, so I took the opportunity to update the Minister on our claim to get it on his "radar screen". Wish us luck.

Our partnership with Simon Fraser University (SFU) is continuing to develop and is a result of the dedication of our friend and colleague, Guy Buchholtzer who lives in Vancouver, BC. Guy identified the need to research and repatriate anything that was ever recorded about the Kwakwaka'wakw, information that now resides in many institutions around the world. SFU is providing the technical assistance through their computer lab at

their downtown campus. We signed a tripartite agreement with SFU and the Chief Dan George Center for office space in the newly opened Chief Dan George Center in Vancouver. I attended the opening on your behalf and at the invitation of Chief Leonard George. I was honored to be invited to say a few words at the opening. Vancouver Mayor Campbell, who is very supportive of the work that we are doing in language revitalization, was in attendance as was the President of SFU. An advantage of partnering with SFU is that we can make joint funding submissions. Just before Christmas, Guy and I had a meeting with Milton Wong who is the Chancellor of SFU and also the President of the Hong Kong Bank of BC to seek his support for our partnership. We spent an hour with this very interesting and, no doubt, very busy gentleman and he not only indicated his interests in our partnership but before we left his office he instructed his executive assistant to call another branch of the Hong Kong Bank to issue a cheque for \$10,000, which I brought back to Alert Bay the same day. This money is being used to cover some of the costs at the Chief Dan George Center. Gilakas'la to Chancellor Milton Wong! All information retrieved will be returned to the U'mista and eventually shared by all the Kwakwaka'wakw.

Dr. Anthony Shelton, Director, Museum of Anthropology (MOA) attended our 24th Anniversary on November 4th and personally delivered the masks which were housed in the museum for many years. Our friend Peter Macnair was responsible for identifying 3 Hamsamł and worked with us leading up to the agreement with MOA for

the return of 3 masks to join the Potlatch Collection now housed in U'mista Cultural Center. Gilakas'la to Dr. Shelton and our friends at UBC/MOA for their understanding and cooperation. Our partnership, which is part of the expansion plans for MOA is also continuing. As reported in an earlier edition we will be connected to MOA allowing us to access all of their information relating to the Kwakwaka'wakw. Our admin will report on this activity.

Because of my position with the 'Namgis First Nation and the Musgamakw Dzawada'enuxw Tribal Council, I have been appointed to the First Peoples Heritage and Cultural Council (FPHLCC) and to represent BC on the AFN Chiefs Committee on Languages. Last year, I was honored to be appointed as Chair of the committee by my colleagues on the Chief's Committee. The FPHLCC is the BC provincial crown corporation responsible for administering an annual budget of approximately 1 million dollars. These funds are used by different language groups in BC and is accessed through project grant applications. The FPHLCC also administers the national Aboriginal Language Initiative (ALI) funds from Canadian Heritage. BC's share of this annual budget is a little over 200 thousand dollars. Because of the 26 different languages in BC these funds are inadequate. Heritage Canada announced what seemed to be a substantial increase to language revitalization when they announced 160 million dollars a few years ago. Some of this money was used to extend the ALI for 2 years and then the minister appointed a task force to visit communities across Canada in order to consult and come up

with some recommendations to the Heritage Minister on how to best use these funds. We are still waiting for the Task Groups recommendation and important projects like First Voices, developed by FPHLCC suffer due to lack of resources. FPHLCC would like to see these funds decentralized to the regions and FPHLCC would be the delivery agent for BC. FPHLCC would also like to remind Heritage Canada that BC should get a share proportional to the fact that more than half of aboriginal languages in Canada reside in BC. The Assembly of First Nations Chiefs Committee of Languages (CCOL) is also awaiting the Task Groups report for their review and subsequent report to the National Chief and his executive. The CCOL has indicated to the Ministers responsible that a thorough national "needs assessment" be done which would include a realistic budget to achieve success in the area of language revitalization.

The U'mista Cultural Center is participating in the revitalization plans for the former St. Michael's Residential School. U'mista's involvement is for the planning of a Kwakwala Language Center in the building that was used by the Federal Government in their plans to eradicate Kwakwala and other First Nations Languages in British Columbia. This was to be achieved by removing children from their families and housing them in residential schools where they were punished if they spoke their language. We have documents from Indian Agents to their superiors in Ottawa where they say, "Take the Indian out of the child and you will get rid of the Indian problem." The revitalization planning committee's goal is to make this

building self-sustaining while satisfying the ever-increasing need for space in our community. The Kwakwala Language Center will be connected to SFU, UBC, and MOA and will be a resource Center for all the Kwakwaka'wakw. Plans are well underway for a reunion of all former students of the former St Michaels School for August 2005. I hand delivered an invitation to our National Chief, Phil Fontaine, at the AFN assembly in Ottawa on December 4th.

I received a call from our friend Judy Hoffman from Chicago last week and she informed me about a project that she and Barb Cranmer, local award winning filmmaker, are planning for this summer. Judy was one of the film crew who came to our community and worked on our award winning film, "Box of Treasures". Judy is now working at the University of Chicago. She told me about our friend, film producer, Chuck Olin who lives in Los Angeles. He is suffering from a very serious illness. I took the opportunity to write him a short note, on a very nice post card from the U'mista Gift Shop, to tell him that our thoughts are with him and ask our Creator to be with him in his time of suffering. I also said that his film, "Box of Treasures" continues to be successful as it is viewed by the many visitors from all over the world who visit U'mista. His visit to our community made a big difference! Gilakas'la Chuck!

Yu'am

Post script: Since writing this article our good friend Chuck has now passed on.

