



# T'sitsak'alam

(News)



*Our Treasure still missing, see more on page 4*



**Chairman Bill Cranmer**

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

My report for this issue of our newsletter will be an update on ongoing business at the Board level and my activity as Chair. The regular business at the Cultural Centre is being carried out as usual by our competent staff led by Andrea.

On your behalf, I am following up on our Specific Claim—Umatagila, on the effects of the Potlatch Prohibition. Minister of Indian Affairs, the Honorable Jim Prentice is aware of this file and the agreement with Canada to treat this claim as a claim of a third kind. He has assured me by letter that his staff will be moving on this file. As you may recall, he was co-chair of the Indian Claims Commission when they reviewed our Claim. While in Ottawa last month, at a meeting with the AFN Chiefs' committee on languages, I had the opportunity to speak with our National Chief Phil Fontaine to seek his support. as well for our Claim. He said he will call Minister Prentiss to remind him of the importance and urgency in resolving this Claim. I also talked to our National Chief, Phil Fontaine about what

the 'Namgis House Steering committee was trying to do in preventing the demolition of 'Namgis House, the former St. Michael's Residential School building. He told me of the decision of his Council to demolish the Residential School building in his community and how they are now regretting that decision. At our community Treaty gathering at the Big House, I had a brief discussion with Chief Steven Point, the Chief Commissioner for the BC Treaty Commission, on what the revitalization committee was trying to do. He agreed that it would be a shame to demolish a historical building. He said the idea of a memorial would ensure that the residential school experience of our people will be easier to visualize, especially for our grandchildren and great-grandchildren. In preparation for negotiating resolution of our Specific Claim, we need to update the language proposal that we are going to submit to government when we first started working on this claim. Part of the language plan was to establish a Kwakwala language college at the Namgis House.

Another area that needs to be revisited is our future expansion plans and ongoing operational costs for the Umista Cultural Centre. So you can imagine, there is a lot of work to be done and I am confident that the Kwakwaka'wakw are up to the task. I look forward to some positive news for the next newsletter.

Yuam



**Andrea Sanborn, Executive Director**

**Notes from her desk:**

As I sit here writing this article, I reflect on how life in Canada has changed in my life time and what those changes are. The approaching Remembrance Day, November 11<sup>th</sup> leads to this reflection. Remembrance Day is very significant to many of us, albeit many of the older of us. It is especially significant to my family as some of our relatives were directly involved in World War 2 and we witnessed the impact that had on their lives up until the day they left this world.

From a very young age we were taught the significance of Remembrance Day and how we learned to respect the contribution of others on our behalf. Their contribution resulted in our being able to live in a free and democratic world within our country. For this, we are grateful. Although we do not agree with conflict resulting in the desecration of fellow

human beings, sometimes interventions are required for stability. It is a shame that the sacrifice of our countrymen did not result in life-long peace in the world. Was their sacrifice a waste?

This reflection upon Remembrance Day also leads me to think about all of our First Nations people who chose to serve their country in past WW conflicts. I wonder what they would think about the safety or lack of it in many places in the world today. I also think about how they felt upon their return to Canada after service overseas. They returned to their country where they were the First citizens before European contact and yet they waited for their full recognition for their contributions to the effort. They waited for many years. They also waited for many years to be recognized by the Canadian Government as distinct First Nations Canadians. You have to remember that they returned from both major conflicts during a time when their own traditional cultural ceremony was still banned by the Canadian Government. Their lives were still being "cared" for by this government of the day, they were still living on reserves created by this government and they virtually had no rights within our country. Yet they served their country in overseas conflicts to protect the rights of all other Canadian people and people of other democratic countries.



### Notes from the Executive Director's desk cont'd.:

I remember all my relatives and fellow countrymen who served their country and that is why I continue to attend Remembrance Day ceremonies each year. I respect their decision to participate and I wish it really did mean something. I just wonder if it does. Remembrance Day is not a holiday, it is a day for remembrance and to give silent thanks for the sacrifices of many for our freedom as we know it today.

