



# Tsitsak'alam

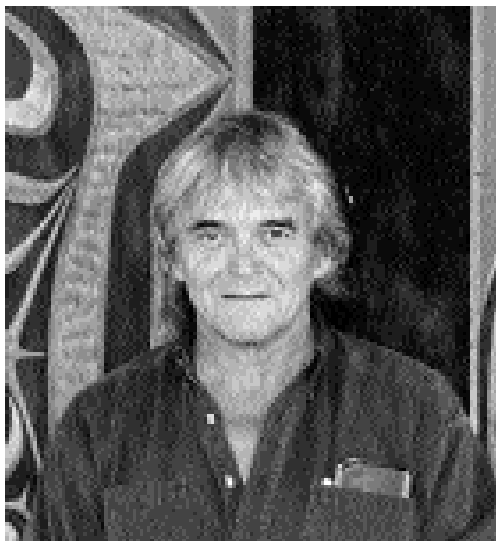
(News)



Wiwek'am

Campbell River

Tła'mataxw



### Chairman Bill Cranmer

Gilakas'la 'Naḷ'namwayut, 'Ni'namukw. Greetings Relatives, Friends

Since the last newsletter I have had the honour of representing the U'mista at two very special events. The most recent was a very quick trip to Paris, France. I left Vancouver on June 10<sup>th</sup> and returned on June 15<sup>th</sup>. The purpose of the trip was two-fold. The first was to join with the Assembly of First Nations in honouring Claude Levi – Strauss, a very well known anthropologist, for all the work he has done and continues to do in helping keep our history alive. I presented a recognition document signed by our National Chief Phil Fontaine to Monsieur Strauss. We are indeed fortunate for the leadership of our National Chief in recognizing the importance of keeping our issues front and center at the international level. Joining me at this very special occasion were two of our friends and colleagues Guy Buchholtzer and Mr. Josef Wosk Director at Simon Fraser University. As part of the ceremony I presented to Monsieur Strauss a vest with a whale design which he modeled at the suggestion of his wife. I sang a song to thank him and another song to ask our Creator to watch over him. I brought with me my drum, a present from

my brother Calvin Hunt, which included a drum bag made from a Hudson's Bay blanket. People commented on the unique drum bag made by Cal's wife Marie. I thought it would be appropriate to give Monsieur Strauss a name in our language befitting a man with such knowledge. Łalipalas is a name that was given to my son Eli, by Joe Seaweed, the day he was born. It means someone you go to for knowledge or strength. I said to him that when he enters the other world our old people will now recognize him, to which we all had a laugh. Monsieur Strauss is 97 years old but still goes to work twice a week. Mr. Josef Wosk also offered a prayer in his Jewish tradition. All three of us were much honoured to be greeted by this world famous person in his apartment in Paris. His wife was also very gracious. Before we went to the apartment, Guy talked to her on the telephone to ask if I could have a change room to dress in my Chilkat Blanket and Peace dance headdress before meeting Monsieur Strauss. She led me to a small room, allowed me to dress, and then led me to the room to introduce me to her husband. I made my presentation dressed in my regalia. It was quite an emotional moment. Monsieur Strauss was recently honoured by UNESCO and in his acceptance speech said that all Nations should be doing more to prevent the continued global loss of Indigenous Languages. He mentioned Kwakwala in particular as one of the endangered languages in Canada. He supports our work to repatriate all recorded information about the Kwakwaka'wakw

We were invited by Mme. Aube Breton Elleouet to visit her at her apartment to discuss the reason for our trip to Paris. We had an enjoyable beautiful apartment. I again thanked her for not only the return of the Yaxwiwe/Peace Dance headdress but also for her very generous cash



**Andrea Sanborn, Executive Director**

**Notes from the Executive Director's desk.....**

A project a long time in the making – the Partnership of Peoples' Project (POPP) of which the Reciprocal Research Network (RRN) is a key component has finally received the approval to proceed. The University of BC (UBC) proceeds with their building expansion at the Museum of Anthropology (MOA). The RRN proceeds with founding partners, Musqueam Indian Band, Sto:lo Nation, Museum of Anthropology and U'mista Cultural Society. Both basically and importantly, the RRN is about the Community Co-developers having access to our cultural heritage currently held in Collections around the world. The RRN is about enabling community members to actively participate as the drivers of research rather than being the researched. The RRN is a technology supported research network that will be comprised of the founding partners and in time other partner institutions holding objects of cultural significance to us. It will bring research projects currently driven by universities, museums and other institutions closer to or within the grasp of the originating communities. The RRN will also provide the

foundation for community and academic researchers to conduct collaborative research projects. A number of leading national and international university museums and cultural institutions have already indicated an interest in joining the RRN as partners.