"Box of Treasures"

Produced 1983

Director, Chuck Olin

Directors Report



Andrea Sanborn

We worked very hard to get this Winter 2004 issue out to you before Christmas. All the Trainees have been very busy collecting the material for their articles and creating an atmosphere much like you would find in Santa's workshop, I am sure. One of the reasons for the delay in production of the newsletter was a total renewal of our computer equipment including a new server here at the U'mista. I think we have finally REALLY moved into the world of technology as required in today's business environment. This is the first time we have been able to say that all our computer equipment is new. We have been fortunate over the years to have been able to purchase a piece or two and even luckier to have some recycled equipment gifted to us by organizations such as the 'Namgis First Nation. This most recent opportunity to upgrade our technology was made possible by a grant received from Canadian Heritage through their Canadian Arts and Heritage Sustainability Program. We thank Canadian Heritage for their continued support of our programs. This project will also result in a new updated website for the U'mista, something that we all recognize as a valuable tool in

communications with our members and the rest of the world. We are very excited about this program and look forward to being able to show you our new website by the end of March 2005.

The exciting event since our last newsletter was the return of three hamsamł headpieces from the Museum of Anthropology (MOA) at UBC in Vancouver. The return of these pieces coincided with our Nov.1, 2004 24th Anniversary celebration that began with an open house at the U'mista followed with a feast at the Big House, the ceremony to receive the three hamsamł back and then a presentation of some dances ending with the fun dances. Dr. Anthony Shelton, Director of MOA and Darren Morrison brought the three artifacts back to us under a long-term loan agreement. However, further research will result in a full repatriation of them to the U'mista and the Kwakwaka'wakw First Nations. We thank the Repatriation Committee at MOA for working with us, especially Miriam Clavir who has since retired from MOA and the current Chair of the Committee, Allison Cronin. Gilakas'la.

The celebration was a wonderful day that began with an open house at the U'mista where we showed Box of Treasures and footage of the opening day on Nov.1, 1980, opening remarks by our Chairman Bill Cranmer and an exhibit of some of our kwakwala language materials and finally a sing-a-long by the Kwakwala Community Language Class. We then proceeded to the Gukwdzi for the feast, ceremony and song and dance. Many volunteers made

this day special, Donna and Norman Stauffer and all of their crew for coordinating the feast, the fireman for keeping the Gukwdzi warm, our trainees Ernest Alfred Jr, Lillian Hunt and Trish Nolie for coordinating the events of the whole day, Vera Newman for coordinating the dancing, Ernest for coordinating the singers, the Chiefs for being a part of the reintroduction of the three hamsamł along with Dr. Shelton and Peter Macnair. It was our friend Peter Macnair who was instrumental in identifying the artifacts as those being at MOA and continuing to conduct the research to prove they are part of the Potlatch Collection photographed in 1922 that eventually resulted in this return. This was an exciting day filled with spirituality and power and we thank all those who made it possible and to those who came to share it with us. I am sure that most of us thought about our ancestors who were around during the confiscation of the ceremonial objects when the three hamsamł were being carried in by the Chiefs and then unveiled for all to see.

In November I was invited to attend the First Citizens Forum at the Morris J. Wosk Centre For Dialogue, Simon Fraser University, downtown campus in Vancouver. The focus of this third annual forum was on Aboriginal youth and how best to support the Aboriginal youth in achieving their potential. Following introductory messages from Premier Gordon Campbell and some of his cabinet members we broke into pre-assigned focus groups for discussions on a number

of selected topics, most of which were about the youth. I was very impressed with the participation of the youth and the voice they brought forward to the reporting sessions following the breakouts. Their voices were strong and their words carried positive messages. They were all open to working together and carried forth what they have learned from their Elders and community. In March 2005 an Aboriginal Youth Forum is going to be held in Vancouver and I thought it would be a very good idea to encourage a group of our youth to attend. If the interest is there within our youth, the opportunities for them to network with some of the youth I met would be a great experience for them all. I know we have enough young people in our community that would not only benefit from such a conference but would also be able to contribute a positive discussion.

We continue with our kwakwala language research and repatriation projects and continue to work with Mr. Guy Buchholtzer on the creation of the Kwakwaka'wakw Centre for Language and Culture. He gave me a couple of articles about our culture and I have included them in this newsletter. If any of you have any comments about these two articles or more information to add to them, please let us know. In the meantime, Guy is working from an office at the Chief Dan George Centre in Vancouver that he was instrumental in acquiring through our continuing relationship with Simon Fraser University and the Chief Dan George Centre. This is an important relationship

and one that we value very much as we continue our research for kwakwala materials.

It is nice to know that many of our members wait anxiously for their newsletter from U'mista. We have received a number of calls inquiring about this issue as some have thought that their memberships may have expired or that their issue was lost in the mail. We also appreciate any comments or suggestions

about the content of the newsletter, so please keep them coming.

Our next newsletter will also be at our fiscal year end. It is amazing how time flies when we get busy doing the things we enjoy. Many projects will demand our attention in the next few months. In May we are planning to co-host on 'Namgis territory a "play" potlatch and we are inviting all the students in the North Island School District.

