



# Tsitsak'alam

(News)



**Tłatłasikwala Xwamdasbe' (Hope Island)** Photo: RBCM PN n/a

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## Traditions of Tłatłasikwla:

“Outside...on the ocean shore” (Curtis 1915:306)

“Those of the ocean side” (Boas 1966:38)

‘Ni’namima

- (1) Gigalgam (Boas 1966)
- (2) La’lawiłala (Boas 1966)
- (3) Gixsam (Boas 1966)
- (4) ‘Numasanxalis (Boas 1969)
- (5) Kikadi (Boas 1969)

The Tłatłasikwla were probably the largest of the three tribes that became the Na’witi. According to J.J. Wallas’ narrative, they originated in the area between Hope and Hurst islands and shared ancestors with the ‘Nakwaxda’xw, their neighbors across Queen Charlotte Strait. Tłatłasikwla territory extended from Hope Island to Miles Cone, including the adjacent coast of Vancouver Island and Pine Island. There were a number of old village sites within this area, but it is not



Photo: RBCM

possible to trace the sequence of occupation (Dawson 1887:66). However, Na’witi was clearly an important settlement. It was occupied in 1792

and was probably the site attacked by a fur-trader in 1812.

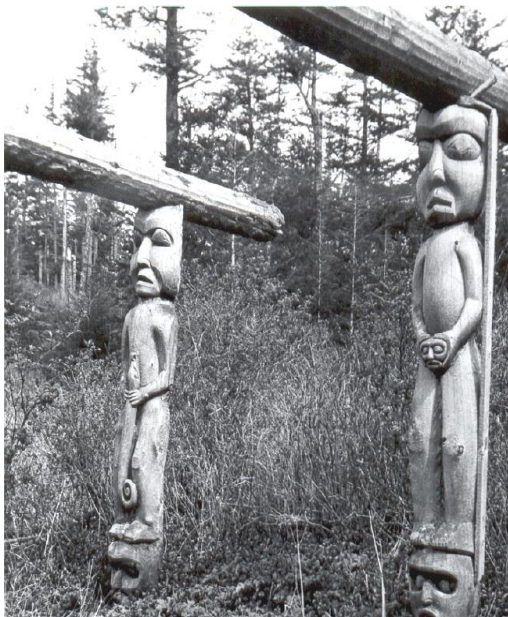


Photo:

living at Na’witi when joined by the Nakamgalisla. He gives no date for this development, but it seems unlikely to have taken place before the mid-1850’s. By the early 1860’s, both tribes were living at Xwamdasbe’. The Tłatłasikwla occupied a prominent position in the early contact process. This was the product of geography and the logic of the maritime fur trade. For the first third of the nineteenth century Shushartie Bay was the principal harbor, within Kwakwlaklawkw territory, used by visiting trading vessels. Presumably, these circumstances permitted the Tłatłasikwla to fill a middleman role vis-a-vis other Kwakwlaklawkw tribes. The strategic importance of Shushartie Bay and the Tłatłasikwla declined perhaps as early as the 1820’s and certainly by the 1830’s. In 1836, the HBC introduced the steamer “Beaver”, thereby securing reliable access to other harbors, especially Beaver Harbor and Port McNeill in Kwakwlaklawkw territory (McNeill, Directions,

1824, and Fur Trade Journal of the “Beaver”, 1837–41).

The very accessibility, which attracted fur traders to Shushartie Bay, also exposed the Tłatłasikwala, and probably the other Na'witi tribes, to raids. Although there are early indications of conflicts with the Kwagu'ł tribes (Haskins, Journal, Nov. 1, 1801), the major conflicts involved northern peoples – notably, the Kitkatla Tsimshian. John Dunn (1844:242), writing of the mid-1830's, commented that the “Na'witi” had been “reduced to a skeleton of its former self, from the inroads of the savages who come from the northern and eastern continent (mainland) to kidnap them, when on their fishing excursions, and then enslave them”. Other evidence confirms that there were a series of conflicts between the Na'witi and the Kitkatla extending over a period of at least six years between 1837 and 1842. These, no doubt, were a continuation of the situation described by



Dunn (FSJ, Aug. 11, 1837, Aug. 24, 1840 and Jul. 9, 1842; Work to Douglas, Oct. 20, 1839, FVRCI; Rich 1941:244–5; Douglas, Diary, Oct. 11, 1841; Simpson 1847:191).

The construction of Fort Rupert, in Kwagu'ł territory in 1849, further reduced the strategic importance of the Tłatłasikwala. This move by the HBC seems to have engendered a good deal of

intra-Native tension, presumably related to the shifting trading conditions in the region. These tensions may lie behind the Na'witi attack on the Cusgi'mukw and/or the Tłaskinuw in 1853. The latter, Blenkinsop noted, “Were our principal sea otter hunters” (Douglas to Barclay, Nov. 2, 1853, LCVT, A 11/74; Blenkinsop to Simpson, Nov. 23, 1853, SCI, D 5/38).

It was also in this context that the Tłatłasikwala (and perhaps the Nakamgalisala) became the subject of two displays of British “gunboat diplomacy”. Much remains obscure about these events, but two Tłatłasikwala settlements, Patłams and Na'witi, were destroyed by naval action. A brief outline of these events, and a discussion of the probable sites, is contained in Appendix 3.

