



Tsitsak'alam

(News)



Gwa'tsinux, Oyagamla

Photo: RBCM PN00664

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Traditions of the Gwa̓tsinux (Head of Inlet Tribe)

The Halibut

K̓widixd̓lala "Sitter" was the name of a man. He slept on the beach; he was pulled by a man. He went down to the beach and lifted the edge of the sea and went under. The place for catching halibut was pointed out to him. It was a village site where the red cod lived. He heard the sound of something falling on the roof of the house. Then someone said, "Go and see what it is!" They opened the roof of the house, and bait fell down. Then the halibut took it off of the hook and hung it over the fire. Therefore the bait of the halibut fishermen always turns black. The halibut took the hook.

"Kwagu't Texts" recorded by George Hunt for Franz Boas



RBCM PN00043



RBCM PN01979

These photographs were found being described as coming from X̓watis (last newsletter, Winter 2004) and we have not yet located any described as coming from Oyagamla so we wanted to share them with you as X̓watis and Oyagamla are described so closely together.



William Wasden

Gilakasda'xw'la! Nugwa'am Hiłamas.

Gayutłan laxa 'Namgis.

Greetings everyone! I am William Wasden Jr, I am from the 'Namgis Nation

Gwałsinux Oyagamla: The Deluge

Every coastal tribe seems to have a story of the Great Flood and each differs a little.

"The Bella Coola Indians say they put all their masks in a box to save them", said Mr. Wallas. "When the water rose to the top of the mountain, they tied up and put the masks out on top. The masks are still there turned to stone".

The tribes do not always agree as to which were of the original tribe and which are descendants of people that were in a canoe that broke away. According to Mr. Wallas, Cape Mudge Indians (from Quadra Island near Campbell River) and Neah Bay Indians (at the southeastern-most tip of British Columbia) are among those that say they broke away.

The Gwałsinux people that lived below the inlet knew the Flood was coming a long time before it happened. In those days they seemed to know some things ahead of time. Some of the people decided to go underground to a place where the water

could not reach, but most of the people built strong canoes.

One of these canoes was larger than the others. It was the lead canoe. Using a long cedar with the rope made from twisted cedar bark, they attached a big rock anchor to the lead canoe. All the canoes were lashed together with poles between them. Lots of fresh water in wooden containers, and dried meat and fish, clams, and berries were stored on board.

One day when all the canoes were prepared, it started to rain hard. The people noticed that the water of the sound was rising above the high tide mark. Some families started getting into canoes; others went underground.

"I see a big wave coming", someone shouted, and they all looked and could see, in the distance, a mountain of water racing toward them. They moved fast then!

The flood hit, and the canoes rose level with the mountaintops across from their village. It was really rough up there. They tried to avoid huge trees that were rooted up. Pieces of their former homes dashed against the sides of their canoes. Some of the canoes broke away and were lost in the raging storm. The canoes that broke away later ended up in other places and started other tribes.

When the water started to recede and the tops of the mountains became dry land, the people would get out, stretch their legs, and have something to eat. Sometimes they would camp there for a few days. That is why fossilized clamshells have been found at the top of some mountains. They did so, carrying the baskets on their sides. Soon there was more than enough earth on which to build the village, but a lot more had been spread at one end of the site, than at the other.

“You are going to have to smooth that out”, the Chief advised the people. They did as best they could, but the ground is still a little slanted there.

Then the Chief announced, “I am going to try to find out if any of our people who broke away during the flood have survived”. He climbed to the top of a hill, faced the north, and sent out his power, calling, “Wuuuuuuuu!” The sound echoed over the hills, but there was no answer. If there were any survivors in that direction, his power was not strong enough to reach them.

Then he faced the setting sun and called again “Wuuuuuuuu!” There was no answer from that direction either. When he sent out his power to the south, there was still no answer. He turned toward the mainland and called “Wuuuuuuuu!” Faintly, from a great distance away, was an answering call sounding “Wuuuuuuuu!”

“It is from Kingcome Inlet!” shouted the Chief. “It is our brother!” The people whose canoes had come to rest at Kingcome Inlet were happy, too, that their brothers had survived.

“Kwagu’l Legends” by Chief James Wallas.

“people of Gwaṭsi” (Boas 1966:38)

“people of the north country” (Duff c. 1965:63)

“northern people” (Curtis 1915:306)

“people of the west” (Dawson 1887:68)

“people of the outside” or “out around the cape” (Leeson 1933:27) ‘*Namayam*

(1) *Xa’mane’* (Boas 1966)

(2) *Gwaṭsinux* (Boas 1966)

There is uncertainty about both the meaning of *Gwaṭsinux* and where the *Gwaṭsinux* people originated. Some sources

locate *Gwaṭsinux* points of origin on the west coast of Vancouver Island, in the vicinity of Sea Otter Cove and San Josef Bay. Awid, a *Gwaṭsinux* Chief, informed Dawson that his people “came down” in eight separate places, all of which he named, and where several old village sites were still visible in the 1880’s. Dawson’s map does not show any village sites in this area, but he includes the following place-names: *Tłalpo* (near San Josef Bay), *Tła’alot* (near San Josef Bay), *Numx* San Josef Bay), and *Simax* Sea Otter Cove. Others, however, place the origins of the *Gwaṭsinux* in *Nakamgalisala* territory, between Cape Scott and *Gusa’yi* Shuttleworth Bight. But the *Gwaṭsinux*, unlike the *Gusgimukw*, do not share any common ‘*namayams* with the *Nakamgalisala*: this suggests different origins.

The principal area of uncertainty concerning *Gwaṭsinux* territory in the early historic period concerns San Josef Bay and Sea Otter Cove. In addition to the *Gwaṭsinux* claims, there is evidence that the area may have been used, at some indeterminate time, by the *Gopinux*. By the mid-nineteenth century, though, the *Nakamgalisala* clearly controlled the San Josef Bay area. The *Gwaṭsinux*, having captured territory from the *Gopinuxw*, were located around Winter Harbor and Forward Inlet. The reasons for the *Gwaṭsinux/Gopinuxw* conflict are uncertain: the prior migration of the *Gusgimukw* may have been a significant factor; a coastal location, and earlier access to European armaments, may have prompted the *Gwaṭsinux* to advance.