Gilakas'la



Three hamsamł returned to U'mista



Cultural Centre, now displayed in the
Photos UCC



lower gallery "Potlatch Collection"

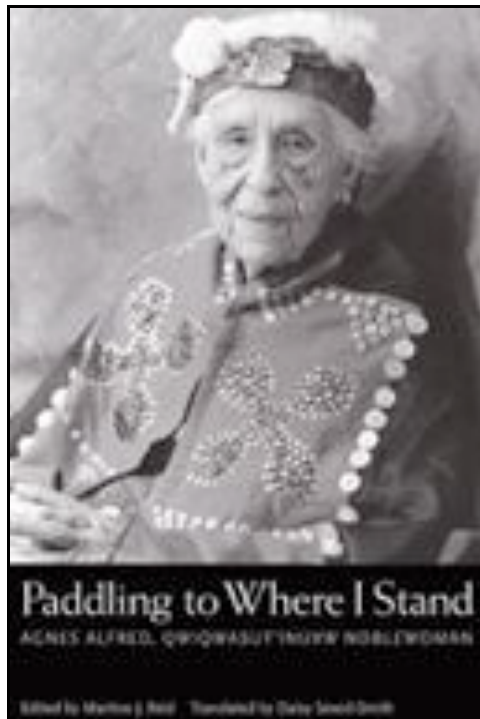


Photo: UCC Nov04 Chiefs Don Svanvik, Charlie Beans, Pat Alfred, Roy Cranmer, Jack Nolie, Norman Glendale, Don Assu



Peter Macnair, Cultural Consultant
Dr. Anthony Shelton, Director, MOA
Andrea Sanborn, Director, U'mista Cultural

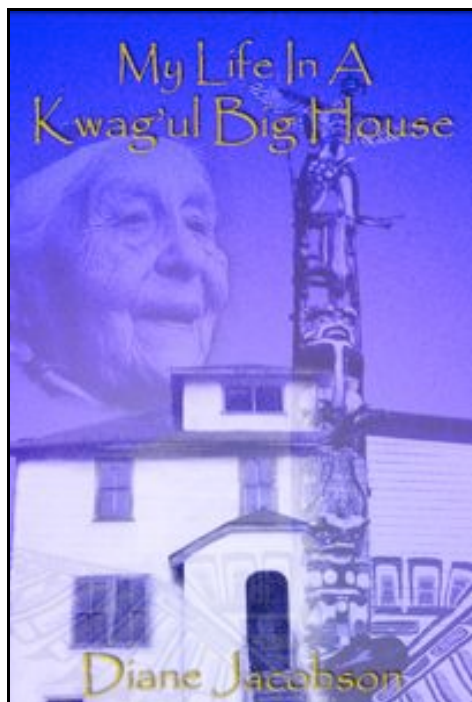
On the U'mista book shelf!



Paddling To Where I Stand (UBC Press \$85.00)
Agnes Alfred, Kw̓ikw̓asut̓inuxw Noblewoman

Daisy Sewid-Smith and Martine J. Reid translated and transcribed the verbal memoirs of Sewid-Smith's Grandmother Agnes Alfred (c.1890-1992), a non-literate storyteller of the Kwakwaka'wakw First Nation who was jailed for her participation in a potlatch in 1922. Their three-way collaboration entitled Paddling to Where I Stand, Agnes Alfred, Kw̓ikw̓asut̓inuxw Noblewoman (UBC Press, 2004), is the first autobiographical portrayal of a Kwakwaka'wakw matriarch.

Coming soon to U'mista Cultural Centre!



My Life in a Kwag'uł Big House (\$18.95 CDN)
Release June 2005

Diane Jacobson (Honey), local 'Namgis First Nation on Cormorant Island also has family ties to the Mamalilikala of Village Island and the Kwag'uł of Fort Rupert. Her first published work tells of her story of growing up with a large family in one house in Alert Bay, located on the east side of northern Vancouver Island, British Columbia

Reinforcing the Importance of Kwak'wala:

Paris, January 4th 2005

Dear Chief Cranmer,

I am well informed of the Kwakwaka'wakw First Nations Center for Language Culture project to keep the kwak'wala language alive and you may recognize me amongst your convinced supporters.

Thanks to the joint labor of professional anthropologists and some of your Nation's elders to whose progeny you belong, the traditions of the Kwakwaka'wakw were made the subject matter of books so numerous that they would occupy several shelves in a library.

The kwak'wala language is a major component of those traditions. The spirit of your traditional culture would be lost should the new generations relinquish their language. For each language has a unique way to describe the world, to shape the store of knowledge shared by the speakers as well as their literary and artistic creations and their thoughts.

Considering the paramount importance assigned to the Kwakwaka'wakw Culture by anthropologists and art historians alike, the disappearance of kwak'wala as a spoken language would be a tragic loss. One of the foremost among the threatened languages throughout the world, kwak'wala is part of mankind's heritage and should be preserved as such.

With best wishes to you personally and to the KCLC for this New Year,

Yours sincerely

Claude Levi-Strauss, Honorary Professor, College de France



Congratulations to the 2004 Alert Bay Graduates!

Gary Alfred	Julia Bruce	Alana Coon
Edgar Cranmer	Hilary Lansdowne	Elizabeth Mountain
Shay Peterson	Tommy Puglas	Christopher Sanborn
Fallon Skinner	Dimicia Speck	Linda Speck
Deanna Twance	Beverly Wadhams	Justine Whonnock
	Reuben Whonnock	

Best wishes for your educational and career future.

This is now the complete list received from Grad committee, we apologize to those left off last newsletter.



Gilakasda'xw'la! Nugwa'am Hiłamas. Gayutłan laxa 'Namqis.