#### Narrative: Tłatłasikwala / J.J. Wallas

The first of the Ancestors of the Tłatłasikwala lived at Ga'ya. The weather was always bad, because the south wind blew so hard all the time. So the halibut fishermen had no way to fish for halibut, red cod, black cod, and kelp fish. The Ancestors were starving. Then Dłigagoł invited his younger brothers. When they were all gathered in his house, he said, “Oh, younger brothers, let us think about how we may beg our Chief, U'meł, to see how we may get food. Also, the weather is always so bad that our women cannot get mussels and other shellfish for us to eat”. Right away, the warriors of U'meł spoke, “Let us go and ask our Chief, U'meł, to make war on Małalanukw”. Dłigagoł said, “Oh, younger brothers, I will go to tell my older brother, U'meł”. He left immediately to walk to U'meł's house. He said, “Oh my master, U'meł, I have come to tell you what my younger brothers wish

you to do to Małalanukw, that we may go to make war". U'meł replied, "Go and tell our younger brothers to be ready, that we may leave tomorrow. I will go to hire octopus and halibut. You will tell Tsant'sangattaxsa, Nindzayubas, Mi'mgulambas, and Hayi'mgidtaxs to go ahead and get ready". So, Dłigagoł returned home and told his younger brothers what U'meł said. U'meł went to beg octopus and halibut to go and sit in the stern of his canoe. Right away, the warriors of U'meł got themselves ready. The next day, they launched U'meł's folding canoe. All of the myth people got on board, with the octopus and halibut sitting at the stern. They paddled south, against the southwest wind, to the house of Małalanukw. Then, U'meł spoke, "Oh, friend, halibut, you will go to hide by the door of the house, so that he may suck out Małalanukw, as soon as he slips on halibut, when we land on the beach in front of Małalanukw's house". Then, they reached the



beach. The halibut got off the canoe and went to lie down in front of the door of Małalanukw's house. Dłigagoł tried to get out of the canoe but was blown back in by the wind. The octopus sat at the end of the line of halibut. Golden Eye jumped out of the canoe and went to the door of the house. He hid his fire drill and his yellow cedar bark cape. Then, he entered the house and, right away, saw Małalanukw lying down, with his back toward the door.

The wind blew out of his anus constantly. That is why the southwest wind smells bad. Golden Eye jumped into Małalanukw's anus and began working his fire drill. As soon as he had fire, he took his cedar bark cape and shoved it into the fire. Then Małalanukw's insides began to smoke and he started coughing. Golden Eye jumped out. Małalanukw began coughing very hard, staggering backward toward the door of his house. Now, he reached the halibut and slipped, right into the folding canoe. Right away, U'meł said, "Now, Dłigagoł, go ahead and stone him that Małalanukw may die". He spoke again, "Go ahead warriors, and club him, that he may die". Then, Małalanukw asked, "Oh, U'meł, for what reason are you doing this to me?" U'meł replied, "Our reason is because the weather is always bad". Małalanukw said, "Your weather will now alternate, one good day and one bad day". Right away, U'meł spoke, "Let him die, for what good is one day to us". Again, Małalanukw spoke, "There will be two days of good weather". "I do not want that either. Go ahead and kill him". Małalanukw then said, "Now, it will always be summer in your world". U'meł answered, "That is too much. It is enough that we have four days of good weather at a time". Then, Dłigagoł spoke, "Do not lie, or we shall come back and make war on you again". Małalanukw immediately went up from the beach to his house, while U'meł called the halibut and Golden Eye to the canoe. They arrived at the beach in front of their house. U'meł spoke, "Oh, younger brothers, go to your places now, for I have made war on Małalanukw. He has said that we will now have four days of good weather at a time". That is why our world has good weather from time to time.

"Kwakwaka'wakw Settlements", by RobertGalois

**NOVEMBER 1<sup>ST</sup>, 2005 (TUESDAY)**  
**25<sup>TH</sup> ANNIVERSARY**  
**U'MISTA CULTURAL CENTRE!**

We would like to take this opportunity to invite all Kwakwaka'wakw, U'mista membership, colleagues, local and international, researchers, partners and supporters to celebrate with us in this momentous occasion!

1:00pm-5:00 pm: Open house at U'mista Cultural Centre

5:30pm: Feast at Gukwdzi (Traditional Big House)

Presentations and dance performances to follow dinner

Please RSVP to 250-974-5403 or E-mail: [asanborn@umista.ca](mailto:asanborn@umista.ca)



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The U'mista Cultural Society Directors and staff would like to take this opportunity to thank all our membership for your continued support for our treasured Centre and for reading our quarterly newsletter. We are always looking for subjects that will interest our diverse group of readers and enjoy the feedback we receive from you, so please continue to send in your comments and suggestions. Gilakas'la

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## Directors Report



Andrea Sanborn

June 21<sup>st</sup> each year marks National Aboriginal Day and the first day of summer, which our ancestors have celebrated since time immemorial. This year the community came together to celebrate with a dinner and cultural dance performances at the Big House.