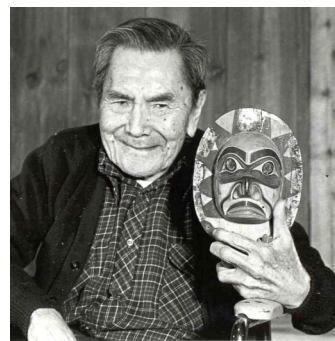
As for ongoing routines at the U'mista, activities continue. This is our 26<sup>th</sup> year as a Cultural Centre, something that we are all very proud of and we thank all those who worked so hard to make this happen. We continue to be the resource and information centre for our members, we continue to provide training services for our membership and we continue to work towards language survival and maintenance. We continue to work in a world of uncertainty as far as governments of all levels are concerned. We continue to have to constantly remind them that without supporting our diverse cultures how can they profess to be proud of their country of multi diverse cultures. As we follow their strategies or lack thereof, we will work towards being here for the next 26 years.

Congratulations to U'mista.

### Loss of our Treasure, again:

It was in the summer of 1995 that we discovered the horrible fact that one of our treasures from the Potlatch Collection had been stolen. We all witnessed in just a small way what it must have felt like when our ancestors lost these objects originally to the Canadian government in 1922 when they were confiscated under a law that became defunct.

This pakiwe' is made of wood with paint, shell and abalone on it. It is 24.1 x 16.9 cm in size. This theft is registered with all relevant authorities including Interpol, the International Foundation for Art Research institute and the RCMP. We are optimistic this treasure will be returned to us one day as many of them were when they were confiscated by the Canadian authorities in 1922 under a now defunct law and some scattered about the world. This pakiwae' has an accession number in ink on it, #N95.367.1. We will appreciate any information about its whereabouts that might result in its return home.



This pakiwe' was owned by Chief Sam Scow some of whose descendants still reside in Alert Bay.

They would be delighted with its return. and so would we.

# U'mista Cultural Centre

## 26th Annual General Meeting

### September 30th, 2006

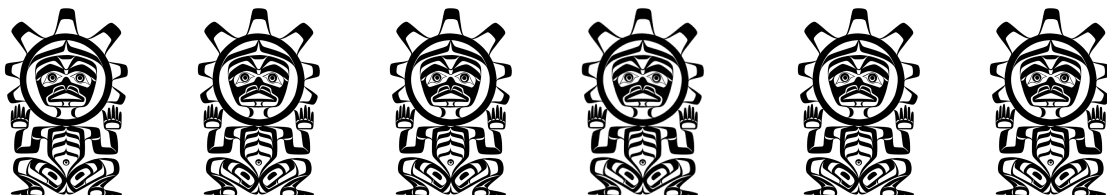
'Namgis community Elder, and longtime U'mista Cultural Society Director Peggy Svanvik opened the annual general meeting with a prayer to ask for blessings for the event. As a quorum was present, the AGM began promptly with the usual fanfare and excitement....lunch was served!

After presentation of all business at hand including the election, your Board of Directors are:

Bill Cranmer, Chair-	'Namgis	'Yalis
Basil Ambers Sr	Kwagu't-	Tsaxis
James Glendale	Da'naxda'xw	Whe-La-La-U
Christine Joseph	Kwagu't	Tsaxis
Bob Chamberlain	Gwa'yasdam's	Kwikwasutinux
George Speck	'Namgis	'Yalis
Peggy Svanvik	'Namgis	'Yalis
Tyler Cranmer	'Namgis	'Yalis
Stan Hunt	'Namgis	'Yalis
Julia Speck	Gwawa'enux	Hegam's

Members are reminded that all current memberships are welcome to participate and vote at the AGM. The Board is anxious to move into the next 25 years as your research and information Centre, home of the Potlatch Collection, language maintenance and programming and community outreach. U'mista members are also encouraged to e-mail us so that we can enter your e-mail address into our data-base to contact you about upcoming events.

Visit [www.umista.org](http://www.umista.org) to contact us.



## 64th Remembrance Day – November 11, 2006



This information is available on:  
<http://www.collectionscanada.ca/aboriginal-heritage/020016-4000-e.html>

In western Canada, treaties signed in the 1870s ultimately affected the lifestyle and warrior ethic of the Indians in two ways. First, it resulted in the development of a strong tie with the Queen of England and her heirs. Since it was in Queen Victoria's name that the treaties had been signed, and since the treaty commissioners were considered royal representatives, Indian Nations saw the treaties as pacts with the Crown rather than with the Government of Canada.