Greetings everyone! I am William Wasden Jr, I am from the 'Namqis Nation. I have recently been selected to participate in the internship with MOA (Museum of Anthropology) and the U'mista Cultural Centre. The position is Research Community Liaison and my role is to research artifacts in both organizations. I will be gathering knowledge from our communities and adding it to the existing material. The goal is to organize this information and create a user-friendly website where our people can easily access the information over the Internet. I took my first trip to MOA and had the great opportunity to meet their friendly, hospitable staff. I was in awe at the incredible amount of Kwakwaka'wakw artifacts in visual and regular storage. I was even more interested in the information that accompanied these pieces. The people at MOA felt there was very little information, but I felt that what they had was plenty to start with. It is going to be a challenge but I enjoy this type of learning and it is going to benefit our people. I am honored to be working at the U'mista as I have always been interested and fascinated with our culture. The first project I have worked on is a house front project where 16 pencil / pencil

crayon drawings were done, I strongly feel, by my Great-great-grandfather George Hunt in 1918; however lack of information makes this uncertain. The originals were purchased by the U'mista from Iverson Gallery in Bremerton Washington. The U'mista would like to have an exhibit to display and share some of the information about the drawings. Here is an example of the information that will accompany one of the drawings.



Photo: *(Untitled Drawing of Two Thunderbirds Capturing Two Whales)*

The two Thunderbirds are facing each other mirror imaged and are posed as if flying away with their prey, the whale. In Kwakwaka'wakw culture Thunderbird, or Kwankwanxwalige', is the noble and omnipotent ruler of the skies and master of the elements. It is the Great Eagle, respected throughout the area by all the coastal tribes. For the Kwakwaka'wakw it is particularly a symbol of family solidarity, the supernatural power that helped man build his first house. It is in this spirit that the Thunderbird is so frequently represented on house posts, the most solid structure of the Indian's community home. The human form on its breast signifies supernatural and human attributes. "Kwakiutl House and Totem Poles by S.W.A. Gunn, M.D." Knowledge from Chiefs Henry

Speck and James Aul Sewid.



Photo: UCC-80.01.018

I am also working on researching the Potlatch Collection and incorporating information with what is already associated with the pieces. It is a learning process and I want to include as much of our Elders' knowledge as possible. I feel that with whatever information I find, I will share it in hopes of continued learning for all our people. Here is an example of my research regarding the Nułamala. The Nułamala or "Fool-Dancer" are messengers and helpers of the Hamat̓sa, who help enforce the laws of the ceremonies. They will attack people by throwing stones, hitting with sticks, stabbing and killing with lances and war axes. The Nułamala are initiated by a fabulous people called At̓a'samk, who live near a lake inland from D̓axsiwa'yi. Their village is believed to be on an island floating on a lake. They have enormous noses and their bodies are covered in snot. In ancient times a man fell in with these people and came back exhausted and "crazy". His nose was running all the time; he ate mucous and smeared it all over his body. He urinated and defecated in the house and it took a long time for the people to bring him back to his senses. From this man the

Nułamala are said to derive their origin. They are out of their senses and have long noses. They are as filthy as the first Nułamala was said to have been. When a young man is initiated into this society an old Nułamala will throw mucous from his nose onto him thus "throwing the spirit of the Winter Ceremonial into him". The Nułamala when he performs does not dance, but when excited, runs about like a madman, throwing stones, knocking people down and making his cry, which is Wi! Wi! Wi! They turn right instead of left and make their circuit around the fire turning left.

Secret Societies of the Kwakiutl Indians, Franz Boas

The Nułamala masks in the U'mista collection are listed as belonging to:

- Bond Sound UCC-80.01.148
- Harry Mountain UCC-80.01.018
- Joseph Speck UCC-80.01.009

It has been an enjoyable first month with the U'mista and I want to encourage our community to attend the Kwakwala classes. They are coordinated by Vera Newman with help from Lorraine Hunt, our Elders Aunties Ethel and Dora Alfred. The classes are relaxed, positive and most importantly, fun. I want to thank and encourage Vera and Lorraine for their enthusiasm and desire to preserve our Kwakwala language; a step in the right direction! Thank you also to our fluent speakers for stopping by from time to time to offer their help. I am always available to talk and help whenever possible, so come and drop by the U'mista and spend some time in *your* Cultural Centre!

Happy Holidays and may our Creator guide and bless you all! Hiłamas



Ernest Alfred
Kwak'wala Language Trainee

For this newsletter we have inserted messages from the “Learning Kwak’wala Series”. We wish to encourage everyone to read and use these language books that were produced for all of us to keep our language alive.

"A dialogue is a little conversation between two people. In these lessons, you will have a chance to hear, speak, and learn mini-conversations like the one on the preceding pages. Why would anyone want to memorize a conversation? Well, studies of learning habits show that people learn to speak a language faster when they study whole sentences

than when they simply memorize words. So, in this book (“Saying Everyday Things”) you will find many short conversations or dialogues to memorize ”

1. Study them with someone else. Learn one part at a time.
2. Learn to say the Kwak’wala without referring to the English.
3. Say the sentences out loud as if you were really talking to someone.”

Also remember that when you know a sentence, you know a pattern that you can use in making other sentences like it. That is another good reason for learning dialogues.

Here is the PRESENT TENSE. Learn how to pronounce each ending.

(Practice writing the kwak’wala)

I	- <u>a</u> n	
you	- <u>a</u> s	
He/she (not here)	-i’	
He/she (here)	-u <u>x</u> w	
I, too	-‘ <u>a</u> m <u>x</u> a’ <u>a</u> n	
You, too	-‘ <u>a</u> m <u>x</u> a’as	
He/she, too (not here)	-‘ <u>a</u> m <u>x</u> a’e’	
He/she, too (here)	-‘ <u>a</u> m <u>x</u> a’o <u>x</u> w	

You will need to practice and hear these forms often in order to learn them. Do you see that you add “-i’” when you want to talk about a person who isn’t there at the time. And “-‘a mxa’e” is the ending that says a person is doing something, too.

When the person you’re talking about is present and you can see them you use a different ending: “-uxw”. Note that in the **too-** form, the ending is spelled “-a mxa’oxw”.