The HMCS Vancouver was in to visit and Chief William Cranmer and a canoe of pullers welcomed them. The Captain and crew, Directors and members of the Vancouver Maritime Museum and guests were invited to tour the U'mista before going to the Big House for dinner. The purpose of the visit of the HMCS Vancouver is that they were retracing the route of Captain Vancouver who traveled through our territories in 1792. Also commemorating the visit of Captain Vancouver is the painting "Discovery" by John Horton. John and his wife Mary arrived in Alert Bay on Friday June 24 aboard their MV Artist's Life bringing with them his beautiful painting depicting the Captain Vancouver sailing ship "Discovery" anchored at the Nimpkish River that he donated to the U'mista Collections. Gilakas'la, John.

All our members and visitors can now see this beautiful painting hanging at the entrance of our second gallery at the U'mista. We have had a very busy summer here at the U'mista with people from all over the world. Some of the far away places are Allerod, Denmark, Mexico, Asheabat, Turkmenistan, Zurich, Switzerland, Kuwait, Mahboulah, Riyadh, Saudi Arabia and Ho Chi Minh City, Viet Nam, just to name a few. We are especially happy to have our neighbours from Vancouver Island and the rest of BC come to

visit as well. The most satisfying comment that we get is "Wow, we did not know this about your culture and we are happy we have learned this". That is what we are all about as an Information and Resource Centre, to help people get a better understanding about our history and culture and some insight to what we would like to accomplish.

We are very proud of our Centre. We are proud of all the work undertaken by our former Curators, Directors, Executive Directors, Volunteers and staff. I believe that they all worked very hard to get us where we are today. I think they are most deserving of our respect for all they have accomplished including repatriation of all our objects in the Potlatch Collection and the building in which to house them. I must say that I find it dismaying to come to work only to find garbage and liquor bottles strewn about our grounds and in the beach area in front of U'mista. We can appreciate people wanting to use our grounds and the beach area in front for picnics. However, we certainly would expect people to clean up after themselves. We know the beach area is used at night as well and that is where the liquor bottles come from. But, we cannot accept that this is where the diapers, plastic bags and paper garbage originates from. So it is assorted groups of people leaving their mess. Our staff is not here to clean up after them but our pride forces us to do so. I know it is not our visitors leaving the mess. We have an area roped off where signs are posted prohibiting fires only because we are terrified of any accidental fires that might affect our building. All we ask is for everyone using the area around us to take care of it and keep it clean. I am sure the hospital administration would appreciate this as well.

Gilakas'la,



## Native language Centre planned

July 07, 2005, vol. 33, no. 6

By Susan Jamieson-McLarnon "edited by UCC"

Chief Bill Cranmer, Chair of the Kwakwaka'wakw First Nations' U'mista Cultural Society (left), and Guy Buchholtzer, an anthropologist associated with SFU Continuing Studies' Academy of Independent Scholars, have been working on a Centre for Language Culture.

To the Kwakwaka'wakw First Nations, language and history are one. As fewer and fewer Elders speak Kwak'wala, history and its oral traditions are lost.

There may be a renaissance coming. If Bill Cranmer and Guy Buchholtzer have their way, the U'mista Cultural Centre at Alert Bay on the B.C. coast will become a leading Centre for the study of native heritage languages and cultures. Chief Cranmer and Guy, have been working on this project since 2001 when a cooperation agreement was signed with SFU and the Chief Dan George Centre for Advanced Education.

The proposed Kwakwaka'wakw First Nations Centre for Language Culture (KCLC) has gained wide endorsement, from organizations such as U'mista (which represents all Kwak'wala-speaking people of the coast) the Kwakwaka'wakw Elders Assembly, the Canadian Commission to UNESCO, Maori institutions of New Zealand and renowned anthropologist Claude Lévi-Strauss. sparking the interest of the younger people to get down and start learning."

The new Centre will gather copies of original documents from libraries and museums, internationally. Kwak'wala speakers and Elders will be asked to add their comments on key documents. The KCLC plans to digitize the estimated 30,000 documents, making them available to students and researchers. Standardized translations, a complete bibliography and a cultural dictionary are also planned.

"The anthropological discourse had too often become a long monologue, in which the Kwakwaka'wakw had nothing to say," notes Buchholtzer. "The Kwakwaka'wakw will re-appropriate the material on their terms. This is perhaps the beginning of a new anthropology. Kwak'wala is the sophisticated language of a very ancient civilization. We cannot permit it to be lost."

In May, Cranmer, who chairs the Chiefs committee of the Assembly of First Nations, spoke to the United Nations permanent forum on indigenous issues on heritage language strategy. Canada could be doing much more, he says. "During the potlatch prohibition people were not able to gather and pass down their songs, their names and their dances. A lot of our history has been lost. This new Centre will help to get it back for us. "SFU chancellor Milton Wong provided seed money to develop the KCLC proposal, which is now seeking nearly \$850,000 from governments and other donors.



Ǫilakas'la Nał'namwiyut!  
 Tłətłagamayixtłan.  
 Gayutłan laxa 'Namgis.  
 Greeting Friends! I am Inviter.