Lance Corporal, Edwin Victor Cook,  
Calgary Highlanders, September 30th, 1944



It is estimated that more than 3,500 Aboriginal soldiers left their families and communities to fight in the First World War. Many of these soldiers, who risked their lives or were killed in action, were later recognized for their bravery and heroism. Many received medals and other honours. The file pertaining to the men from the File Hills Agency, Balcarres, Saskatchewan, and the material pertaining to the formation of the League of Indians of Canada by Lieutenant Frederick O. Loft, both from the Red Series, have been digitized in colour from the original documents.

Information available in:  
Forgotten Soldiers by Fred  
Gaffin available, Alert Bay  
Public Library.

Thanks to Janet Wasden and  
Zabrina Svanvik for the pho-  
to.

Please contact us or e-mail  
any photos of our local  
soldiers for future  
Remembrance Day articles.



**In Loving Memory  
Of  
Harry Charles Hunt  
April 28, 1925 – September 1, 2003**

Honored in the First World War:

Edwin Victor Cook, Private, 7th Battalion August 28th, 1918

Also served overseas:

David (Tiger) Williams, David Scow, Charles Dick, James Wilson,  
Wilfred Brotchie, Philip (Sonny) Kemano, Victor Myers and Paddy Myers

## WHERE IS THE THUNDERBIRD?

The Search for a World War II Mascot  
(reprinted from **Estevan Lifestyles Publications** by Bev Lundahl)

Why would someone from the middle of the prairie spend two years searching for a totem pole? In 2004, when looking with my father, Len Lundahl, through his World War II navy pictures, I immediately zeroed in on the one of the crew aboard the HMCS Quesnel, where he served. Right on deck posing with the sailors was a totem pole thunderbird. "Dad, where did you guys get that totem pole?" I asked. He replied that he did not know where it came from but that it had been the ship's mascot during the entire Battle of the Atlantic. My father had served from 1944 until the end of the war on the HMCS Quesnel and during that time the thunderbird was always up in the crow's nest when they sailed.

Immediately, I was drawn to this mystery. How did that bird get there and what happened to it? Where would one begin such a search? I lived in Saskatchewan, more than a thousand miles from the oceans. My Dad, one of those prairie sailors, had spent his post-war life farming. Our connections with the navy were minimal. Dad told me there was one corvette left. The Sackville had been refurbished and was docked in Halifax Harbor. I also knew that the HMCS Quesnel was named after a town in British Columbia. With those two clues I began my search. Thinking that the Sackville had been converted into a museum I asked the man who answered the phone "Hello, is this a museum?" From the other end of the country he replied "No ma'm. This is a ship." Explaining to him the nature of my call, I was later able to make contact with a retired member of the crew from

the Sackville. As a result, e-mails began circulating the country. "Did anyone know about this totem pole?" Officially, anyway the Royal Canadian Navy did not seem to have any record of it.

That lead exhausted, I phoned the museum in Quesnel B.C. The woman there told me that the bell from the HMCS Quesnel was at their museum. And yes they knew about the totem pole. It may have been stolen. But when? And from where? She gave me the number of Dave Freeman, the son of a Quesnel veteran, who was also doing research. He said the totem pole looked like one that may have been carved by the Kwakwaka'wakw Nation. He then contacted someone at a Cultural Center at Alert Bay off the north coast of Vancouver Island and was told that the totem pole did not resemble any from there. Dave put me in touch with a couple of veterans from the Quesnel and I eventually learned that the totem pole had, indeed come from Alert Bay. It was "obtained" one night and brought on board. It was very old and the wings were broken. With much creativity, the engine room crew made new wings and touched it up with paint. This refurbishing of the pole had disguised it somewhat. The new wings were not like the original and the markings had changed a little. Sometime later, I began my correspondence with Andrea Sanborn, the Executive Director at the U'mista Cultural Centre at Alert Bay. She came across two old pictures of a totem pole that had disappeared from their burial grounds in the 1940's. It was tantalizingly similar to the one on the ship that I had seen in pictures. The thunderbird search has taken on a life of its own.

These veterans, Stan, Jim, Corky, Albert, Dutchy, Carl Bill, Cliff, Percy and the have formed a new bond and have been reliving their youth and networking in an effort to retrace the Quesnel



during the last days of the war. The HMCS Quesnel sailed from Halifax, NS in 1945 to Sorel, Quebec where it was decommissioned. What happened to the thunderbird in that process? Did it make it to Sorel? Then what? Sailors are trying to remember. I PUT AN AD IN THE Legion Magazine and received one reply, which did not shed any light on the whereabouts of the thunderbird.