In a basic description, the RRN will allow us to not only learn from the information recorded on objects significant to us, but also to add our own knowledge that we feel is important for study by our future generations. Our languages will become the basis of our knowledge data input, thereby strengthening our language, the foundation for cultural preservation.

I have been involved with this project since the Canada Foundation for Innovation grant was awarded in 2002. I often thought how someone like me, with no training in computer technology, makes sense of all this technical jargon. Guess what? I have come to understand it and I know you can too. We can all become important resources for this innovative research project and ensure the information being developed about our history and culture is accurate.

At the launch ceremony June 5<sup>th</sup>, we also celebrated the internship program completion by recognizing the successful achievements of the three participating Museum Interns, Terry Point from Musqueam Indian Band, Yvette John from the Sto:lo Nation and William Wasden Jr. from U'mista Cultural Society. We are proud of them all. They have all gained new skills to use in their research, use in the development of the RRN and have also become valuable resources as we continue to move forward building capacity within our organizations and communities. Congratulations to them all. Thank you to Canadian Heritage's Museum Assistance Program and the Vancouver Foundation for supporting the Museum Internship Program for us.

**Notes from Executive Director** Cont'd from pg 3

On March 31, 2006 I attended the First Citizens' Forum on Languages hosted by Premier Campbell at the Wosk Centre for Dialogue in Vancouver. I found this forum very interesting. It was somewhat alarming to discover that thirty two of fifty three First Nations language groups in Canada are in BC. Of the thirty two, five are on the verge on extinction and six more follow close behind. At the same time, I was very impressed with some of the young people who spoke in their First language as this indicated to me that language maintenance and preservation exists. An inspiring speaker was Dr. Lorna Williams. She reiterated what we all feel: all levels of government must make language a part of the curriculum in our schools. Premier Campbell announced that an additional one million dollars is being awarded to the First Peoples' Heritage, Language Culture Council for language maintenance and preservation. This may sound like a large figure, however when it is to be shared with fifty three different language groups, these dollars are stretched very thin. Aside from community and educational language preservation and maintenance programs, other organizations such as our developing Kwakwaka'wakw Centre for Language Culture is a great candidate for government support. In the meantime we do what we can with the resources we have. We must also remember that our most important resource for language preservation is our fluent speaking old people. We must learn what we can from them today.

I am finishing this article from Berlin. I first traveled to Paris for the opening of the Musee' du Quai Branly. Although they do not have very many objects from our area, they are very interested in future collaborations with the U'mista. Dick and I met old friends there such

as Jonathan King, Keeper of Africa, Oceania and the Americas Collections from the British Museum, Anthony Shelton, Director of MOA and Marie Mauze', Laboratoire d'anthropologie sociale, Paris, France. We were also able to meet with our friend of U'mista, Aube Breton Elleouet and had an enjoyable evening with her and many other friends at the home of Marie Mauze'. We then moved on to Muenster in Germany to visit briefly, another friend of U'mista, Andrew Konerman. Dick and I enjoyed an evening of great hospitality with Andrew. Our next stop was Berlin where I have visited Director Peter Bolz of the Berlin Museum and Mr. Walter Larink, Canadian Studies Officer, at the Canadian Embassy. We will visit the new Embassy building while we are in Berlin. We then move on to England where we will visit Liverpool, Cambridge, Oxford and London museums on behalf of U'mista. This is proving to be a very interesting trip. We will report more in the next newsletter. I hope you are all having a great summer.