Ǫilakas'la, this is William Wasden Jr. and I am still enjoying my time working at the U'mista. I have many different projects on the go and continue to attend our Kwakwaka'wakw classes. I must admit I am not committed enough in order to learn our language and know that I must make greater efforts towards learning. I was at the Salmon Prince and Princess Pageant during June Sports and I really admired the honesty that Farren Sucachof expressed regarding our language. He said, "It is up to us as individuals to want to learn our language, we can't force anyone". I also had the opportunity to travel home with Elder Christine MacDougall, and I admired what she had to say about the passing down of Kwakwaka'wakw. Christine said, "We were not allowed to speak our language in St. Mikes, but when we went home we could have, and chose not to. This is where our people let it

go, it was the ones who knew the language". I think about these two very different generations and admire their courage to give their honest opinion about the condition of our language. I also acknowledge that some people were afraid to teach their children. Thank you Farren and Christine for your wisdom and truth and sharing your feelings on our language.

My message this newsletter is regarding my work as Community Liaison for U'mista Cultural Centre and Vancouver Museum of Anthropology at UBC. MOA is rearranging their visual storage and they want to consult our people about how things should be presented. I have been directed to interview various Elders from different tribes to get some collaborative advice. I will give some discussion topics:

-Should MOA follow the format of the Potlatch Collection at U'mista, using our Big House order of masks and dances; to promote the learning of the Potlatch order?

-Two sections, Tseka and Tła'sala, kept separate as they were traditionally in our ceremonies?

-As the collections at MOA are from mainly Kingcome Inlet, Village Island, Alert Bay and Blunden Harbor, should the order of masks follow tribal ranking?

-Culturally sensitive objects. There are many pieces considered "too sacred" and not appropriate to be on public display. The Nuchanulth from the West Coast and the Coast Salish have removed certain objects from the visual storage display. What do we consider "too sacred" or culturally sensitive?



-Some objects often referred to, are the Hi'hamsamł and Madzis.

-If masks were collected from certain families, should they be kept together in family groupings?

-If they were kept in family groupings, would there be any order after that? There are many families that have only one artifact in the collection, would this make sense?

-If our Ancestors sold their artifacts and they were the original owners, what rights have we the next generation to question their decisions at that time?

-Sometimes the selling of artifacts were under "shady" circumstances, how would we prove and correct these "touchy" situations? Many people sold artifacts on behalf of other people, with or without permission.

-If our Ancestors sold their cultural property like their regalia, do they and their descendants have the right to use these privileges?

-Should people who are not members of certain societies (eg. Hama'tsa) make comments or have an opinion on that society

and associated questions?

-Should all information regarding the purchases of artifacts, where the law permits, be included in the new displays?

-Do you feel previously recorded history such as Franz Boas' work is important to include with the present day information from our existing Elders?

These are some of the main questions that are being drafted up and presented to the Elders we have started to interview. I have interviewed Elders who are descendants of the original owners of the larger groups of artifacts at MOA. I want to offer my questions to other people who would like to give some positive recommendations towards these topics. Please mail or drop off your ideas to the U'mista or arrange for a visit where we can interview and host you.

In the next newsletter I will give some of the thoughts of the Elders we have interviewed as well as any that we might receive post this article. Take care and may our Creator bless and guide you.

Wa



**Joint-Capital Campaign project initiated by U'mista Cultural Society and 'Namgis House Committee**

Not just a dream, a long term plan to expand the U'mista Cultural Centre, to include the renewal of 'Namgis House, formerly St Michaels Residential School. The 'Namgis House Steering Committee and the U'mista Board of Directors have come together to launch a Capital Campaign. This is a huge responsibility and necessary as we expand our mandate to include a Kwakwakawakw First Nation Language Centre. As Language **is** our culture we must all work together to ensure it remains alive for generations to come. Our vision is to create a vibrant, culturally rich and economically diverse community of Alert Bay.

(1)



Yo! Gilakas'la!

(2)



Yo!

3)



Yo! 'Wiksas?  
Ik'man

(4)



Wosan

5)



Iksukwata'man or 'Wanulata'man

(6)



Ławisan

(7)



'Wigilas?

(8)



Kakadaḡwsilan

(9)



Daxwan

(10)



'Witlas le?

(11)



Latlan lax

(12)



Halakas'la



Yo, T'ładzawagi'lakwtłan. Gayutłan lax  
'Nəmgis. Gayutłan lax 'Yalis.

Hello, I'm Caroline Rufus of the 'Nəmgis people. I was born and raised in Alert Bay and was recently awarded the position, Curriculum Development Trainee alongside my long-time best friend (egas) Pewi Alfred. As soon as I arrived, I dove head first into working with Pewi on the projects she was working on so diligently. I've started my own projects, which are, consonants and vowels of Kwakwala, sounds of Kwakwala printed onto handouts for Kwakwala classes, and flashcards of animals.