The best lead I have so far is the possibility of it being in a warehouse in Montreal that houses WW II artifacts. I have been told that someone is looking into this—I don't know whom. He apparently speaks French and has some access to the right people. The French I learned in high school in the early 60's would get me no where in Montreal. If the thunderbird is not there, is it in someone's garden in Quebec? Or in someone's basement? Or was it discarded?

This past August I made a trip up to Alert Bay to see Andrea Sanborn. I saw the 'Namgis Burial grounds right there on the waterfront. I may have been in the same pub that these sailors frequented in 1941, 65 years ago. I was drawn back in time – a time of trouble. A horrible war was being fought in Europe and Asia, taking attention away from addressing the trials and struggles of the First Nations in our own country. My father's crest of the

HMCS Quesnel, which I gave to Andrea, has the totem embroidered on it. In this way, our navy seems to have inadvertently legitimized the "kidnapping" of the thunderbird mascot.

I had set out to solve a mystery. In the process I had the humbling experience of hearing the stories of the veterans who sailed off to war in their teens and early twenties with a mascot to help them through those years. And then the wonderful and enlightening encounter with the Kwakwaka'wakw people of the Kwakwaka'wakw First Nations about whose

history I had known very little. I learned new expressions. Jim, a veteran from Vancouver island asked me if my father had told me any "salty dips" lately. Next time we met I said "Dad, what is a salty dip?" With a big grin he told me it was a tall tale. Now I can say that this story I am writing is not a salty dip.

Andrea Sanborn would like to see some kind of official acknowledgement of the fact that a burial marker was taken from their land. The descendants of the person whose grave was marked by the totem are still living today at Alert bay. The war has been over for a long time but there are still repercussions that need to be addressed. Can our own country and our hurting world be made whole again?



## U'mista Cultural Centre Expansion Funding Campaign

As your Chairman Bill Cranmer mentioned in his column, we are reviewing our expansion plans for the U'mista. We are in the planning stages for design and budget development for this project. The building boom in BC that we are currently experiencing has created some concern with the rising costs of materials, supplies and labor. Our review of budget for building design and costs is underway and the Board will be discussing this at their next Board meeting. The first phase of the intended expansion will give us more work-space and storage room for exhibit materials.

We are currently researching various forms of partnerships which will allow us to broaden our scope for exhibit development. In addition to some performing arts presentation area and conference use areas, we are looking at adding more interactive traditional territory display spaces. As we firm up some of these partnerships we will pass on more news about this project to you.