On arriving at Forward Inlet, probably early in the nineteenth century,

the Gwaṭsinuḡ established a fortified village near Oyagāmla Forward Inlet. Later, they attacked the Gopīnuḡw village at Greenwood Point, killing “many of them” and driving the survivors from Tsutsi’ola Forward Inlet. By the 1860’s, the Gwaṭsinuḡ had shifted the village from its defensive location to an adjacent but more accessible site. They continued to reside in Forward Inlet until the 1880’s. In the 1890’s, they used Winter Harbor as their principal village, then, some time before 1914, they moved to Greenwood Point, Winter Harbor; the site of an old Gopīnuḡw village.

Reserves: O’Reilly allotted four reserves in 1889, but two important sites Siba’a and Da’nadi were on land alienated by White settlers. Private agreements, one following the threat of legal action, were required to secure these sites. At the MMRC hearings in 1914, the Gwaṭsinuḡ made two territorial claims: land along the full length of Kwatīyu Creek and Da’nadi Creek. Neither was accepted.

Tḡi’yana Winter Harbour: there is confusion in the documentary sources about the relationship of Tḡi’yana and Da’nadi. IR #14 Tḡi’yana, encompassing the village of Da’nadi, was misnamed; Tḡi’yana is probably Klayina Creek, located opposite IR #16.

Gu’kwyawe’ “house in the middle”.

Haṃtsu(?) Leeson Creek, Browning Inlet: Chief Paṣalaṭ claimed a fishery on a small stream opposite IR #12. It may be the same as Gwaṭīyu’, as the commissioners believed, or it may refer to Leeson Creek, located a little to the east of Gwaṭīyu’ Creek. Halliday recommended establishing a reserve, but the land had been alienated.

Kakamkalis Winter Harbour: Devereux recorded “an old village site” on an island at the head of Winter Harbor. IR #16 Ahwechaolto, allotted July 15, 1889, surveyed 1892, confirmed 1893. At the MMRC, Chief Paṣalaṭ stated that the name for this reserve was Kakamkalis. It was used for fishing and hunting. Boas states that Gu’kwyawe’ “house in middle” is located at or near this site. This is a place-name which often indicates an old settlement site. It is not known if this was a Gwaṭsinuḡ or a Gopīnuḡw site or whether it was used by both groups.

Tḡalpo (near San Josef Bay): one of the possible Gwaṭsinuḡ places of origin. It is located within the area, defined by Awid, where the Gwaṭsinuḡ originated and is included in Dawson’s list of place-names.

Tḡa’aloṭ (near San Josef Bay): one of the possible Gwaṭsinuḡ places of origin. It is located within the area, defined by Awid, where the Gwaṭsinuḡ originated and is included in Dawson’s list of place-names.

Gwaṭīyu’ (Kwatleo Creek, Browning Inlet): at the MMRC, the Gwaṭsinuḡ claimed an expansion of IR #12 Quatleyo to include Kwatleo Creek as fishing and hunting station. There had been a house on the site, but it was removed to the reserve. Numx San Josef River: It was in this area that Strange and Walker reported seeing a number of fishing weirs in 1786. It is not known if they belonged to the Gwaṭsinuḡ or to the Nakamgalisala. However, reports that in 1904 his grand uncle discovered a shell midden on the banks of the San Josef River, which “he was told, designated a home site once called Numx by the Gwaṭsinuḡ”.

Boas 2/59 – Numx “village”.

Numx San Josef Bay: located within the area, defined by Awid, where the Gwaʼsinuᵂ originated and included in Dawson's list of place-names. Peterson reports finding a skeleton "in a skillfully sewn cedar box" on one of the wooded islands in a portion of San Josef Bay known as "Little South Bay". This area was also claimed by the Nakamgalisala. Boas 2/64 - Nu'mxbe' Numx "point"; the relationship between this site and Numx is unclear.

Oyagam'la Forward Inlet: according to Chief Awid, the original site occupied by the Gwaʼsinuᵂ when they moved to Forward Inlet was an unnamed fort adjacent to Oyagamla. It was established by Awid's grandfather and located on "the high rocks just above and to the east" of Oyagamla. Newcombe, however, thought the fort was on an island in front of the village. Subsequently, the Gwaʼsinuᵂ established their winter village near Village Islet. The date of this move is not known, but it was completed before the 1860's. In 1866, Brown described the site as a "fishing village" of five or six lodges "protected by a strong stockade of pickets now falling into decay", shown on the map as Tsutsi'ola, but described in the text as Oyagam'la. In 1885, Blenkinsop listed it as a winter village: shortly thereafter, the Gwaʼsinuᵂ moved to Da'nadi. When Devereux visited Oyagamla in 1892, he described it as a "summer village" of the Gwaʼsinuᵂ and Gusgimukw; it was used for halibut and dogfish fisheries. There were five houses and a small area of cultivation in the late 1880's. IR #11 Oyagamla, allotted Jul. 15, 1889, surveyed 1892, confirmed 1893. Chief Paᵂalaᵂ stated it was used as a halibut fishery in 1914, but there were no houses. Boas 4/7 - Oyagamla "facing outward rock".

According to Dawson, there was an important dentalium (*Dentalium precosium*) site located between the village and "the east entrance of Forward Inlet". Boas 4/6b Adᵂadi "having dentalium" is located in that area.

Paᵂka Island, Winter Harbor: a burial ground on an island just south of Da'nadi. In 1892, Devereux reported that there were some "very old graves falling to pieces". IR #15 Paᵂka, allotted July 15, 1889, surveyed 1892, confirmed 1893, was in use at time of MMRC.

Kwattiyu Browning Inlet: described by O'Reilly as a "camping place". IR #12 Kwattiyu, allotted July 15, 1889, surveyed 1892, confirmed 1893; located on the point in Browning Inlet. It appears to have been misnamed for the fishing site on Kwatleo Creek. There was a house on the reserve in 1914 Simax Sea Otter Cove: Strange and Walker visited this area in 1786, but its ownership is uncertain. The site was mapped by Dawson and falls within the area identified by Awid as containing the Gwaʼsinuᵂ places of origin. By the mid-nineteenth century, however, it seems to have belonged to Nakamgalisala and was allotted to them as IR #3 in 1886.

Siba'a Greenwood Point, Winter Harbor: a Gopinuw village until early in the nineteenth century. Evidence of the old village site was recorded when the reserve was surveyed in 1892. Initially, the Gwaʼsinuᵂ probably used it as a resource site, as their village was at Oyagamla. In 1884, the site was included in the Queenstown town site, alienated by White settlers who claimed that the "Indian Settlement" had been abandoned. However, Devereux recorded that there were two houses in 1892: one belonged to a White

the other, which he judged to be “at least 20 years of age”, was an “Indian house”. In addition, there were several garden patches and a fish-drying rack. Devereux learned that the name for the place was “Siba’a”. The fish racks were connected with the “fish curing establishment” built on the site by J. Thompson in 1892. After negotiations, the site was conveyed as IR #13 Grass Point on June 14, 1893.