With the Kwakwala classes and input from Pewi, Wa (William Wasden), and Lorraine Hunt, I've begun to grasp the phonetics and pronunciation that we are using. I'm enjoying myself and feel that I'm doing worthwhile things with my time. I hope to make some contribution in our growth towards fluency of Kwakwala, before it's too late. I have faith that this is achievable through regular Kwakwala classes and with a higher attendance of language learners. As well, more fluent Kwakwala speakers are required, because what is language learning without the teachers. I'm so thankful now for Lorraine Hunt, Peggy Svanvik, and Vera Newman, but we can't expect it all to lie on their shoulders. We need the learners to want to come in to learn. You know how ridiculous it will be when the next generations to host their potlatches and it's all held in English! That's what we really need to realize and confront head on. We need to keep our language alive and thriving.

Gilakas'la, T'ładzawagi'lakw

What do these countries Australia, France, India, Netherlands, Czech Republic, Venezuela, Brazil, Mexico, Poland, Sweden, Norway, Japan, Germany, and Finland have in common with U'mista Cultural Centre and the Northern Vancouver Island Rotary Youth Club?

Well 58 youth from these countries around the world came to visit U'mista Cultural Centre on 24<sup>th</sup> August, 2005. They watched the film "Box of Treasures" and participated in the guided tour of the Potlatch Collection. It was very interesting, as these young people had never heard of the Kwakwaka'wakw or a Potlatch before; they asked very good questions after their tour. They enjoyed hearing about the importance of the songs and legends that provide teachings for people how to behave properly to listen. The adults, from various parts of Canada and the United States who accompanied them were also very excited to be in Alert Bay as they had heard about us and the potlatch before.



Yo, Gwal'sa'lastlan,  
Gayulasida 'N̄amgis  
d̄lu'ławiṣis. I'axalaṅ  
laxa U'mista Cultural  
Centre. I'axala'amxa'e'  
Caroline'a'. Hello, I am  
(Going-with-the-flow-  
of-the-River)  
Pewi Alfred.

I am 'N̄amgis and  
ławiṣis First Nation. Caroline and I are  
participating as Curriculum Development trainees  
at U'mista Cultural Centre. I appreciate my  
position more everyday. Caroline and I have been  
working very hard to help preserve the Kwak'wala  
language by learning the U'mista writing system,  
reading the different phonetics and  
understanding the differences between them all.  
In 1998 we were given the privilege of attending  
the Summer Institute of Linguistics in North  
Dakota. This program concentrated on learning  
strategies to help us begin to learn the Kwak'wala  
Language. It has taken us 10 long years to  
realize that our language is in a critical situation.  
Our main focus is to understand the writing  
system, comprehend the grammar and learn  
about Total Physical Response, (hands on  
strategies), plus verbal communication, which

means to strictly immerse ourselves when we  
are learning and teaching the Kwak'wala  
Language. If we can fit these strategies into  
our curriculum at our First Nation schools,  
teach it in our homes, daycares, Bighouse and  
apply it our everyday living, then this can be  
our dream come true! I am positive that it  
will live on and be passed on for the future of  
our children. I recently read a book called  
"Breaking the Language Barriers" and found  
this book very interesting, as it made a lot of  
sense about languages. Something in the  
book touched my heart; the phrase,  
"linguistically challenged". This phrase stayed  
with me for days and actually made me very  
sad. I looked on the positive side and said to  
myself with the help of the Kwak'wala  
speaking people we can make our language  
strong. Caroline and I are carefully developing  
materials to help fit the needs of our people.  
Thanks to Lorraine Hunt, Vera Newman, Emma  
Tamlin, Pootsa, and Peggy Svanvik who spend  
their time to help us with all their knowledge  
and support for our Kwak'wala language  
preservation. I am willing to commit myself to  
preserve our language and culture, for us to  
become strong, confident and united people.  
Gilakas'la



### **Remember! The U'mista Cultural Gift Shop Annual Christams Sale!**

Starting the second week of December 5<sup>th</sup> to 24<sup>th</sup> . Special membership  
discount will apply. Exceptional products are selected and great  
discounts are applied. We wish to provide a remarkable array of gift  
items to ensure your gift giving is a memorable experience for those on  
your special Christmas list.



### June 21, 2005 National Aboriginal Day

Chief Cranmer, Elders, Chiefs, Councilors of the Kwakwaka'wakw Nations, the 'Namgis First Nation, Ladies and Gentlemen,

On behalf of my entire ship's company, I would like to thank you for sharing the richness of your Kwakwaka'wakw culture with my ship's company today. It is truly an honour to be invited to this most traditional of celebrations. It is most fitting that we could participate on National Aboriginal Day, the Summer Solstice, the Longest Day of the Year, in this, the year of the veteran.

Thank you for allowing us to share the richness of your culture and for allowing us into your traditional waters and lands.