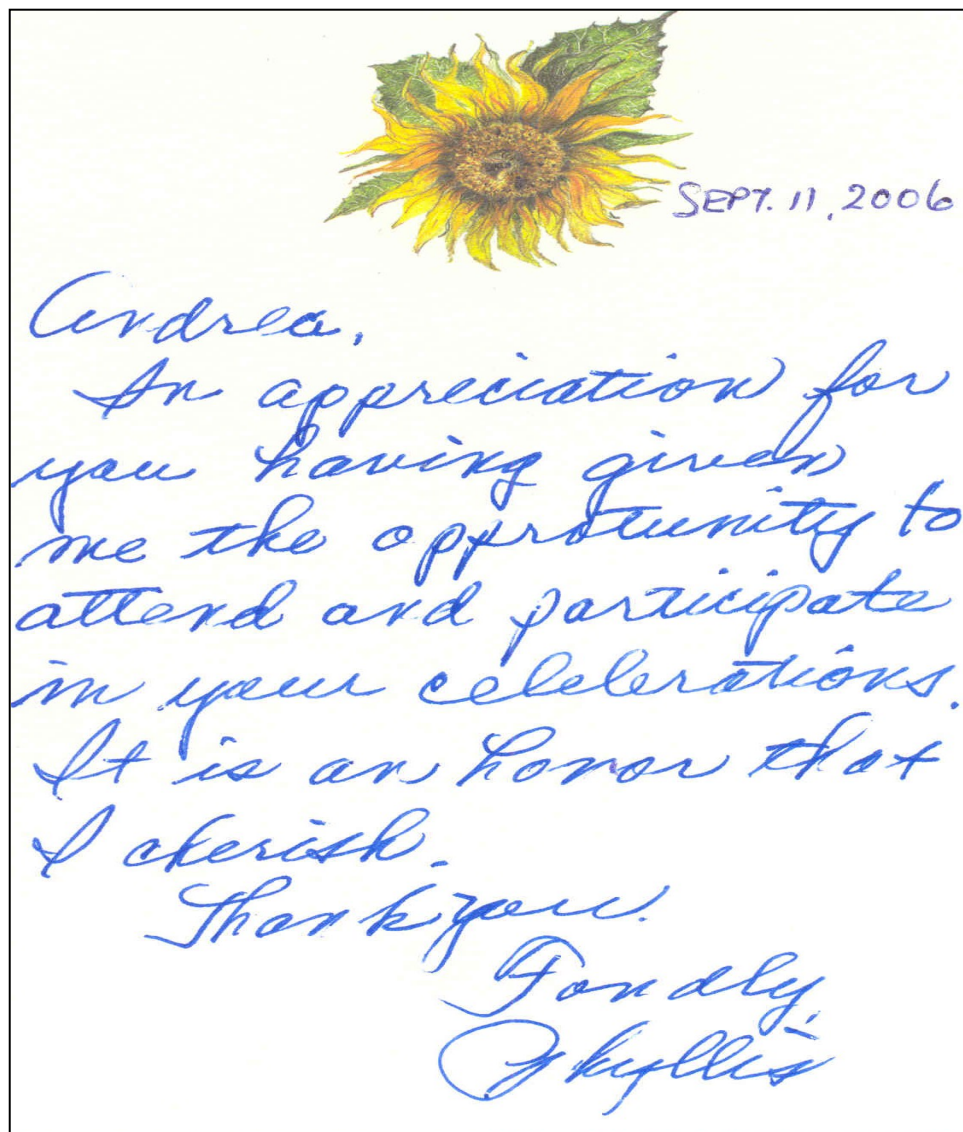
Our capital fundraising continues. Official tax receipts can be issued for your donation.



Umista Cultural Centre,  
PO Box 253,  
Alert Bay BC  
V0N 1A0

Model of U'mista expansion plans

As with all small not-for-profit organizations like the U'mista, we are always dependent on the generosity of our members, friends and visitors to support our operations and programs. Our friend Phyllis is a very generous supporter. She is a regular visitor, or better yet a visiting friend, who annually contributes her donation to the U'mista and we thank her very much. Phyllis generously donated \$2000.00 USD this year.





## *Keepers of Tradition Formlines of Time*

A July 7, 2006 ceremony opened the exhibit at the U'mista with Chair Bill Cranmer welcoming all the guests on behalf of U'mista and the participating artists. This exhibit was the very first artist exhibit for U'mista and it showcased local Kwakwaka'wakw artists Johnathan Henderson, Sean Whonnock, Don Svanvik, Stephen Bruce and William Wasden Jr. The exhibit ended Oct. 15, 2006 after many people, both locals and visitors, were able to enjoy it. The work was exquisite, second to none, and the U'mista was proud to be the host for the exhibit as we work closely with all these artists and other artists from the Kwakwaka'wakw First Nation. Maybe we have a somewhat biased opinion of our artists work, but hey, it's true, they are great artists.

Barb Cranmer was the community curator for the exhibit and she worked hard on behalf of the artists to ensure all was in place for the opening. Gilakas'la Barb, well done.

Gilakasla Tlatbaxsalagalis, Ha'edlakw, Ho'miskanis, and Hilamas

Funding for the exhibit development was provided by the British Columbia *Spirit of BC Arts Fund*

and the U'mista Cultural Society.



The mandate of the U'mista Cultural Society is to ensure the survival of all aspects of the cultural heritage of the Kwakwaka'wakw First Nations including carving, dancing, ceremonies and other cultural/artistic activities engaged in by the Kwakwaka'wakw. All participating artists indicated their pleasure to participate in this exhibit and look forward to more of them in the future.