Some time before 1914, the Gwaʔsinuxw moved their winter village from Daʔnadi to Siba’a. At the MMRC, Chief Paʔalaʔ described Siba’a as the principal village, with seven houses, but it was known only by “the White man’s name, Winter Harbor”. Greenwood Point was formerly known as Grass Point. Boas 4/6c – Siba’a “rocky point projecting (?)”.

Daʔnadi – Winter Harbor: there is uncertainty about the name and use of this site. Dawson, who visited in 1878, described it as an “autumn” fishing village; ambiguous descriptions from 1867 and 1881 suggest it may have been used during the winter.

Devereux’s comments, when surveying the site in 1892, lend support to this contention, “there can be no doubt”, he noted, “that this is a very old village and that the present houses have stood for at least 50 years”. Moreover, an

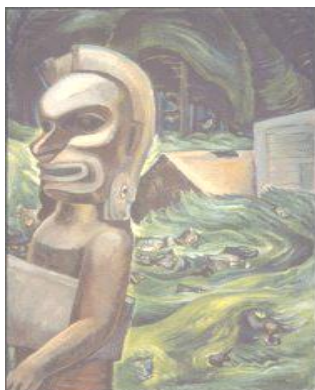
excavation for a new house revealed “clam shells to the bottom”.

The site was alienated by White settlers in 1883 as part of District Lot 10. O’Reilly and Devereux demonstrated that, as the site had been in use by the Gwaʔsinuxw, the alienation was illegal. The latter reported “5 houses ... cultivated patches, and fish drying grounds”, in 1889. Following threats of litigation, the site was conveyed as IR #14 Tʔi’yana in August of 1895.

However, Chief Paʔalaʔ stated in 1914 that Tʔi’yana was not a reserve but was located on the “opposite side of an Indian Reserve”. He added that IR #14 was called Daʔnadi, had nine houses, and had been his former home. It was currently used for fishing, as the Gwaʔsinuxw were living at Siba’a. Duff states that the Gwaʔsinuxw moved to Daʔnadi from Oyagam’la by 1892 and from Daʔnadi to Siba’a before 1910.

Boas adds to the confusion by including two adjacent sites with the same name: Daʔnadi “having sandstone” and Daʔnadi “(the same Gwaʔsinuxw)”. The former appears to be located at the mouth of Dʔaʔtu Creek, the latter at the mouth of Daʔnadi Creek.

Tsutsi’ola, the name of the river south of Oyagam’la. “Kwakwaka’wakw Settlements, 1775–1920” by Robert Galois.



“Like the D’Sonoquas of the other villages she was carved into the bole of a red cedar tree. . . . No violence coarsened her; no power domineered to wither her. She was graciously feminine. Across her forehead her creator had fashioned the Sisteutl, or mythical two-headed sea-serpent. One of its heads fell to either shoulder, hiding the stuck-out ears, and framing her face from a central parting on her forehead which seemed to increase its womanliness.” Carr 1941:57

Carr is mistaken. The inside house post represents a noble male ancestor of the Gʊsgimukw family which owns the house and the privilege; he is holding a copper under his left arm and is wearing a sisiyuʔ headdress.

The Atlasam "Forest Dwellers"

One of the most remarkable local stories, which I have met with, is that attaching to a little stream which enters Forward Inlet, Quatsino Sound, a short distance south of the principal village of the Gwa'tsinuxw. This stream is named Tsutsi'ola, and an intelligent Indian told me that on its upper waters peculiar beings named Atlasam reside. These people, for they resemble Indians that come sometimes down to the sea to fish, and they have been seen at night crossing the inlet in black canoes. If followed to the shore, they lift their canoes up on their shoulders and hasten away inland. Thus the Indians know that their canoes are not made of wood, but of some very light material.

On enquiring particularly of Awid as to this, the following more detailed and probably more authentic version of the story was obtained:

Very long ago, at a time when the people were celebrating their winter feast or "cannibal dance", the possessed individual, or medicine man, was dancing on the end of a sort of projecting jetty formed of large split cedar planks, fixed together end to end, and anchored out with stones and ropes. Something having happened to displease him very much, he tied one of the stones about his neck, and plunging into the sea and was drowned. Overcome with distress or shame, his wife, taking her children with her, fled away into the woods near or up the little stream above referred

to. The runaways multiplied there and were afterwards seen by the Indians at various times. They had forgotten how to speak, but communicated with each other by whistling.

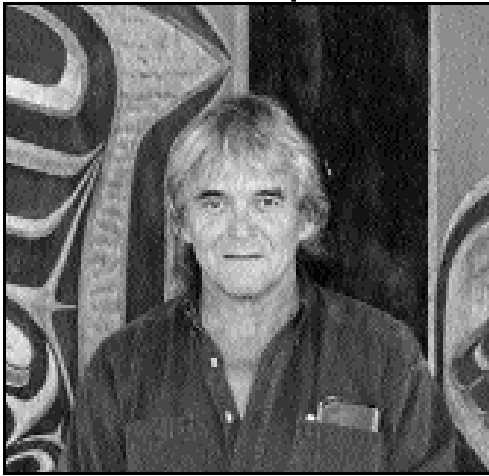
These people were said to be the original ancestors of the Gop'inuxw or a part of them, a statement somewhat at variance with that previously given as to the origin of this tribe.

At another time, the Gwa'tsinuxw saw a man in a canoe, on the sea, which on being followed, landed, and folding up his canoe, hurried away up the valley of the Tsutsi'ola. The Indians, however, determined to pursue him and did so till they reached a lake of some size from which the river comes, the head of which is said to reach nearly to the present trail running from the Winter Harbor Lagoon to Koprino Harbor. The man followed is supposed to have been a descendant of the fugitives previously mentioned, and was a sorcerer of great power. He drew his bow, and as his pursuers were coming along the path in single file, he killed all but one, with a single arrow. The solitary individual who escaped related that the sorcerer, or medicine man, lived in a house built on piles, in the middle of the lake, which piles or posts, Awid averred, can still be seen.

"Notes and Observations on the Kwagu'l People of the Northern Part of Vancouver Island and Adjacent Coasts" by George M. Dawson.