In closing I would like thank the artists featured in the exhibit here at the U'mista, *Keepers of Tradition: form lines of time*. Their creations are outstanding. Thank you to Barb Cranmer for taking on the job to curate the exhibit. Thank you also to the Province's *Spirit of BC Arts Fund* for their financial contribution to make this exhibit possible and thank you to Shop Rite Stores for their contribution too. We do appreciate it all immensely. I am very confident that I can speak on behalf of our Board of Directors to express how proud we are of these featured artists and their own contributions to the healthy future of our art and culture. It is great working with them all and we look forward to being able to feature other artists in the future. The exhibit is on until October 27, 2006, come and see it !

**Chairman Bill Cranmer**

Continued from pg 2

gift on our 25th anniversary celebrations. I sang a song to thank her for her generosity. Aube then invited us to lunch at a very nice neighbourhood restaurant a short walk from her apartment. She is indeed a very fine hostess and continues to support us.

We met with the officials at the Canadian Embassy. After going through their security scanners we met with two representatives in Public Affairs to inform them of the reason for our trip to Paris. They were quite impressed that we would be meeting with Claude Levi Strauss. They were very supportive of our project and gave us suggestions on getting the various government agencies on board.

To get further support we met with Professor Guy de The', President of the European Academy of Sciences. He is also a member of the Pasteur Institute. These are two very prestigious organizations with Nobel Prize winning members. After our discussion in his apartment he took us for lunch at another very fine neighbourhood restaurant. President Guy de The' also indicated his support.

On our last afternoon, we met with different agencies at UNESCO to inform them about our partnership with SFU in the development of Kwakwaka'wakw First Nations Centre for Language and Culture. This would establish the biggest Kwakwaka'wakw cultural information centre in the world and be established right here in our community, in particular at the U'mista Cultural Centre. This information will then be available to all the Kwakwala speaking people. This project will work very well with our Reciprocal Research Partnership with the Museum of Anthropology at UBC. We first met with The Honorable Yvon Charbonneau, the

Canadian Ambassador to UNESCO and after our meeting he also indicated his support for our project. His program officer then accompanied us to meet with technical people who do similar work for UNESCO. We learned that the Cultural loss that is occurring to many of the Indigenous Peoples globally is recognized by UNESCO and they are recommending to the United Nations that more resources are needed to stop this Cultural genocide. I believe we have the support of UNESCO, and with our colleagues from SFU, we will be following up on our discussions. I want to thank Dr. Josef Wosk and SFU for making this trip possible and thank you to Guy Buchholtzer for his tireless and dedicated work in organizing this trip.

Gilakas'la 'Ni'namukw/Thank you Friends!

The other special event was to attend the official announcement of the 52 million dollar expansion of the Museum of Anthropology at UBC. Andrea Sanborn and I joined representatives from Musqueam and Sto:lo nations to celebrate this very exciting event. The Musqueam, Sto:lo and the U'mista are partners with MOA in the Reciprocal Research Network, which is a very important component of the expansion project. This project will include training in research and technical assistance to access any and all information stored at the MOA and other partner institutions globally. Gilakas'la to Andrea Sanborn for all her work leading up to this very important partnership.

On a final note, legal Counsel Stan Ashcroft informs us that Justice Canada has contacted him regarding our Specific Claim on the effects of the Potlatch Prohibition to our history and culture. They will assist us in identifying and acquiring resources to achieve resolution. These negotiations should start soon. Gilakas'la Stan ! Yuam.

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## The Children of the Dog

In Tsikya'les (With Big Clams) there lived a chief who had one daughter and a big dog. One night the girl took the dog along into her chamber. At midnight the father heard someone talking with his daughter and therefore he got up, went to her chamber and asked, "Who are you talking to?" "Oh, nobody," replied the daughter, "I only have my dog here." During the following two nights the same thing happened. So the man said to his wife, "Do you know that our daughter always has her dog with her at night?" She replied, "I've heard a story about a dog who slept with a woman at night and that she then gave birth to dogs. Probably this is the same dog." The following day the man coated the dog with pitch and when he heard talking again in his daughter's room at night, he quietly opened the door, sprang inside and saw the dog lying with his daughter. It was unable to get up because it was stuck to the bed, and the father killed it right there.