Why are we here in your traditional waters? We are currently on a two week "Sovereignty and Presence Patrol" which will establish a naval presence in waters that are less frequently visited by federal government departments and agencies. Like you, we share a common interest in protecting our precious natural resources and ensuring the security and safety of everyone in the coastal regions of our country. The need for us to monitor activities on the seas was reinforced yesterday while we were transiting up Haro Strait. During our passage, we came across no less than 20 boats of assorted sizes and shapes encircling at least 2 different pods of Orcas. While it was difficult to determine if any of these vessels was engaged in any illegal activity or operating at an unsafe distance from these magnificent creatures, we photographed those vessels which were clearly the closest to the Orcas and have

forwarded the information to the Maritime Surveillance Operations Centre in Victoria where the information can be shared and appropriate action taken if warranted. In addition to monitoring possible unsafe boating practices, we will look for anything out of the ordinary including suspicious exploitation and harvest of our precious natural resources, illegal drug operations, suspected illegal immigration, and of course monitoring and reporting on anything and everything which moves on or near the water. I believe that we have a shared interest in protecting and conserving our natural resources for future generations, and protecting the security of all Canadians. As part of our Sovereignty patrol, I wanted to share the unique and rich history of the region with my ship's company.

As a result of a collaborative effort with Honorary Capt (N) Darcy Rezac, Jim Delgado of the Vancouver Maritime Museum, and Chief Cranmer, we were able to put together a plan to "rediscover" the rich history and heritage of the Northwest coast to include a recreation of the voyage of Captain George Vancouver and an opportunity to meet the Namgis First Nation people of Alert Bay and to explore your rich culture and history. Captain Vancouver came to the Pacific in Command of a British naval expedition in 1792. Vancouver's voyage was the last, and longest, of the great Pacific voyages of the 18th century and his mission was twofold: to complete a comprehensive survey of the coast to prove or disprove the existence of a northwest passage to the Orient; and to negotiate with the Spanish on restoring a British sovereign claim over Nootka Sound and region.

Vancouver accounts his voyage with maps and charts of the coast which were meticulously accurate and still being used by sailors more than a century later.

Of course, the voyages of Captain Vancouver and other Europeans were not without consequences. There is no denying the oppression and suffering of First Nation people of the Pacific Northwest, from the time of their first encounter with Europeans. One could reasonably conclude that Vancouver's surveys of the coast were part of a process of exploitation and eventual disruption of your culture.

*(Continued on next page)*

(Continued from pg 13)

Chief Cranmer, that you and the Kwakwaka'wakw have preserved your traditional Culture is a testament to your resilience in the face of adversity. Whether it was the Canadian government's outlawing of your traditional Potlatch in 1884, the confiscation of your ceremonial masks and other important cultural possessions from Village Island in 1921, your struggle to recover these stolen artifacts from the government, other museums and private collectors over a 30 year period, the arrest of your people for conducting traditional ceremonies, or the establishment of a residential school which has had a negative impact on generations of your youth, you have managed to survive adversity and have created a sense of living history and culture. Thank you for allowing us to learn from you!

That we are spending today, the 21st of June, National Aboriginal Day, with you is indeed an honour. National Aboriginal Day is a Canadian day of recognition of the diverse cultures and outstanding contributions to Canada of the First Nations, Métis and Inuit. National Aboriginal Day is an occasion for all of us to celebrate the rich contribution which you have made to Canada. June 21<sup>st</sup> was chosen because of the culture of Aboriginal Peoples' important place within the fabric of Canada.

It is also important to note that this National Aboriginal Day is taking place during this the Year of the Veteran. Every year is an important year to honour veterans and their service and 2005 is especially significant as it marks the 60th anniversary of the end of the Second World War. Today I would like to recognize the sacrifice that the First Nations veterans have made in the service of their country and their efforts to make this a better place for our children and grandchildren. Chief Cranmer, Elders, Chiefs, Counselors of the Kwakwaka'wakw Nations, the Namgis First Nation, again thank you for sharing the richness of your Kwakwaka'wakw culture with my Ship's Company today and for allowing us to spend time in your traditional waters and lands. *Gilakas'la!*

Commander Kurt Saqlchert,  
CD HMCS Vancouver



**Lillian Hunt: Gift Shop**

The most valuable tool we have to determine our continued success of the U'mista Cultural Centre is our ability to make our visitors feel welcome and to offer them as much information that we have about our culture and history. We benefit from resources like the

“Box of Treasures” video, produced in 1983, documenting the “return” of the “Potlatch Collection” and the building of U'mista Cultural Centre. This film delights our visitors today and evokes emotional responses. I have had the privilege of working in the U'mista Gift Shop since May 2005. I enjoy meeting people who visit us from all over the world. I experience great pride in knowing that our culture is of great interest to our visitors who express appreciation and respect for our people our culture and our history. The Kwakwaka'wakw are certainly “one of the most “anthropologised people in the world” as former Curator, Gloria Cranmer Webster states in the video, we also understand from a marketing sense that there are many who have not had the pleasure of meeting us yet. When the U'mista Society first embarked on an organized tourism approach to marketing the U'mista Cultural Centre they were firm about how this would be done in utmost respect and protection of our sensitive situation. The fact that the mandate of the Society is to “ensure the survival of all aspects of the cultural heritage of the Kwakwaka'wakw” helps to always remember that our culture comes first. This has also guided us through many phases of tourism trends and has helped us to remain on our original marketing plan. The *‘Wi’la’mola: we are all traveling together* tourism program is under development and is designed to enhance our marketing opportunities and tourism training for our people who are entering the tourism industry. We are eager to introduce this program to our people, our friends and the world! Watch for updates in future newsletter issues. Please remember our gift shop, go online [www.umista.org](http://www.umista.org) to contact us.