Plases note: The membership fees are now Individual Canadian \$20.00, Family Canadian \$35.00, Individual International \$50.00 and International family \$75.00 per year. Postal rates for all regions have increased many times in recent times, especially for international mail and this is reflected in the cost of distributing the newsletter.

Chair's Report



William Cranmer

Gilakas'la 'Nał'namyut, 'Ni'namukw.

Greetings relatives and friends

My report will be a brief update on business ongoing from our last newsletter.

Our Special Claim, on the effects of the Potlatch law, is now being reviewed by Federal Justice and the Department of Indian Affairs, and we hope to hear from them soon. Our partnership with Simon Fraser University is moving ahead and a joint submission to finance our research project is nearing completion through Community University Research Alliance. Guy Buchholtzer continues to acquire valuable historical information for us. Gilakas'la Guy! The Task Group established by Heritage Canada has finally tabled a draft report with their recommendations for language revitalization. I will be traveling to Toronto on June 9 to June 10 to meet with the AFN Chiefs' Committee on Languages who will review this draft report. After a detailed review, we will report to the National Chief Phil Fontaine with our own recommendations. What is most important is to get these financial resources to the communities and the people who are working to save our languages.

I attended the official showing of the newly formatted version of our video "Potlatch: a strict law bids us dance" at the Pacific Cinematheque, 1131 Howe Street in Vancouver on May 27th. Thanks to the CBC Archives, working with Andrea Sanborn, we now have an enhanced copy available on DVD. That part of our history will be more readily available to the public allowing us to continue telling our story to the world. Gilakas'la Andrea and CBC!

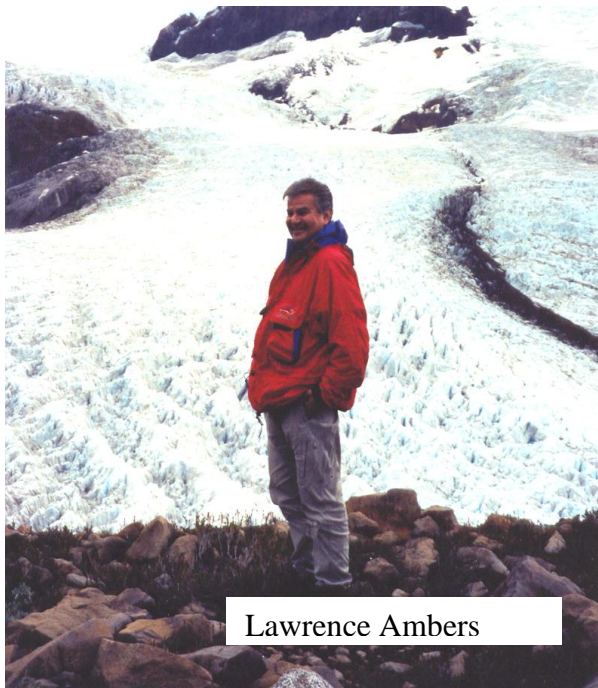
I was invited to make a presentation of the AFN's National Language Strategy to the Permanent Forum on Indigenous Issues at the United Nations in New York on May 19th. Part of my presentation was in Kwak'wala so that the Forum could hear one of the endangered languages in Canada. Traveling with me and introducing the presentation was Larry Whiteduck who is the portfolio manager for Language at the AFN. Many of the Indigenous Peoples from around the world identified language as a major concern and called on Governments to address this very major concern. We enjoyed our visit to New York and managed to see a Mets baseball game at Shea Stadium while we were there.

On a final note, we were advised by the British Museum last month that they are willing to return the Transformation mask to us on a renewable loan agreement. As you know, this mask is part of the Potlatch Collection that was sold to the British Museum by the Museum of the American Indian. We should have the mask back in time for our 25th Anniversary celebration November 1, 2005. Great News! Again, thanks to Andrea for continuing the dialogue with the British Museum for the return of our Treasures. Gilakas'la Andrea!

On behalf of our Board of Directors and members - Gilakas'la to our hard working staff for all their work keeping our history alive! Yu'am.

Notes from the Executive Director's desk:**Andrea Sanborn**

government and others. Lawrence was always ready to convey our message and participate in regular conferences on behalf of U'mista. He had the ability to connect with colleagues, funding and government agencies and friends using a hint of humor to put everyone at ease.



Lawrence Ambers

Lawrence also had an uncanny ability to bring people together for meaningful discussions with positive outcomes. He served the U'mista not

only with his voice at the Board table but also in any capacity he felt he could help from serving guests at community events, communicating with 'Namgis Band Council on our behalf, offering support to all of our fund raising campaigns and liaising with the Council of Alert Bay Municipality and just popping in to see how we were. His passing was very sudden and shocking but we know he would expect us to carry on with business as usual and that is what we will do in respect to Lawrence.

Our most honored member, Ethel Alfred or Auntie Ethel as many of us called her passed away in her 94th year in April. She was Mother, Grandmother and Auntie to many people within the Kwakwaka'wakw First Nation. She was from the Hanuse family and became part of the Alfred family when she married the late Chief Alvin Alfred. She was also a great friend to many, many people from worldwide. She was held in the highest esteem, respected by all who came to know her. Auntie Ethel was a great teacher, teaching all her family and community members her cultural ways. She attended our community kwak'wala language classes as often as possible, always being so supportive and at the same time appreciative of all class members.



She always said it made her happy to see the students wanting to learn the language and the culture. We often practiced her favorite hymn

and the kwak'wala class was privileged to be able to sing it at her memorial service. It was an honor and a privilege to know Ethel and she will be missed for some time to come. She was a big part of so many lives.

May their spiritual lives provide them with the peace they both deserve.

The Board and staff are discussing plans for the 25th Anniversary for U'mista that will take place November 1, 2005. We will be extending invitations to our many members and friends. It may seem like a long way away yet but we do have to begin planning and building our volunteer list. We will need volunteers for preparing food, serving the food, cleaning, transportation and cultural coordination. If you would like to be a part of this exciting celebration, please call us at the Umista 250-974-5403 to let us know. We will also be inviting many people who have undertaken research projects for their degrees, their books and their projects and at the same time asking them to bring a copy of their work for our records if they have not done so yet. We have many people coming to do research about many different subjects but all about the Kwakwaka'wakw and it will be interesting to see their completed work. This is one of the conditions for researchers to be able to conduct research in our territories today and it is included in our Research protocols. All research inquiries are directed to each territory of interest for their consideration by Band Council and/or Elders.