But he was angry with his daughter and in the morning made all the people pack up their belongings and load the boats. After all the fires had been extinguished they set out and left the girl behind by herself. Only her grandmother pit her in her fate. She hid a glowing coal in a shell, put this into a hole and told the girl to take out the shell only when everyone had gone. She did what her grandmother had told her to do. She blew on the coal and lit a big fire for herself. She made a small hut for herself from branches and in a short while gave birth to ten young dogs. She collected clams in order to nourish them. To this end she lit a big fire on the beach at night in order to be able to see and look for clams. While she was thus occupied she heard singing up at her house, "Tsi'kyala laia. (Look for clams, Mother.) She hurried up but only found the young dogs. So she returned to her occupa-

tion and again heard them sing and beat time. So she took a pole, put it up on the beach and draped her clothes around it so that it looked as if someone was on the beach. Then she crept unnoticed into the forest and came up to the house from behind. She saw that her children had taken off the dog clothes and were singing and dancing. One boy stood guard in front of the door and watched the pole, taking it for his mother. She quickly jumped into the house. She saw the dog skins hanging there, pulled them down and called, "Why do you disguise yourselves as dogs when you are actually human?" Only the skins of two of the children were hanging apart from the others. She was unable to seize them quickly enough and to prevent that two of the boys slipped them on again. These two at once became dogs again.

At first the children remained silent, but soon the eldest said, "Let's talk to laia" (he called his mother thus). Then he said, "I will build a house for laia," the second, "I will build a boat for her," the third, "I will catch whales for her," the fourth, "... and I halibuts," the fifth, "...and I mountain goats." Each one of them wanted to work for his mother. The woman went down to the beach again to look for clams; and when she returned a big house was standing there. Two of her sons had gone out to hunt for whales and soon towed one of them in behind their boat. They had plenty to eat now.

But the woman's father was starving because the fish hadn't arrived. The woman thought of her grandmother who once had taken pity on her. She saw a Raven fly past and called to him: "I wish you were a man!" He at once turned into one. She invited him into her house and gave him plenty of food. When he had eaten his fill she said, "I would like to send my grandmother some blubber, will you take it to her?" Raven promised to do it. She tied four pieces of

whale blubber to his back; he changed back into a bird and flew away. He came to the old woman who was just looking for clams on the beach, and landed close to her feet. There he hopped about. The old one picked up a stone to throw it at him, but he shouted, "Don't do that! Your granddaughter has sent me to bring this blubber to you" Then the old one saw the four big pieces of blubber on his back and took them from him. She hid the blubber underneath her cloak and went into the house, where she sat down by a mat which she was making. While working she often bit off a piece of blubber and her grandson, who was watching her, asked, "What are you eating there, Grandmother?" "Nothing," replied she, "I only pretend to chew." The boy didn't believe her and watched closely. When she thought to be unobserved and bit off another piece, the boy said, "But you are eating, Grandmother." Again the old one denied it. But the small boy saw her taking a bite a third time, and when he saw the same thing for the fourth time, he went over to see what she was eating. The old one got angry at this and beat him around the ears with the blubber, shouting at the same time, "My granddaughter has sent this to me. She has plenty of food now." When the chief heard this he decided to return to his daughter with all his people. But when the boats approached, the sons of the dog and the woman waved the Death-Bringer Halaiu toward them and they began to roll. The occupants of the boats tremble in fear and fright and soon the boats capsized and people and boats were changed into stones. Only the grandmother was saved.

### Wiwek'am

The people on the present Indian settlement on Campbell River Spit (IR 11 T'amataxw, Salish name, "sandspit at mouth of stream") are predominantly Wiwek'am. The name is another plural form of Weke' the first Ancestor. This tribe seems to have absorbed the remnants of the Kuma'enuxw "Rich People" (Curtis) of Loughborough Inlet during the first half of the 19<sup>th</sup> Century. Later they were joined by what remained of the Kwixa and La'alwis.

Traditionally, they share the same early history as the Wiweka'yi, originating at Topaze Harbor and moving south to Kanish Bay and then Surge Narrows. The latter village, however, became predominantly a Wiwek'am village. In 1882, part of the tribe lived here, although another branch known as the "Awahu" were then living at the mouth of Campbell River (Report, 1882:64). By 1885, the Awahu (identified by James Smith as the "All-Chiefly" clan of the Wiwek'am) had joined

the latter at "Tatapowis", Hoskyn Inlet. They lived in four houses and numbered 32 and the Wiwek'am also had four houses and numbered 52 (Dawson: 75). Thereafter the two groups were enumerated together.