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## School Outreach Program

### School District #85's Woss Elementary School children visit Umista!

The children were very excited to be in Alert Bay and for the opportunity to visit Umista Cultural Centre. The children started their visit with watching "How Raven Stole the Light" CD by Simon James and Chris Kientz and "starring" Evan Adams.

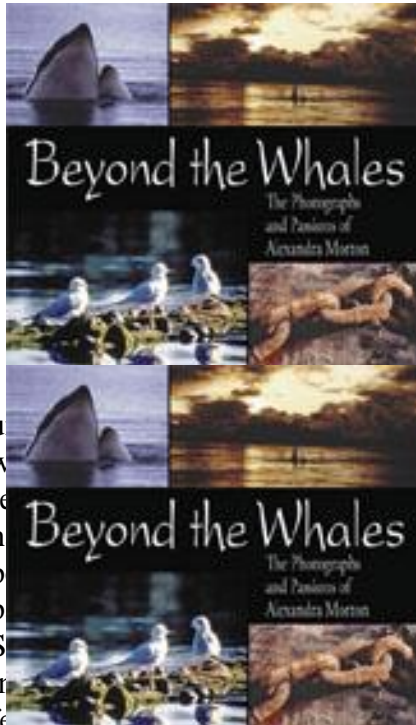
They enjoyed a guided tour of the potlatch collection and the tour guide commented on their very good behavior and captivated interest in the masks and the stories, followed by a cedar bracelet weaving session with 'N<sub>a</sub>mgis master weaver, Donna Cranmer and her assistant, Arthur Dick Jr. The children were very attentive to Donna's instructions and with arms outstretched proudly and delightfully displaying their beautiful cedar bark bracelets to all who happened by.



U'mista Cultural Centre Gift Shop offers an impressive array of items from masks; replica and ceremonial size, jewelry; gold, silver and copper many with semi and precious stone inlay, drums, crafts, clothing, embroidered or appliquéd with Kwakwaka'wakw designs. The Kwakwaka'wakw First Nations are some of the finest, world renowned artists, who we are proud to represent. We ship orders around the world.

## On the U'mista book shelf!

### Beyond the Whales



The Photographs and Passions of Alexandra Morton

“Of the many elegant books on the richness and beauty of the west coast, I know of none better at capturing its treasure”

-Robert Bateman

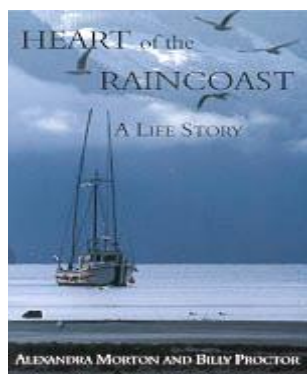
**\$29.95 sc Photography/Natural History/Environment**

9 x 7 7/8 144 pp 200 colour and b & w photographs

Alexandra Morton's new book is a stunning portrayal of life on the central British Columbia coast. Through her striking photography, art work, and well-researched text, she presents an in-depth system, as well as allowing us a glimpse into the 20 years she has spent in the Broughton Archipelago. Alexandra arrived in the region in 1984 as a whale researcher, and spent the next 20 years studying the orca and admiring the magnificent scenery. This coast has been frequented by humans as long as we have been on the planet, pulsing in and out of the waters for over 10,000 years. First Nations have lived here for as long, with European settlers arriving a scant century ago. As time went on, she began to observe the lives of other creatures that share the sea and land. She tells us that “Bears drag salmon beneath the trees of the forest, feeding the grizzly bears that share the river nursery, protect[ing] its banks and allow[ing] it to make more fish.”

In *Beyond the Whales*, Alexandra explains what is going on beyond the beauty of the images: “One of the joys of watching a place for 20 years is being able to read the signs upon the sea — bubbles on the surface mean tons of herring below; three birds over an orca mean the whale has brought fish to the surface; shearwaters in Blackfish Sound mean autumn is here. The ocean feeds the rivers and the rivers feed the ocean.”

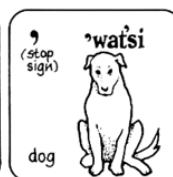
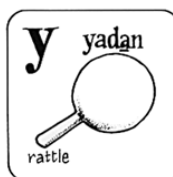
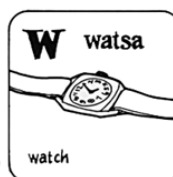
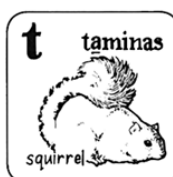
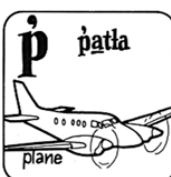
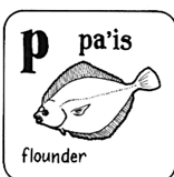
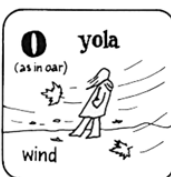
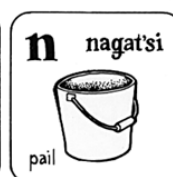
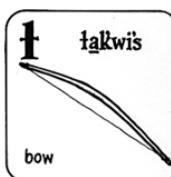
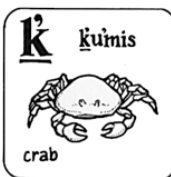
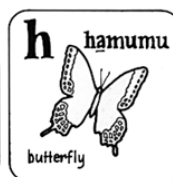
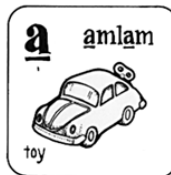
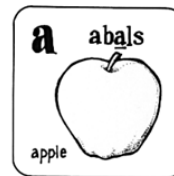
**Alexandra Morton** is a renowned biologist, photographer, artist and writer, well known for her slide shows, films, television appearances and books, which include *Listening to Whales*; *Siwiti: A Whale's Story*; *In the Company of Whales*; and *Heart of the Raincoast* (co-written with Billy Proctor). She says of her home in the Broughton Archipelago, “It is my place on the planet.”