Exciting things have been happening at the Centre. We have a new training program for Curriculum Development and our Internship project with UBC's Museum of Anthropology continues. We have renewed our House Front drawings exhibit and added historical text to the Chief Henry Speck original paintings exhibit. Our Intern, William Wasden Jr. continues his research that will enable us to add information to our Creation Stories and prepare for the additional objects we will be adding to our Potlatch Collection exhibit. William will also be instrumental in the planning of an expanded Potlatch Collection exhibit with the funding we have recently received from Canadian Heritage's Museums Assistance Plan. With the funding they have granted to us we will be adding more

objects, developing new text boards, building new mounts, adding more security and providing access for wheelchairs as well. We will also be recording tours of the Centre on cassette recorders for use by our visitors. These are some of the changes required after many years in operation. Gilakas'la to Canadian Heritage for their continuing support for our programs and projects. It would be very difficult to undertake some of the changes and programs that we do without their support.

We co-hosted with School District #85 First Nations Program the students and teachers in School District #85 on May 19th at a Big House Experience. They numbered over 800 or more including the visitors. Although I was unable to attend as we had ships visiting the same day, I have heard many positive comments about the event. A special Welcoming Home ceremony preceded the Big House Experience agenda. Three students from the Walkus/Jacobson family along with their foster family were reunited with the birth family of the students. I am told that this was a very moving part of the day. Coordination for this day was a very big undertaking for the U'mista and the School District and as always we were able to depend on support from our communities. The 'Namgis First Nation provided the Big House for the day, donations of fruit were made by Shop Rite Store in Alert Bay, Overwaitea Store in Port Hardy, Thrifty Foods Store and Real Canadian Superstore in Campbell River and the Fruit Truck who services the North Island. ArtStarts provided funding to School District #85 for honorariums for the resource people, donations for the lunches were provided by Quatsino, Gwa'sala 'Nakwaxda'xw, Whe La la U Area Council and 'Namgis First Nation.

Our Chairman Bill Cranmer and Secretary Treasurer Stan Hunt will be attending a Repatriation Workshop in Edmonton June 17 to June 20. We have been partners in Repatriation research with Professor Catherine Bell of the Law Department at the University of Alberta and our case study is now complete and will be available for your review on their website soon. The case study explores First Nations' concepts of property, First Nations laws concerning

ownership and control of cultural property and heritage protection priorities.

We finally have a proper printer to print our newsletters here at the Centre, so the next issue should be out very soon after this one.

At our last Board of Directors' meeting, we discussed the rising costs to distribute our newsletter -T'sitak'alam. The Board with much consideration and discussion agreed to increase the membership fees that include T'sitak'alam distributed quarterly. The membership fees are now Individual Canadian \$20.00, Family

Canadian \$35.00, Individual International \$50.00 and International family \$75.00 per year. Postal rates for all regions have increased many times in recent times, especially for international mail and this is reflected in the cost of distributing the newsletter.

Have a great summer, take some time to come and visit us. To all our Elders and members, make sure we have your proper address and information on hand so your newsletter gets to you. We have many being returned to us marked "no longer at this address" or "return to sender"

April 10, 2005

We received a telephone call from Vickie Jensen conveying both her and Jay Powell's deepest sympathies to the family of Auntie Ethel.

Vickie reflected on all the good memories they have of working with Auntie Ethel and how important she was to keeping the culture strong with her teachings. They will miss her immensely.

They have chosen to make a donation to U'mista in Auntie Ethel's memory.



Back for a visit:

Mr. Max Skinner along with his wife Shirley were back to visit the U'mista this spring. Mr. Skinner donated the mask he is holding in the photo to the U'mista in 1991. This is a hamsham'tsas headdress believed to have been carved by a student of Willie Seaweed such as Charlie George or Charlie George Jr.

Mr. Skinner was very happy to see the headdress displayed prominently in one of our ramp exhibit cases. We are equally as happy that Mr. Skinner chose to donate it to the U'mista.

Gilakas'la Mr. Skinner





Congratulations to the 2005 Alert Bay Graduates!

We are very proud of all of you

Kadie Alfred	Melanie Alfred	Terri Alfred	Erica Hamilton
Aaron Hunt	Megan Isaac	Raven Johnson	Ronald Seaweed
Alice Shaughnessy	Lauren Smith	Jared Taylor	Mariah Wadhams
Patrick Willie			

Best wishes for your educational and career futures!

The following are excerpts taken from the lovely heartfelt speeches presented at the Alert Bay Graduation Ceremony that was held in the Lawrence Ambers Memorial Recreation Centre:

Mastery of completing grade twelve is finishing 13 years of schooling. You graduates are masters, as you have these fine qualities:

Creativity- you are risk takers

Achievement- you are achievers

Successful- success is natural to you

Problem solvers- you are not afraid of a challenge

Motivation- you are accomplished

Persistence- you are strong

Competent- you feel adequate

Your successes make our circle of success larger!

Kathleen Hunt-King,
School District #85 First Nation Principal

Graduation is a huge accomplishment for you. I have grown so close to all of you and respect you as young adults. I know you will be alright and make our community proud and that whatever you choose for your lives you will enjoy success.

I admire anyone who has the courage and ability to further educate themselves, and doing so right after high school takes the most courage. Congratulations and good luck I will miss you a lot!

Pearl Brotchie,
North Island Secondary School
First Nation Student Liaison

\$20.00 DVD



Produced by Colin Curwin and
Simon James

In the U'mista Gift Shop!

Raven Tales

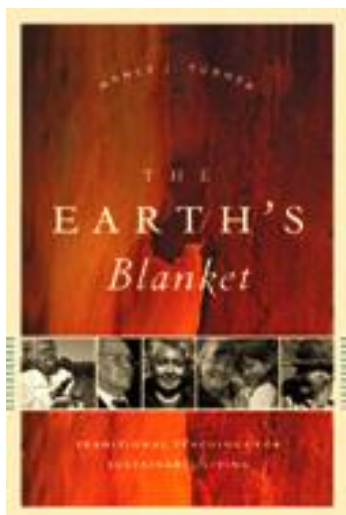
How Raven Stole the Sun

Join Raven, Eagle and Frog in a land before time! Raven Tales: How Raven Stole the Sun is a multiple award-winning animated film based on the First Nations' Folklore of the Northwest coast. Raven Tales concentrates on the wild and funny adventures of Raven, the most powerful, and one might add, trickiest trouble-maker of First Nations folklore.