In 1886, Reserve Commissioner O'Reilly found them living in a new village on Greene Point Rapids (IR 4, Matlaten, "calm bay" in Salish). He laid out the reserve for them and noticed their "new and substantial lumber houses" (O'Reilly 1886:220). The older village at Hoskyn Inlet, it is said was burned down by a traveling party from one of the northern tribes. Some of the dwindling Kwixa joined them at Matlaten, so that it was sometimes referred to as a Kwixa village. The next move of the tribe was southward, where they established on Campbell River spit by 1900. That area had been claimed by the Wiweka'yi for quite some time, but in 1908 they gave up their prior claim in favour of the Wiwek'am.

## Canadian Delegation to UNESCO, Paris (France) and Princeton University (USA) submitted by

### Mr. Guy P Buchholtzer Director, Kwakwaka'wakw First Nations Centre for Language Culture

I am pleased to report that a small Canadian delegation visited UNESCO–United Nations Education, Sciences and Cooperation Organization, a U.N. body situated in Paris (France), and Princeton University (USA), for the purpose of advocating Kwakwaka'wakw language and culture and to recognizing international contributions by scholars in the field of First Nations studies. The visit took place June 11th to June 17th 2006.

The delegation was composed of: Chief Willam Cranmer, Chair of the U'mista Cultural Society, and Chair of the Chiefs' Committee for First Nations Languages of the Assembly of First Nations of Canada; Yosef Wosk, Director of Continuing Studies at Simon Fraser University and President of the CAIS–Canadian Academy of Independent Scholars; Guy P. Buchholtzer, Director of the KCLC–Kwakwaka'wakw First Nations Centre for Language Culture/U'mista, SFU Scholar-in-Residence and co-founder of Canadian Academy of Independent Scholars. I coordinated this trip to pay a visit to Professor Claude Lévi–Strauss as a friend and as an opportunity to offer him awards on behalf of Assembly of First Nations as a world renown scholar in the field of First Nations cultures, the Social Sciences

and the Humanities. Another purpose was to secure strong international support for the Kwakwaka'wakw First Nations Centre for Language Culture/U'mista, and reflect on the international scope of the Canadian Academy of Independent Scholars in terms of collecting, protecting and disseminating knowledge beyond current borders of traditional research and teaching strategies in schools and universities. Both organizations, the KCLC/U'mista and the CAIS pursue similar and complementary purposes. It took me nearly six months to organize the agenda of this international visit and I hope to report more fully about its purposes and outcomes in the next issue of the U'mista bulletin.



William Cranmer, Yosef Wosk, Claude Lévi–Strauss, Guy Buchholtzer; Photo Mrs. Lévi–Strauss, June



**Monday June 12, 2006:** Visit and lunch with Professor Guy de The', the President of the European Academy of Sciences, Arts and Humanities. The European Academy represents more than 50 national academies and comprises more than 60 Nobel Laureates

**Tuesday June 13, 2006:** Visit and lunch with Mrs. Aube Breton-Ellouett, daughter of Surrealist writer and poet André Breton, who came personally to Alert Bay to return a Kwakwaka'wakw frontlet which was part of her father's art collection and belonging to the Potlatch Collection. In the afternoon: Visit to Professor Claude Lévi-Strauss of the Académie Française (French Academy). Chief Cranmer, in full regalia, performed a traditional song in honour of Professor Claude Lévi-Strauss and presented him with an Award of the Assembly of First Nations of Canada and other gifts. Guy Buchholtzer presented him with a letter and a gift (T-shirt with Kwakwaka'wakw design) from Anthony Shelton, Director of the UBC Museum of Anthropology, as well as copies of articles by Anthony and Guy.

Yosef Wosk brought a letter from the President of Simon Fraser University, an award from the Canadian Academy of Independent Scholars, and letters from the Dean of Continuing Studies (SFU) and a Member of the Parliament of Canada.