Continued next page

*(Kwakwala continued)***Let's look at some more examples:***(Practice writing in**kwak wala)*

'Wigili'?	What's she doing?	
'Wigili Susana'?	What's Susan doing?	
<u>A</u> m̄ti Susana'	Susan is playing.	
<u>A</u> m̄ti'	She's playing.	
<u>A</u> m̄ta'ā _m x̄a'e Lee.	Lee is playing, too.	
<u>A</u> m̄ta'ā _m x̄a'e Tracy-a'	Tracy is playing, too.	
'Wigili Jerry-a'? (Jerre')	What's Jerry doing?	
Tsu _x wi'.	He's washing.	
Tsu _x wi Jerry-a'. (Jerre')	Jerry's washing (clothes).	
Tsu _x wa'ā _m x̄a'e Vern-a'.	Vern is washing, too.	
'Wigili Martin-a'?	What's Martin doing?	
I'ax̄ali'.	He's working.	
I'ax̄ala'ā _m x̄a'e'.	She's working, too.	
I'ax̄ali Martin-a'.	Martin's working.	
'Wigili Sherry-a'? (Sherre')	What's Sherry doing?	
X̄wat̄ti Sherry-a'. (Sherre')	Sherry's cutting up fish.	
X̄wat̄ti'.	She's cutting up fish.	
X̄wat̄ta'ā _m x̄a'e Dee-a'	Dee's cutting up fish, too	
D̄an̄x̄ali'	He/She is singing. (not here)	
D̄an̄x̄alu _x w	He/She is singing. (here)	
D̄an̄x̄ali Lee-a'	Lee is singing. (not here)	
D̄an̄x̄alu _x w Lee-x̄	Lee is singing. (she is here)	

Listening to the pronunciation is important to learning any language. CDs as well as cassettes are now on sale with the language books.

To receive live messages, please email us at:

umistastudents@cablerocket.com



(Kwakwala continued)

What is the difference between “i” and “-uxw” and “amxa'e” and “amxa'oxw” endings. Try this exercise: Listen to your teacher pronounce each sentence below. Then fill in whether the person is **here** or **not here**.

Present tense (here)

(Practice writing in

kwak wala)

<u>A</u> młuxw Bernice-ex	Bernice is playing	
<u>A</u> młi Bernice-a'.	Bernice is playing.	
<u>T</u> saxk'a'amxa'e'.	He/She is sick, too.	
<u>T</u> saxk'a'amxa'oxw.	He/She is sick, too.	
<u>T</u> saxk'uxw Tsalex. (Charlie-x)	Charlie is sick.	
<u>T</u> saxk'i Louise-a'	Louise is sick	
<u>A</u> młan	I'm playing. I play	
<u>A</u> młas	You are playing.	
<u>X</u> watli'	He (not here) is cutting up fish	
<u>X</u> watłuxw	She (here) is cutting up fish	

<u>T</u> łisalux.	It is sunny.	
'Yugwux.	It is raining.	
Yolux.	It is windy.	
<u>A</u> nudzulisux.	It is cloudy.	
<u>P</u> alxalux.	It is foggy.	
<u>K</u> wisux	It is snowing.	
<u>T</u> saxlux.	It is hailing.	
<u>T</u> salkwux.	It is hot.	
'Wadalux	It is cold.	

'Wiksux da 'nalax? What is the weather doing?

Practice writing in kwakwala

In the U'mista Gift Shop:

Book 6 "Saying Everyday Things" \$ 7.95

Book 6 with CD's (3) \$25.00

Please call as at the U'mista Cultural Centre for information on our complete Learning Kwakwala Language Series. 250-974-5403



Trish Nolie
Cultural Activity Program Trainee

Gilakas'la, I'd like to begin with thanking everyone who had a hand in helping with the U'mista's 24th Anniversary celebration. Gilakas'la to those who made the return of the three Hi'hamsam masks a reality. We are currently researching these masks to find out more about them. The celebration had a great turn out. The day after the celebration, Ernest and I spent most of the day at the Big House cleaning; we scrubbed the bleachers, raked the floor, cleaned things that haven't been done in a long time, I would like to say that we really need to maya'xala our Gukwdzi and maintain our house, it was an

awesome feeling to do that, it reinforces a sense of belonging. In Gwaxsam (November) William Wasden Jr, Lillian Hunt, Peggy Svanvik and I attended a meeting in Port Hardy with School District 85 to help develop an opening ceremony for the School District 85 First Nations New Directions and also to plan the facilitation of a workshop on November 19th at North Island Secondary School, Lillian and I made a presentation about what the U'mista has to offer all the schools that visit us within the district. We are also developing community outreach programmes to involve our communities within our nation. So if you have any ideas or suggestions, please contact us here at your cultural centre.

I am finding our Kwakwala classes to be a big help in learning our language. I encourage everyone to participate. Thanks to Vera Newman and Lorraine Hunt for their help and coordination. Until next time, wishing everyone Seasons Greetings and safe holidays!

Gilakas'la, Nagega, Trish Nolie



Historic Alert Bay



Congratulations to the 2004 Alert Bay Graduates!

Gary Alfred

Julia Bruce

Alana Coon

Edgar Cranmer

Hilary Lansdowne

Elizabeth Mountain

Shav Peterson

Tommy Puglas

Christopher Sanborn

Wiga'xan's awil'gola Kwak'wala

Embrace our community with Kwak'wala

I have had the wonderful opportunity of working with Jack Peters and Auntie Ethel Alfred back in the late 70's and early 80's while coordinating the Cultural Dance Class for the schools. I remember Jack's motto was "Wiga o'amx" (Just do it). He told us back then that he was tired of being called to language conferences and workshops about our Kwak'wala language and he told me to "go home and help out".