The following is a copy of an e-mail sent to Umista:

Hello there, if you haven't heard from us already, we'd be more than happy to be featured. Please consider this request authorized!

Best regards,
Colin Curwen, Producer



On the Umista Book Shelf!

The Earth's Blanket

Traditional Teachings for Sustainable Living

Author: Dr. Nancy J. Turner \$35.00 Canadian

DOUGLAS & MCINTYRE

A much-honoured ethnobotanist's thought-provoking look at First Nations stories, cultural institutions and ways of knowing, and what they can teach us about living sustainably.

Indigenous peoples have lived on the earth since time immemorial, participating in a cycle of birth, life and death that has sustained them and the plants and animals that share their environment. This heartfelt new book from ethnobotanist Nancy J. Turner explores the wealth of ecological knowledge and the deep personal connection to the land and its history that is encoded in indigenous stories and life ways, and what they may be able to teach all of us about living in harmony with our surroundings.

Dr. Nancy J. Turner is an ethno botanist and Distinguished Professor in the School of Environmental Studies at the University of Victoria, B.C. She has authored or co-authored more than 15 books. She was voted one of the "Top Ten Thinkers in British Columbia" in 2000. She lives in Victoria, BC
Other books by Nancy Turner that we sell in the U'mista Gift Shop:

Food Plants of Coastal First Peoples	\$ 29.95
Plant Technology of First Peoples in BC	\$ 29.95
Plants of Haida Gwaii	\$ 44.00

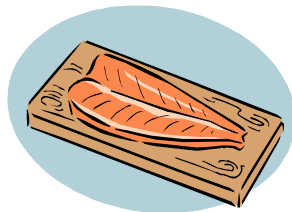
Vocabulary Words:

Tāminas	Squirrel	Tł'a'yi	Black Bear	G̱iwas	Deer
Mix̱adi	Porcupine	A'tła'ṉam	Wolf	Ḇadi	Cougar
Tł̱aw̱al's	Elk	Mayus	Raccoon	W̱aḱes	Frog
G̱aḱaḻam	Ermine	Tsawi	Beaver	Giga'yatsaga	Mouse
'M̱aḻxṯu	Mountain goat				

Match the correct Kwakwala phrase for each English phrase.

- | | |
|-----------|---------------------------|
| 1. _____. | That's a Deer. |
| 2. _____. | That's a Porcupine. |
| 3. _____. | Look at Cougar? the Frog. |
| 4. _____. | My father shot a Wolf. |
| 5. _____. | I shot a Mountain goat. |
| 6. _____. | This is a Deer hide. |

'Masus ha'miksilasuxw?



Gobi gi'laṣi	Coffee pot
Digi'laṣi	Tea pot
Ḵwa'sta	Cup
Bada'yu	Butter knife
Tł̱an'gayu	Fork
Ḏamsx̱a'aṣi	Salt shaker
Sugwa'aṣi	Sugar bowl

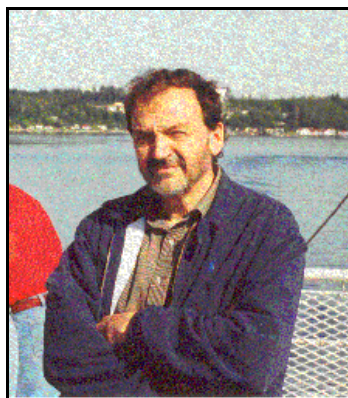
Tłi'na ḏlu X̱a'mas.



Hi'm̱a'aṣi	Dishes
H̱anxṯlanu	Pot
Ka'x̱sdi	Saucer
Didagaganu	Dish towel
H̱am'xda'miṣ	Dining table
Kaṣ̱anaḱ	Spoon
Nagastala	Glass

***Put these sentences into Kwakwala.**

- 1) I am making Coffee. _____
- 2) I am making Tea. _____
- 3) I want a Spoon. _____
- 4) Pass the dish towel. _____
- 5) Pass the sugar bowl. _____
- 6) Here's a cup. _____
- 7) Here' a salt shaker. _____
- 9) I am cooking hamburgers (cow) _____
- 10) I am cooking deer. _____



Guy Buchholtzer

CANADIAN COMMISSION FOR UNESCO COMMISSION
CANADIENNE POUR L'UNESCO

February 7, 2005

Mr. Guy P. Buchholtzer, Director
 Kwakwaka'wakw First Nations Centre for Language
 Culture c/o Simon Fraser University
 515 West Hastings Street
 Vancouver, BC V6B 5K3

Dear Mr. Buchholtzer:

Thank you for your letter of January 10, 2005, and the information it contains about the pilot project you are developing in conjunction with the U'mista Cultural Centre, Kwakwaka'wakw elders and communities establishing the Kwakwaka'wakw First Nations Centre for Language Culture. The Canadian Commission for UNESCO would be pleased to offer its moral support for your project, as we place great importance on the safeguarding of both the tangible and intangible heritage of Canada's Aboriginal people.

As you may know, UNESCO adopted the *Convention for the Safeguarding of the Intangible Cultural Heritage* in 2003, and the importance of language and cultural heritage figures prominently in this Convention. You may, therefore, wish to refer to this Convention as it constitutes a "universal standard" in this area having been adopted by the General Conference of UNESCO.

Please accept my best wishes for success and keep me informed of your progress as the project develops.

David A. Walden
 Secretary General
 c.c. Max Wyman

350 Albert, Box/C.P. 1047, Ottawa, Ontario K1 P 5V8
 Canada Tel./Tel. : (613) 566-4414/1-800-263-5588
 Fax/Telec.: (613) 566-4405 E-mail/Courriel: info@unesco.ca .
 Web site/Site web: www.unesco.ca

Mr. Buchholtzer was one of the guests on board the "HMCS Vancouver" accompanying Commander Kurt Saqlchert, CD and his naval command to Alert Bay on June 21st 2005, National Aboriginal Day. The 'Namgis First Nation invited them to join us to celebrate this day beginning with a tour of the U'mista Cultural Centre which was lead by 'Namgis Chief (and Umista Society Chair) Bill Cranmer. The feast, songs and traditional dancing were all part of a grand event held in the Alert Bay Gukwdzi (Bighouse). This event will be covered in our next T'sitsakalam, Summer 2005



To the editor:

Last summer the Whonnock family held a memorial Potlatch. It was recently shown on the Food channel on TV. In addition to the food, you will have also seen our traditional dancing and heard the singing of our songs and the stories they tell. Imagine; the whole of Canada was able to join with you in this celebration in Alert Bay on remote Cormorant Island. They were able to learn a little about our culture and how we have been able to resurrect a significant practice that was once banned.