**Wednesday June 14, 2006:** Morning: Visit to the Canadian Embassy in France. Discussion panel with several Canadian representatives. Afternoon: Visit to the Canadian Delegation to UNESCO. Welcome address by the Ambassador of Canada to UNESCO. Our

delegation participates in several international roundtables regarding the KCLC pilot project and the role of CAIS.

**Friday June 16, 2006:** Afternoon: Princeton University (New Jersey, USA): conference "Scholars without Borders". Guy Buchholtzer gives a paper, "Memory and Culture", on the history, objectives and purpose of the Kwakwaka'wakw First Nations Centre for Language Culture /U'mista pilot project.



William Cranmer, Aube Breton-Ellouett,  
Guy Buchholtzer; Photo: Yosef Wosk, June 2006

The U'mista Newsletter staff always welcome photo participation from our readers, scanned and digital photos can be emailed to:

**lhunt@umista.ca**

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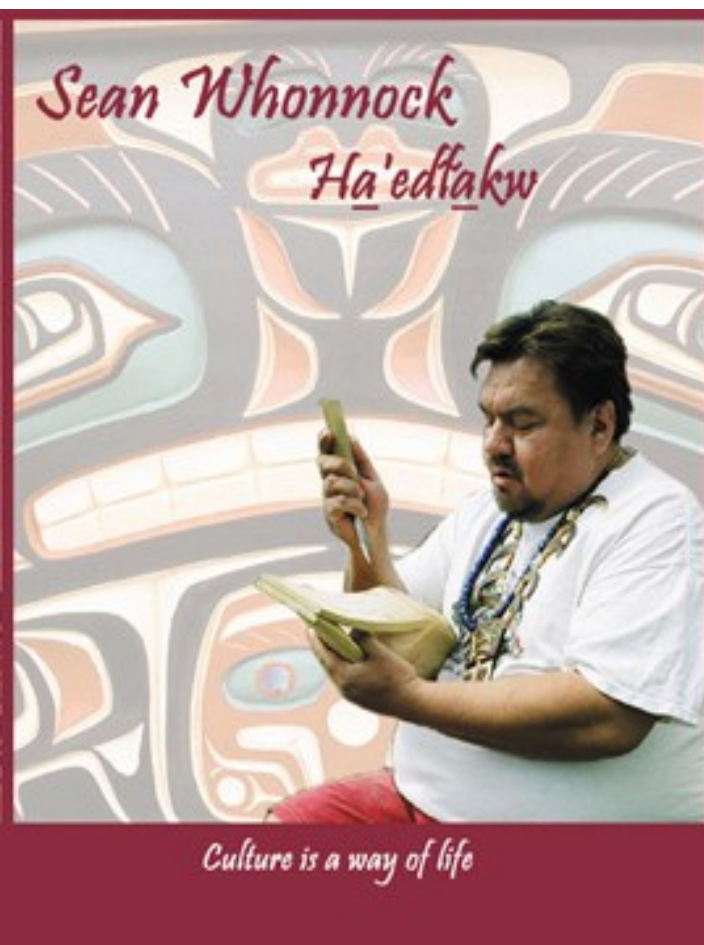
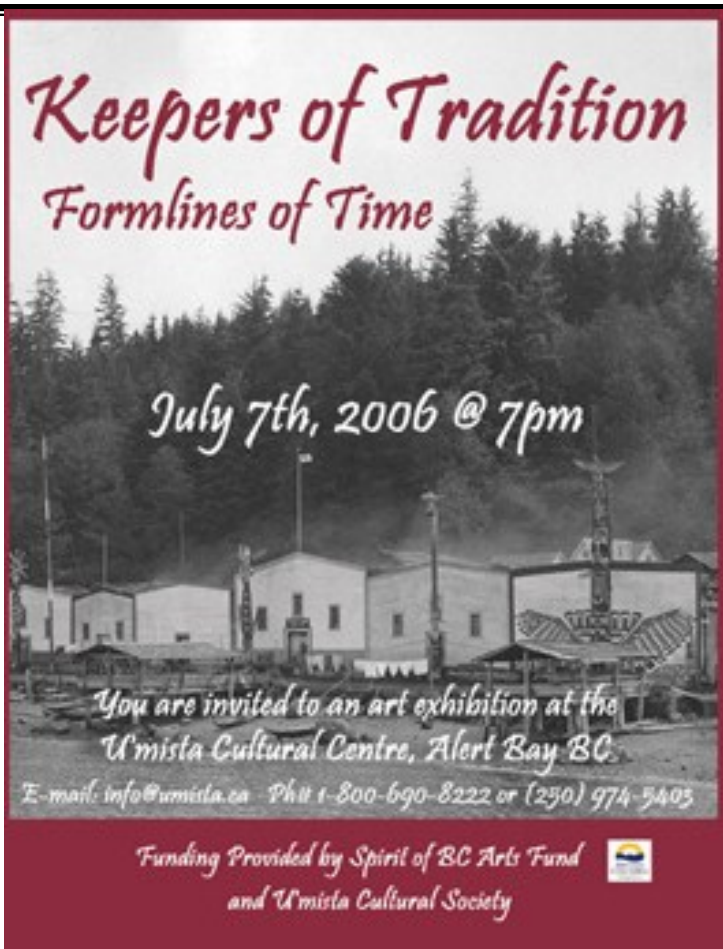
## A Special U'mista Exhibit:

One hundred and fifty people crowded into the gallery space for the opening of *Keepers of Tradition*, an exhibit featuring five local artists. It was an exciting evening for all who attended. This is the first art exhibit featuring local artists since U'mista opened its doors twenty five years ago.

The gallery space is painted in a rich 'Namgis green. This was done with the artists volunteering their time to paint the space to make it their own.

A classy space filled with beautiful creations made of wood, gold and canvas features artists William Wasden Jr., Johnathan Henderson, Don Svanvik, Stephen Bruce and Sean Whonnock. This group of artists expressed how they get their inspiration from the masters of old and are proud to exhibit their creations alongside the masks, aprons and raven rattles of Bob Harris, Charlie James and Chief George and to make the strong connection to the past.

The approach to the show was to feel invited by the



artists to come into their world. Terri Bruce and I developed an eye-catching invitation that includes great pictures of the artists at work. Thanks Terri, you did a great job.

As the curator of the exhibit it was important for me to work closely with the artists in all aspects of the three short months we had to prepare. From taking pictures of the artists working on their pieces, to interviewing them and coming up with their artist statements and making sure that all their pieces were done for opening night.

I feel honored to have worked with the artists and developed a good working relationship with all of them. I would like to thank the U'mista Cultural Centre for allowing me to curate this show. I know this is just the stepping stone to future exhibits featuring artists from our area. I would also like to thank my dad Roy Cranmer who helped with display stands and painting the title. Thank you to Trevor Isaac who worked to finish painting the title, set the lights and display the pieces. Gilakas'la