For more information, please contact us: [umista@cablerocket.com](mailto:umista@cablerocket.com)



Lillian Hunt—Part-time staff

We certainly experienced a very busy summer season this year and enjoyed meeting all the visitors from around the world. Some of our visitors have been here before and we always say “welcome back!”. Some of our new visitors have joined our membership which offers free admission throughout the year for when they visit again and also a 10% discount on all their purchases in our gift shop. We provide shipping for travelers and also for those of you at home who wish to purchase a unique, handcrafted piece of art that you have seen on our website: [www.umista.ca](http://www.umista.ca)

Your membership also ensures that you receive our quarterly newsletters in the mail, wherever you are. We refer our visitors to the newsletters when they ask specific questions about our culture. These newsletters are published locally and the information is provided directly from our own people. We have noticed that some newsletters are more frequently

referred to such as the Winter 1995/ Spring 1996 issue:

*Confiscation— An Incident in History.*  
and the Spring 1999 issue:

*Spirits Broken & Innocence Lost.*

Both these issues tell a history that was not recorded by mainstream media of the day. The history of the First Nation people of Canada and North America.

The looming presence of one of the last standing “Residential Schools” so close beside our centre is the source of the most frequently asked question we hear. Visitors are always respectful in their reactions to this part of our history and it really tells us that this painful time in history for most of us is a story untold. Please email [lhunt@umista.ca](mailto:lhunt@umista.ca) for more information:



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## Lawrence Ambers Scholarship Fund

A cheque in the amount of \$224.18 was donated from the North Island College Student Council to the Lawrence Ambers Scholarship fund. A very sincere thank you goes to members Angela Brown, Lorena Whonnock, May Peterson and Maureen Wright.

U'mista Cultural Society continues to be the administrator for these funds. Donations to the Lawrence Ambers Scholarship fund can be dropped off or mailed to the U'mista Cultural Centre, Box 253, Alert Bay, BC, V0N 1A0 and marked "for the Lawrence Ambers Scholarship Fund".

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## U'mista Society—Summer Student Program

Posted every summer, this opportunity provides students with retail experience in a culturally strong environment. Students learn skills so important in the workplace. Customer service, sales, packaging, shipping, personal presentation, public speaking, time management to name a few. Our Summer Student 2006 has written a letter for this issue:

Hi, my name is Christian Simeon, I am Dzawada'enux in Gwa'yi (Kingcome Inlet) and Haida Gwaii in Masset. I recently graduated from Maxwell International Bahai' Private School on Vancouver Island. Soon after Graduation I applied for the summer student position, was accepted and started work here at the U'mista Cultural Centre. The reason why I wanted to work at the Cultural Centre was because I would learn more about my culture and also help educate visitors to our Native Cultural ways and beliefs. The skills that I have learned here are: organization, speaking to people in a clear loud voice, operating the Till, and to do jobs in a quick and tidy fashion. Some of the best experiences were to be able to join some of the tours. I was happy to hear Chief Bill Cranmer share his knowledge about legends, masks and Potlatch. This was an unforgettable experience. Gilakas'la.

We enjoyed working with Christian Simeon this summer and wish him all the best at his college of choice and welcome Christian to apply for the U'mista Summer Student Program (USSP) 2007!

To inquire about the USSP please contact: [lhunt@umista.ca](mailto:lhunt@umista.ca)

## The Potlatch Collection

Although there was no immediate opposition to the potlatch upon initial contact with Europeans, it did begin with missionaries and government agents. Frustration over unsuccessful attempts to "civilize" the people of the potlatch led officials, teachers, and missionaries to pressure the federal government into enacting legislation prohibiting the ceremonies and led to the first version of the law passed in 1884. Later, the law was revised and following a large potlatch held at Village Island in December 1921, people were charged for making speeches, dancing, arranging articles to be given away. They were told to give up their potlatch "paraphernalia", and that they would get their items back after they served their sentences. The ceremonial regalia, including coppers, masks, rattles and whistles, was gathered by William Halliday, the Indian Agent in Alert Bay, who had been largely responsible for the mass arrest. Inventoried and crated, the artifacts were sent to Ottawa where the collection was divided between the Victoria Memorial Museum, now the Canadian Museum of Civilization (CMC) in Hull, Quebec and the Royal Ontario Museum in Toronto. Some objects were set aside for the personal collection of Duncan Campbell Scott, then Superintendent General of Indian Affairs. Approximately thirty objects were sent to George Heye, a collector from New York, before the material left Alert Bay. For some years the potlatch went "underground" to evade further prosecution under the law. The Kwakwaka'wakw continued to hope that the anti-potlatch law would be repealed. However, when the Indian Act was revised in 1951, Section 149 was simply deleted. The first efforts to repatriate these objects began in the late 1950's. The Board of Trustees of the National Museums Corporation agreed to return that part of the Potlatch Collection held by the CMC. The return was conditional on the construction of the museums in Alert Bay and Cape Mudge. The U'mista Cultural Centre was opened in Alert Bay on November 1, 1980. When the Collection was shipped to Ottawa, the Department of Indian Affairs paid token compensation of \$1,495.00 for the entire collection, while the owners of the coppers had valued these alone at more than \$35,000.00. For the Kwakwaka'wakw, the copper symbolizes wealth. Each copper has its own story and its own value, which increases each time it changes hands.