Getting to this point in the revival of our culture, which was, for all intents and purposes, taken away from us, is an uphill struggle because so much has been lost. Our language; our art; our dances; our songs; and yes, even our traditional way of life. They all have to be retrieved from books published in the late 1800s and early 1900s or from the "Old People" who are still able to remember facts and stories that they knew first hand or got from their parents or grandparents. Some of our history is in the hands of others, like the potlatch artifacts held by the British Museum. Rebuilding our culture takes a massive and continuing effort. Although, the success of this effort is in our hands to be passed on to our children, the actual work seems to rest with a dedicated few. It takes a sustained effort and money to recapture a culture. There is an adage that "time is money." That adage is no less true here.

The U'mista is a major contributor of the effort needed to bring our culture back. It will be celebrating 25 years of sustained effort in November this year. A lot of money and energy is used to identify resources needed to run the cultural centre, to recover lost artifacts, to help run language programs, to provide the genealogies that were once passed on by word of mouth. The money use to be provided by governments but as you all know this source has run dry.

During the summer of 2003 the U'mista did a survey to find out how important it was to the Kwakwaka'wakw descendants to bring their language and culture back. Almost without exception those who responded to the survey were strongly in favour of doing so. But the sad part is

that the strong feelings reflected in the answers to the survey appear to be only lip service.

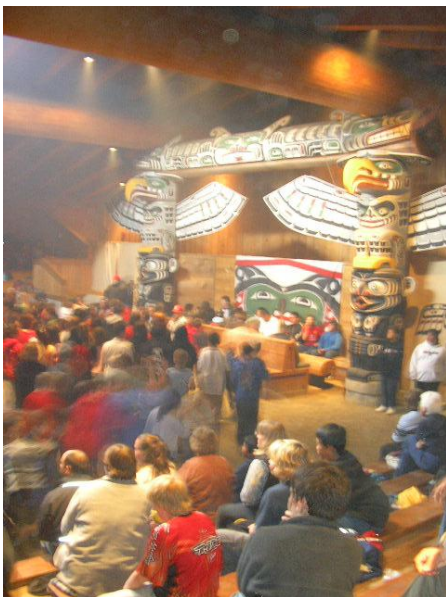
In the Winter 2004 Newsletter there was an article describing how the U'mista runs on a shoestring budget and how it can be helped with planned-giving. Sadly, to date, there has been no response to the suggestions. Please go back and revisit the article and decide if your culture is worth more than just lip service. Those of you belonging to the generation who were deprived of your culture and whose time for learning and passing on information is fading into the future may be able to provide the financial means for your children to embrace the effort and recreate our culture.

Like the young mother and young father in their late 20s, here at the U'mista, who learned the Kwakwala language, dances and songs at home and at school and who are still studying them, and, most importantly twenty years later, are passing them on as a living thing to their respective children.

These are the success stories; this is how it must work!



Whonnock Canoe



**Alert Bay Big House
Total Experience May 19, 2005**

School Outreach Program

Over 800 grade four to twelve students from School District #85, local Band Schools, North Vancouver and Campbell River attended the event. SD#85, First Nation Programs, U'mista Cultural Centre, Artstarts, Tri Bands and Alert Bay bands, schools and community partners provided funds for the event. The purpose was to provide a student total experience in the Alert Bay Big House. It was an opportunity for our communities to connect and share a local cultural experience. Schools were assigned local tribe names provided by the U'mista Cultural Centre. Students researched the tribe's origin story and Big House protocol.

All School tribes had First Nation resource people visit the school to help prepare. The event was opened by an elder with an explanation about Alert Bay Big House protocol. The Gwa'sala-Nakwaxda'xw Nation prepared a homecoming and

naming ceremony for children previously adopted. All schools presented their tribe's origin story using drama, art and/or cultural singing. All students prepared a gift and the student gift exchange was to acknowledge what was witnessed for the day's events.

All participants were provided with a healthy 'donated' lunch from all local bands and a number of grocery stores. All school tribes participated in numerous fun dances lead by U'mista Cultural Centre staff and Alert Bay Elementary school singers in the afternoon.

The day ended with individual students sharing their reflections and observations of the event. There were many acknowledgements of the endless number of individuals, planning committee and partnerships that made the event successful.

Many students traveled across the bay by BC Ferries, MacKay Whale Watching, Seasmoke Whale Watching, Spirit of Yalis Foot Ferry and School District buses.

Aboriginal Education Enhancement Formal Agreement Signing Ceremony - June 21, 2005

School District #85, Ministry of Education and First Nation Education Council (FNEC) and our local community have chosen 'Aboriginal Day' for the signing of the Enhancement Agreement developed to improve the educational achievement and culture of Aboriginal Ancestry students. Community consultation and partnerships were part of the development of the Enhancement Agreement goal areas. The three goals are: 1. Students will feel an increased sense of belonging and respect through their school experience. 2. Increase the number of Aboriginal students with academic success. 3. All students will experience an enhanced academic environment as a result of Aboriginal content at all levels of curriculum. Indicators of success in each goal area have been established based on research, data and community dialogue. There will be a yearly annual report developed by FNEC and SD#85.

Gilakas'la, Kathleen King-Hunt

Ha'Sa' Program, Tsaxis (Fort Rupert) May 20th 2005, the Ha'Sa' Program, run by the Kwakiutl Band, and coordinated by Noreen Hunt hosted an interesting day for the Ladies. The Village of Tsaxis felt it was time to get together in a fun environment, to learn how to help ourselves during challenging times.

Lillian Hunt of U'mista Cultural Centre was invited to make a presentation on how her spirituality is within her Kwakwaka'wakw heritage. Andrea Alfred-Smith did a presentation on her knowledge of healthy choices. Dawn Crammer's presentation took us out for a little medicinal plant tour, and sharing her incredible knowledge. Andrea and Dawn actually began looking for healthier ways to live because close members of their families were ill.

The day continued with Judy Cadrin, who did a presentation on teas made with harvested native plants and demonstrated the appropriate usage of specific teas. Lucille Brotchie ended our day with a cedar Bark workshop where all participants left with a cedar rose personally hand crafted. It was great to spend the day with our relatives from Alert Bay, meet new people, and to see everyone come together with a common bond of looking for healthier lifestyles through First Nation spirituality, healthier foods, attitudes, and meditation. It was also great to see so many Youth attend the workshop, and be totally involved. The day was full of fun games and prizes. My thanks to all who participated.