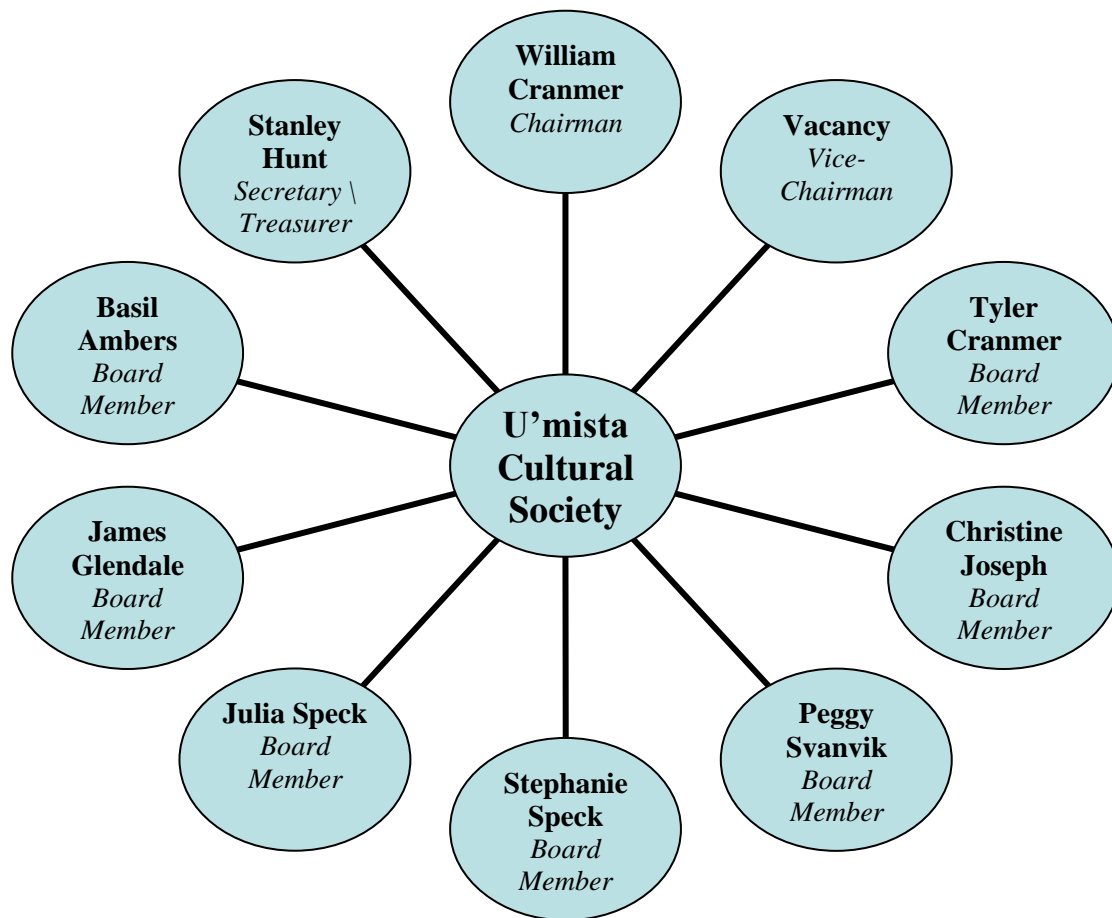


**Heart of the Raincoast** is the story of Billy Proctor's life, and the life of the coast he knows so well, once so rich, now so threatened. Alexandra Morton is an internationally known whale researcher familiar to everyone interested in the west coast. Billy Proctor was born in the Broughton Archipelago, and has spent his life doing the time-honoured work of upcoast men-fishing, hand-logging, beachcombing. One day, he realized that the coast he loved was dying around him and understood that it was time to put something back.



# KWAK'WALA ALPHABET





### **U'mista Cultural Society General Information:**

- The Society was registered under the British Columbia Societies Act on March 22, 1974
- The Board of Directors listed above governs the U'mista Cultural Society.
- The honorary, individual and family members elect them 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 is 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 \$70.00** (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**

<b>FOR OFFICE USE ONLY:</b>		
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:

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

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**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](mailto: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

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

Thank you for your continued support of U'mista Cultural Centre