*Taken from a page of our in house brochure*

## From the Giftshop.....

### POTLATCH

#### ...a strict law bids us dance

Dennis Wheeler

U'mista Cultural Society

54 minutes • 1975

Also available on DVD

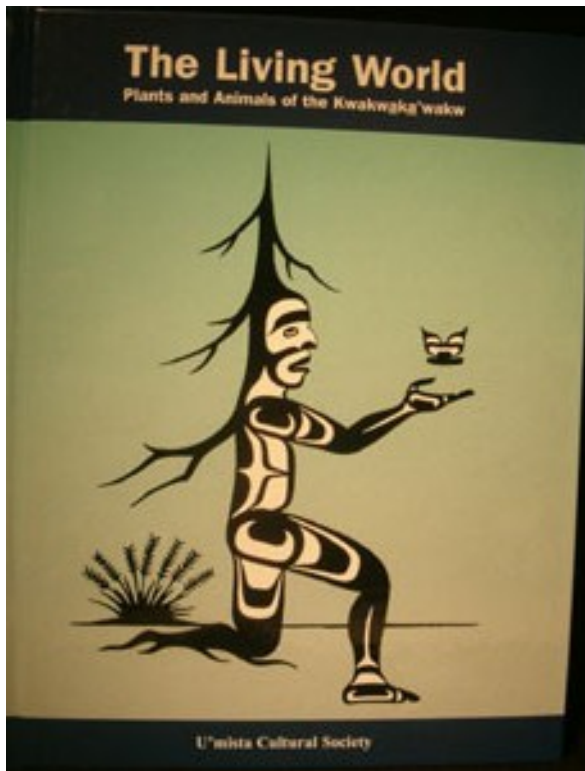
Price: \$50.00

*This internationally acclaimed film has been digitally restored through a special project of the Audio-Visual Heritage Association of BC, made possible by funding through the Heritage Policy Branch of the Department of Canadian Heritage with the Assistance of the Audio-visual Preservation Trust of Canada.*

Over the centuries, the Kwakwaka'wakw First Nations of the Northwest Coast developed a sophisticated culture based on the ceremonial giving away of surplus wealth. This was the basis of an indigenous social and economic ecology. With the arrival of European settlers intent on the accumulation of property, traditional Native society came under attack. For years, the Canadian government outlawed the potlatch, crushing a unique culture and seizing its artifacts to be studied and “protected.”

Directed by Dennis Wheeler and produced by Tom Shandel, this film was created in collaboration with the Kwakwaka'wakw First Nations of Alert Bay, British Columbia who retained editorial control. It is based upon historical research compiled by the U'mista Cultural Society of Alert Bay and features important testimony from Kwakwaka'wakw elders. The film is narrated by Gloria Cranmer Webster. Her father Dan Cranmer came into conflict with the Canadian government when he held a potlatch in 1921 and people were arrested. The Kwakwaka'wakw First Nations continue to hold the potlatch today, in the tradition of their ancestors.





## The Living World Plants and Animals of the Kwakwaka'wakw

Price: \$29.95

Revenue generated from the sale of this book directly supports U'mista Cultural Centre

Beginning in early 1995, the U'mista Cultural Society initiated a program of research to document information on the plants and animals known to and used by the Kwakwaka'wakw. Based upon the results of the research program, Dr. Brian Compton and representatives of the U'mista Cultural Centre collaborated to prepare an exhibit on Kwakwaka'wakw ethno biology for display at the U'mista Cultural Centre and to write this ethno biological manual.

This manual represents 101 species of plants and animals of cultural significance to the Kwakwaka'wakw.

It is used by Kwakwaka'wakw individuals pursuing cultural and linguistic studies and by others who are interested in the relationship between the Kwakwaka'wakw and their natural environment.