Noreen Hunt, Ha'Sa' Co-ordinator

Gwa'sala 'Nakwada'xw "Artists In Education"

Thank you Maria Bocskei for bringing, during 'Arts and Culture Week', a truly culturally educational experience to life! From April 27-29 we had a number of First Nations artists come into our school. The artists who participated are as follows: William Wasden Jr (Wa) - native drawings and singing, Norman Brotchie - silver jewelry, Dorey Brotchie - cedar carving, Dean Wilson - drum and drumstick making, John Henderson - cedar mask carving, Danny Coon - native drawing and blanket making, Donna Cranmer - working with cedar bark

(bracelets), Buddy and Gary Walkus - singing. Some of the artists displayed their finished work and worked on projects at tables set up in the hallway while others Danny Coon, Dean Wilson, Wa, and Donna Cranmer did workshops in the classroom with students and also had displays in the hallway. We thank all of the artists for providing a rewarding experience for our students and for supporting our school and helping us achieve our educational goals!

Hiłamas



Cedar mask carver, John Henderson with young students of Gwa'sala 'Nakwada'xw School at their 'Arts and Culture Week'



Principal, Hiłamas, Wayne Peterson with cedar bark artist, Donna Cranmer of the 'Namgis First Nation



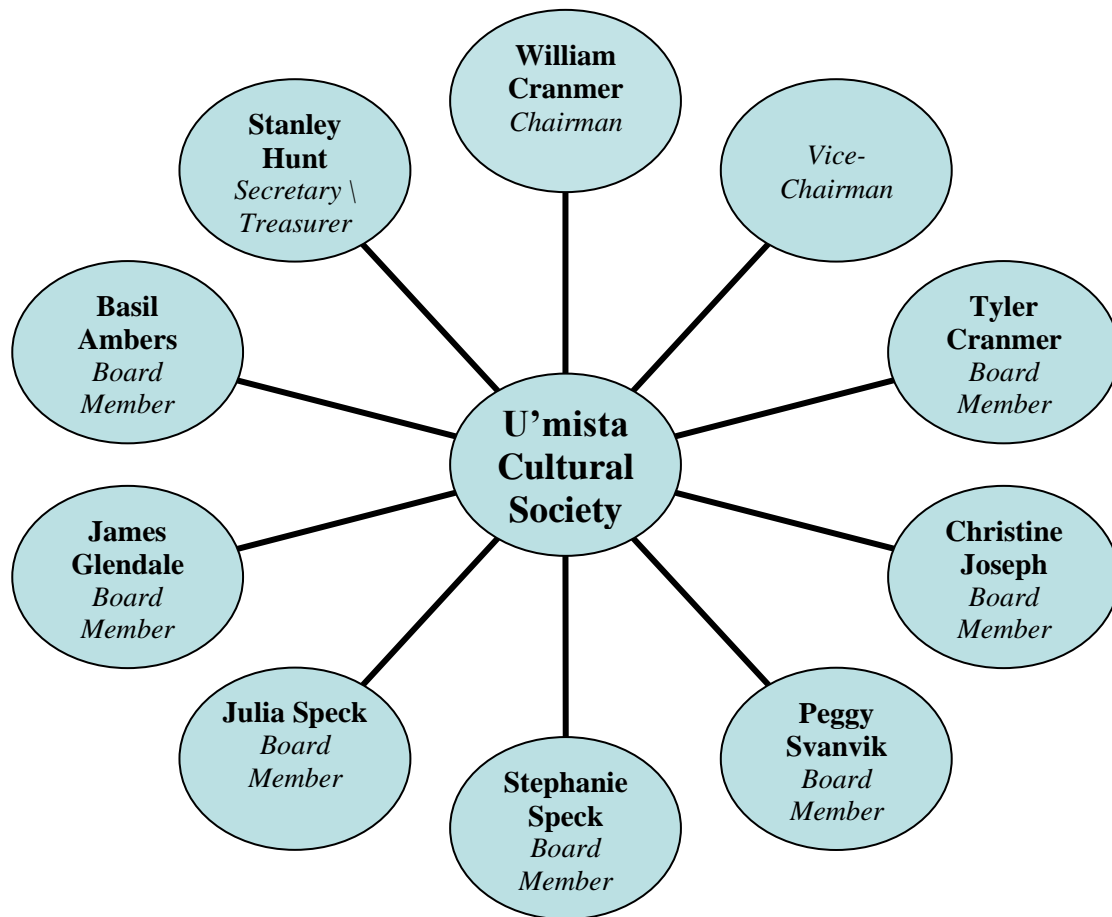
A group of younger students who participated in the U'mista Cultural Centre presentation

The Umista Cultural Centre was invited to do a presentation for the students in regard to the U'mista Gift Shop which features handcrafted work from local artists. The U'mista has hosted artist workshops dealing with import/export guidelines and other information that assists artists in selling their work.

KWAK'WALA ALPHABET

						a abals  apple
a amlam  toy	b busi  cat	d digwayu  pile driver	dt dtó's  tree	dz dzamba  jeans	e egas  girl's friend	
g gala  grizzly bear	gw gwasu  pig	g giwas  deer	gw gwa'yam  whale	h hamumu  butterfly	i ikt'sam  abalone shell	
k kat'sanak  spoon	kw kwikw  eagle	ḳ kawayu  knife	kẉ kwásta  cup	ḳ ku'lugwayu  arrow	kẉ kwakwani  crane	
ḳ ḳumis  crab	kẉ 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	p̣ patla  plane	s siwayu  paddle	t taminas  squirrel	ṭ tutu  star	
ts tsela'yu  canoe bailer	ṭs tsawi  beaver	ṭṭ ṭtataṃṭ  hat	ṭṭ ṭlakwa  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	

Your Board of Directors



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)

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: \$20.00/International \$50.00

(Add \$1.40 G.S.T. if applicable)

Name: _____

City: _____

Address: _____

Province: _____ Postal Code: _____

Res. Phone: _____ Bus. Phone: _____

Family Membership

Annual Fee: \$35.00/International \$75.00

(Add \$2.45 G.S.T. if applicable)

(May Include up to two adults and children less than 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 \$ _____
<input type="checkbox"/> Membership cards	<input type="checkbox"/> Computer update	
<input type="checkbox"/> Newsletter	<input type="checkbox"/> Letter	
Process Date _____	Processed by _____	

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 member address and stamp here

PLU # 55.00
\$ 3.00 each