I often think about his motto when I am coordinating the Community Kwak'wala Classes for the U'mista Cultural Centre. This is where I can say, "Calling all Kwak'wala speakers to please come and support our class." The students are very dedicated to learning our language and would love to see you there!

Some activities we share are:

The alphabet, pronunciation, spelling and phrases of the day, for example, anything to do with Halloween was done in October.

Songs: Am'lala sa, 'Namgis,
 K'ulut'as, La'ams dulowa

Hymns: Just As I Am,
 Gila Gaxan 'Niki Jesusa

Carols: Hutlilalax Waldamuł

These can be found in the Kwak'wala hymnal, for sale at the U'mista for \$15.00.

Students have kwak'wala name badges for class where they practice their pronunciation in a comfortable environment. We end each class with kwak'wala games.

The classes are fun and interactive and so rewarding for me to be with the students young and not so young.

The greatest support that we can get right now is for the fluent speakers to attend the classes so that the students can hear the language being spoken in conversation.

Wa'xa (Please come):

Mondays and Tuesdays 3:30–5pm at the U'mista Cultural Centre We have included a class poster for you on page 20.

Gwi'mo'las Vera Newman



From left: Renee, Barb, Ernest, Auntie Ethel, Vera, Pat, Lillian and William



U'mista Christmas Dinner with Kwak'wala Class

Photos: UCC



U'mista Cultural Centre

P.O. Box 253, Alert Bay, BC V0N 1A0

Phone: (250) 974-5403 • Fax: (250) 974-5499

E-mail: umista@cablerocket.com Web: www.umista.org

Community Kwak'wala Class

**Wiga'xan's 'wi'la yak'ant'ala sans
yak'andas**

(Let us all speak our language)

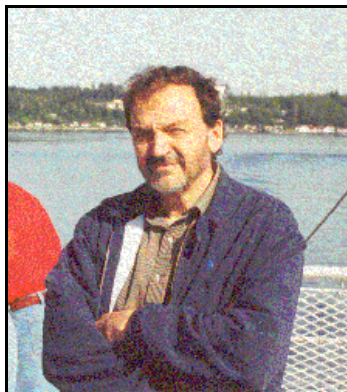
Mondays and Tuesdays: 3:30 to 5:00pm

At the U'mista Cultural Centre

Contact:

U'mista Cultural Centre: 250-974-5403

The mandate of the U'mista Cultural Society is to
ensure the survival of all aspects of the cultural heritage of the Kwakwaka'wakw.



**Interim REPORT – WORK in PROGRESS,
Guy Buchholtz, Kwakwaka'wakw`
First Nations Centre for Language and
Culture Pilot Project**

Since our announcement of this pilot project and its description in these pages (please see Spring 2004 issue), some 4,000 pages of documents concerning the Kwakwaka'wakw First Nations language and culture have been collected between March and July 2004. These articles have been copied and indexed. I have made two complete and identical sets of copies. A first set (in green folders) is for the future reading room of the Kwakwaka'wakw Centre for Language Culture (KCLC); copies (at cost value) can be made available to interested Kwakwaka'wakw individuals, or organizations or schools by the staff of U'mista under the provisions of the Copyright Act. The second set of articles is reserved to the Kwakwaka'wakw Archives at U'mista; its use is restricted to U'mista staff. We are presently exploring possibilities to

fund this large-scale pilot project and if successful, to create and implement within the Kwakwaka'wakw communities the most complete information centre in the world about Kwakwaka'wakw First Nations language and culture.

This pilot project is part of the cultural repatriation process implemented by the Kwakwaka'wakw.

We would like to thank again Simon Fraser University, the Chief Dan George Centre and the Academy of Independent Scholars for their interest and for backing our efforts to create the KCLC/U'mista. Besides describing the KCLC project in *tsitsakalam*, I have, as well, published a description in France in honor of Professor Claude Lévi-Strauss, a world renowned scholar who has devoted a great part of his research to the First Nations cultures of the Pacific Northwest and who knows very well the work of George Hunt and Franz Boas (whom he met in New York in early 1940s). Let us hope that 2005 will be the year to see the KCLC firmly established and opening its door to all Kwakwaka'wakw individuals and families as well to all of those who want to contribute to the present and future maintenance of the Kwakwaka'wakw cultural heritage. With best wishes of good health, happiness and success in the New Year! *Gilakas'la!*
Guy Buchholtz



As submitted by Guy Buchholtzer

Author: J. Edge-Partington, Title: Float for Alluring Salmon, from the North End of Vancouver Island; in *The Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. 30 (1900), p. 49

Vancouver: Salmon Floats.

Edge-Partington.

Floats for Alluring Salmon, from the North End of Vancouver Island. Com-
municated by J. Edge-Partington. **57**

In going through some old lists in the British Museum, I came upon a description of the so-called "floats" from the north-west coast of America, from which I have made the following extract:—"Wooden contrivance used for alluring fish. It is only used by some few tribes at the north end of Vancouver Island. It is used in the following manner; when in deep water the float is loosely fastened to the end of a long spear from 40 to 70 feet in length, it is then carefully shoved down through the water from the side of the canoe as deep as the spear or pole can go; an Indian with another spear sits waiting in the stern of the canoe intently watching the spot where the float is; the float is then jerked off from the end of the pole, and as it wriggles up through the water has much the appearance of a spinning ball; a salmon dashes at it, and is at once transfixed by the spearman; very large salmon are by this ingenious contrivance taken in deep water."

The floats are of pine wood cut from the solid, with the exception of the wings, which are of a pale hard wood. These are either inserted into the knob at the base and tied about half way up as in No. 1, or lashed on with strips of cedar bark, as in No. 2. In the latter specimen it is possible that there were originally four wings.