The U'mista Cultural Society's Board of Directors and the Centre's staff extend sincere condolences to Doug Cranmer's wife Vivien and to all his family on his recent passing. Comfort can be taken in the fact that Doug's hospital stay was not a lengthy one and his passing on to the next world relieves him of discomfort and brings him a peacefulness. Doug was instrumental in the designs one sees on the U'mista Cultural Centre and the Bighouse. His expertise in his work is evident in both buildings from the selection of proper logs for the beams and posts to his professional experience in traditional design. Doug will always be remembered for keeping our artistic history and culture a vibrant and living one and his legacy will always be evident in the work of the many artists he taught. As a teacher and an artist, Doug is respected by all.



Photos: Barb Cranmer

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*I want to give my sincerest condolences to Vivien and the Cranmer and Hunt families. Doug has been an amazing inspiration to many people in our community. Doug was a teacher and a mentor to many that were fortunate to know him. I considered him a hero. When I think about Doug I will remember him as a man who knew who he was and lived his life the way he wanted to. He has taught so many artists from our nations and his legacy will live on forever in the work of his numerous students.*

*Love and respect* <sup>18</sup> *William Wasden Jr.*

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*Chief Pal'nakwala Wakas  
Douglas Cranmer  
1927 - 2006*



Doug in front of the door panels that he carved for the World Exposition in Japan which were then gifted to U'mista in 1983.

Photo Vickie Jensen



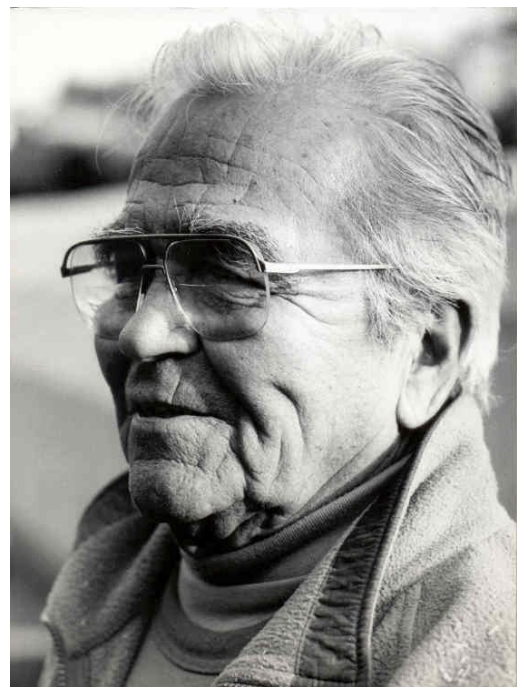
Doug as a teacher during 1979 carving program with his student Dawna Ambers.

Photo Vickie Jensen



Doug in front of the "original" Biighouse after the extension when he painted the new design on the front.

Photo Vickie Jensen



Doug when he finished the "new" Biighouse in 1999.

Photo Sharon Eva Grainger

### Are they fun?

Although I have not been actively participating myself in the kwak'wala language learning classes, I have been, from time to time, able to watch and listen to some of the classes. I do not think they should be called language classes, they should be called something like "circle of fun" or "happy classes". The students are all having so much fun, laughing and acting out, and all the while learning kwak'wala. Their instructor is Pewi Alfred who is using a teaching style called *Total Physical Response*. This is a beginners' approach to language learning where no written materials are used and the class is conducted in kwak'wala immersion and a whole lot of actions. Pewi is constantly acting out the words and phrases she introduces to the class and the students will then respond to her directions, It is like a big *Charades* game. From my observations, I can attest to the fact that the students who regularly attend these classes are beginning to comprehend the directions Pewi extends to them and understand the kwak'wala words she is using. If you are interested in participating, the classes these classes are held daily, Monday to Friday from 4:30 to 5:30 pm. Come have some fun while you learn.

### 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 contact us:

Phone: 250-974-5403 Fax: 250-974-5499 E-mail: [umista@cablerocket.com](mailto:umista@cablerocket.com)

**Regular Hours:** Monday-Friday 9:00am-5:00pm

**Extended Summer Hours: Seven days weekly**—May 26 to September 30, 2007

**Admissions:**

Adults \$ 5.30, Seniors and Students \$ 4.24, Children under 12 years \$1.06 GST included.  
Group rates apply for groups of 15 persons or more, please call for an appointment.