SALMON FLOATS FROM VANCOUVER ISLAND.

BRITISH MUSEUM, $\frac{1}{2}$ SCALE

Please send us your comments regarding this article.

School Outreach Program

School District #85's November 19, 2004 Implementation Day or Pro D focus was the 'First Nation New Directions'. First, the U'mista Cultural Centre acknowledged the 'Namgis territory with a prayer and words of encouragement. All teachers were acknowledged by First Nation Programs and given a Kwagu'ł poster "The Tree of Life" and a few special community acknowledgements were made to recently retired teachers who had made a difference for First Nation learners in our schools! The keynote speaker was Dr. Jo-ann Archibald of UBC, and her opening remarks set the context for the day. SD#85 teachers, staff and a few band schools participated in deep thinking around school challenges, possibilities and successes. Each school was able to share their findings and Dr. Joanne Archibald summed up the morning with a few observations regarding learning communities, building meaningful relationships and the urgency to keep working to improve our success rates. The afternoon workshops included: Enhancement Agreement Focus Group, First Nation Library Show & Tell, What Really Matters to Struggling Readers, First Nation Storytelling, Dr. Jo-ann Archibald, U'mista Cultural Centre Information session and Friends Training. The response to the day was extremely positive!

Thank you!

Kathleen King-Hunt, District Principal First Nation Program, SD85, Vancouver Island North

PO Box 90 Port Hardy BC V0N 2P0 Ph: 250 949-6618 ext 2233 Fax: 949-8792 E: kking@sd85.bc.ca

U'mista Quest

This year we have worked on several projects to encourage and support our youth to become familiar with their cultural centre. Our European partner, Irma, developed a "pilot" project called the U'mista Quest. School children or groups come to the U'mista and are given work sheets with culturally specific questions which they then take through the centre with them to find and submit the answers. We have included the first page for you.

The other programs we encourage the schools to come into the centre to view, are the language series, Story of the Masks and First Voices on our website and the genealogy program which was developed for Umista in 1997.

The genealogy information is considered confidential so there is a form to fill out first to determine family history. This program depends on each of you to provide new family information as it arises. These visits must be booked in advance, please call: 250-974-5403.

Gilakas'la



U'mista Cultural Centre

P.O. Box 253, Alert Bay, BC V0N 1A0
 Phone: (250) 974-5403 • Fax: (250) 974-5499
 E-mail: umista@cablerocket.com

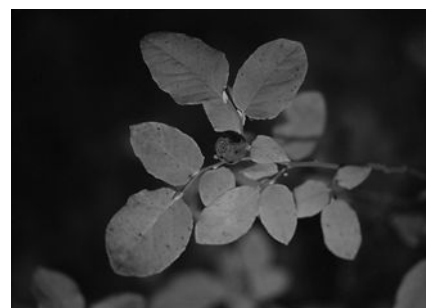
U'mista Quest Sample page

Name: _____ Grade: _____

Seasonal Food Gathering:

The first glass case display on your right tells you about the way native food is gathered.

Look for four berries in the glass case about food gathering.



- Write them in the space below. Can you also find the Kwak'wala name for them?

Name of berry	Kwak'wala name
a.	
b.	
c.	
d.	

- What is the Kwak'wala name of the Stone-Putting game the fishermen play when they are on the river?

The name of the game is _____

Try and play it sometime when you are on the beach.



Please come in to the Centre and enquire about this activity.

U'mista Cultural Society

Canadian / International Membership Form (please circle one)

Do you have a Band Membership or can you trace ancestry to a Band member of Kwakwaka'wakw? **Yes** [] **No** []

If yes, please give Band name: _____ and number _____

*** (If Band number completed GST in not applicable)*

Individual Membership

Annual Fee: \$15.00/International \$25.00

(Add \$1.05 G.S.T. if applicable)

Name: _____

City: _____

Address: _____

Province: _____ Postal Code: _____

Res. Phone: _____ Bus. Phone: _____

Family Membership

Annual Fee: \$25.00/International \$35.00

(Add \$1.75 G.S.T. if applicable)

(May Include up to two adults and children under 19 years of age.)

Name (Adult #1): _____

Mailing Address: _____

City: _____

Province: _____ Postal Code: _____

Res. Phone: _____ Bus. Phone: _____

Name (Adult #2): _____

Children Names:

Birth Date: YY/MM/DD

Name: _____ D.O.B: _____

Name: _____ D.O.B: _____

Name: _____ D.O.B: _____

Please enclose your membership fee and mail to:

U'mista Cultural Centre

PO Box 253 Alert Bay BC VON 1A0

FOR OFFICE USE ONLY:

Payment Date _____ Expiry Date _____ Amount \$ _____

Membership cards

Computer update

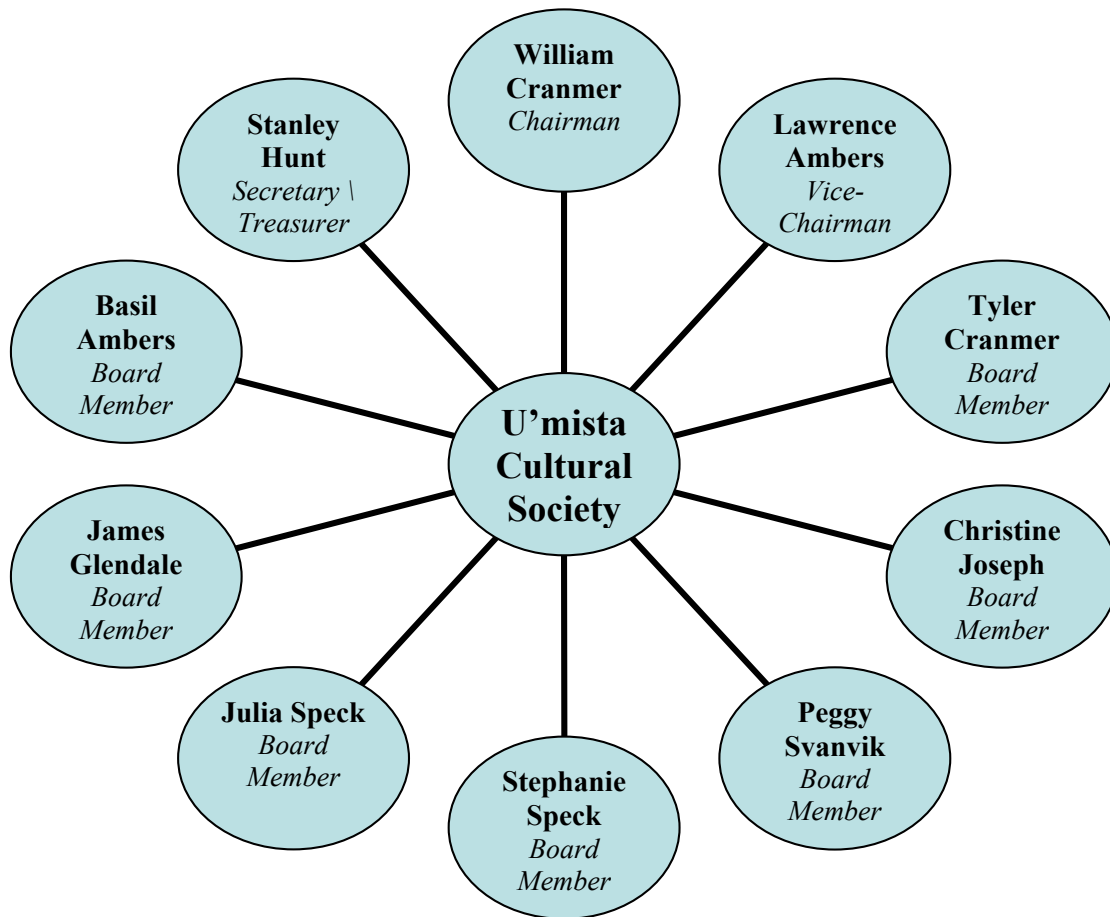
Newsletter

Letter

Process Date _____ Processed by _____

KWA'KWALA ALPHABET

					a abals  apple
a amlam  toy	b busi  cat	d digwayu  pile driver	dt dtós  tree	dz dzamba  jeans	e egas  girl's friend
g gala  grizzly bear	gw gwastu  pig	g giwas  deer	gw gwa'yam  whale	h hamumu  butterfly	i ikt'sam  abalone shell
k kat'sanak  spoon	kw kwikw  eagle	k' kawayu  knife	kw kwasta  cup	k ku'lugwayu  arrow	kw kwakwani  crane
k' kumis  crab	kw kwagayu  flashlight	l lagu  strawberry	t takwis  bow	m max'inux  black fish	n nagat'si  pail
o yola (as in oar)  wind	p pa'is  flounder	p' patla  plane	s siwayu  paddle	t taminas  squirrel	t' tutu  star
ts tsela'yu  canoe bailer	t's tsawi  beaver	tt ttatami  hat	tt' ttakwa  copper	u u'ligan  wolf	w watsa  watch
x xisiwe'  wolf headdress	xw xwakwana  canoe	x xagam  comb	xw xwalgwam  dogfish	y yadan  rattle	' (stop sign) watsi  dog



U'mista Cultural Society General Information:

- The Society was registered under the British Columbia Societies Act on March 22, 1974
- The U'mista Cultural Society is governed by the Board of Directors listed above.
- They are elected by the honorary, individual and family members for two (2) year terms (with five (5) expiring each year) at Annual General Meetings held each March.
- The ten (10) directors represent at least five (5) bands of the Kwakwaka'wakw in the Northern Vancouver Island area.
- The Executive Chair, Co-Chair, Secretary/Treasurer are elected from the members
- Any person who is eligible to become an ordinary member may become a member of the Board.
- If you are interested in putting your name forth to run for a position on the board please contact us here at U'mista Cultural Centre. We require your resume and a brief written statement declaring your interest to the Board of Directors.

(Please see contact information next page)

Please share your ideas or suggestions for Newsletter items:

Activities or events you would like to see at the U'mista:

U'mista Volunteer Corner

Please contact the U'mista staff to volunteer your expertise in any of the following areas:

- Newsletter: photos, articles, folding and labeling, mailing
- U'mista activities: language, special events, workshops
- Transportation for elders and children to attend special events
- Cultural knowledge: language, legends, regalia, history, dance, crafts

If you're interested in volunteering, please fill out the form and:

Mail to:

P.O. Box 253
Alert Bay BC
Canada V0N 1A0

Or contact us:

Phone: 250-974-5403
Fax: 250-974-5499
E-mail: umista@cablerocket.com

Name: _____

Address: _____

Phone: _____ E-mail: _____

Please circle all that apply:

- Newsletter: photos, articles, folding and labeling, mailing
- U'mista activities: language, special events, workshops
- Transportation for elders and children to attend special events
- Cultural knowledge: language, legends, regalia, history, dance, crafts

Regular Hours:	Monday-Friday	9:00am-5:00pm
Extended Summer Hours:	Saturday-Sunday-Holidays	9:00am-5:00pm

Place stamp and address here

PLU # 55.00
\$ 3.00 each