*Stephen Bruce  
T'apt'abani*



*We want to share with the world  
the authenticity of our artwork*

*Johnathan Henderson  
T'at'ba\_x\_sala\_galis*



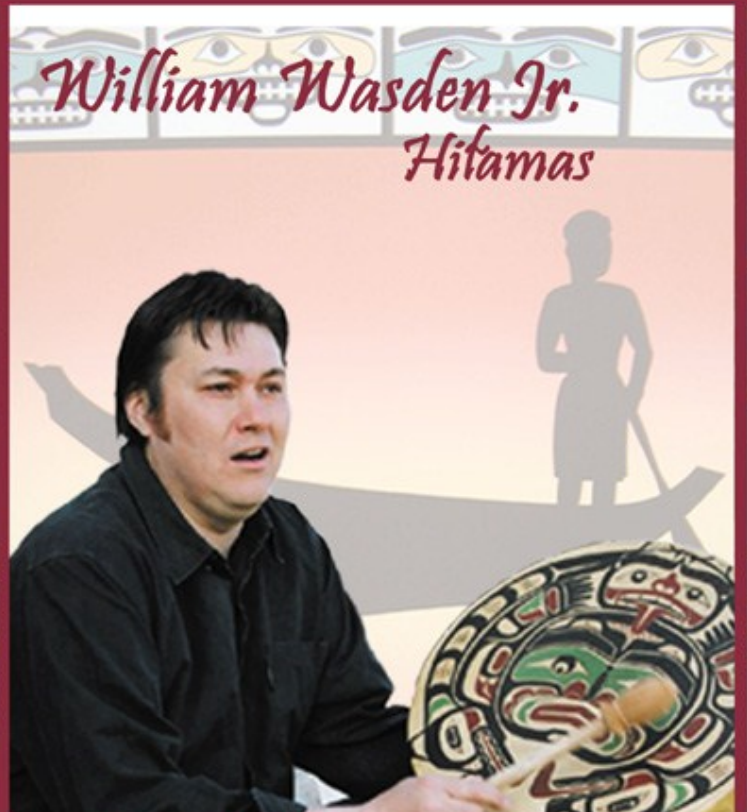
*Inspiration comes from our ancestors*

*Don Swanvik  
Ho'miska\_nis*



*We have a responsibility to carry  
on our traditions*

*William Wasden Jr.  
Hitamas*



*It is important to draw from our own stories  
and connect to what we are creating*

# Keepers of Tradition: Formlines of Time

An Art Exhibit on display at U'mista Cultural Centre from July 7th until October 31st 2006

*Shown below are some items for sale at this exhibition.  
(The beauty in the colors that each artist applies are absolutely stunning)*



*Bagwis Mask  
By Stephen Bruce  
\$3000.00*



*Sun Mask  
By Don Svamvik  
\$5000.00*



*Frog Mask  
By Don Svamvik  
\$1995.00*



*Bak'was Mask  
By Sean Whonnock  
\$ 5000.00*



*Bak'was Mask  
By Stephen Bruce  
\$4500.00*



*Drum with Legend of Takwaglia  
By William Wasden Jr  
\$ 2000.0*



*Drum with Moon  
By Johnathan Henderson  
\$ 1195.00*



*Cedar Bark Hat painted  
By William Wasden Jr.  
\$ 2500.00*



*Wolf Mask  
By Sean Whonnock  
\$ 5000.00*



*Thunderbird and Killerwhale Paddle  
By Sean Whonnock  
\$ 2500.00*



*Dzunuk'wa Mask  
By Don Swanvik  
\$ 4000.00*



*Bear face Copper  
By Johnathan Henderson  
\$ 6000.00*

## **Wiwekám Campbell River Tribe The “Euclataw” Ligwiłda’xw Tribes**

The southernmost Kwakwaka’wakw tribes, whose descendants now live at Cape Mudge and Campbell River, are known collectively as the Euclataw or Ligwiłda’xw. In the 1830’s and 40’s they consisted of five separate divisions or sub-tribes:

Wiweka’yi – “Those descended from Weka’yi” (Duff c. 1965:87).

Wiwekám – “The True Weka’yi”.

Kwixa – “The Murderers” (Boas 1966:41).

La’alwis – “The Angry Ones” (Curtis 1915:309).

Xaxa’madzis – “Old Mats”, because they were ‘slaves’ of the Wiweka’yi (Boas 1891:607).

A sixth division, the Kúma’enuxw “The Rich People” (Curtis 1915:309) of Loughborough Inlet, was absorbed into the Wiwekám about that time. The Wiweka’yi, who established the village at Cape Mudge and make the bulk of its present population, trace their origin back to Topaze Harbor; with stops at several other sites along the way. Similarly the Wiwekám, who comprise most of the population of the Campbell River village, have had previous homes at Greene Point Rapids, Surge Narrows and others places since leaving the original village at Topaze Harbor. The Kwixa and La’alwis had villages on Phillips Arm and Arran Rapids, respectively, until about 1850 when the La’alwis reached the brink of extinction and merged with the Kwixa. The latter in their turn became few in numbers and about 1930 merged with the Wiwekám at Campbell River. The fifth sub-tribe, the Xaxa’madzis, had their village at the mouth of Salmon River, and remained there until about 1918, when the last couple of dozen moved south to the other Ligwiłda’xw villages and to Comox. By the 1880’s when the Indian administration was being established, the La’alwis had ceased to exist as a separate group. The Ligwiłda’xw were considered as a single tribe with four bands, Wiweka’yi, Wiwekám, Xaxa’madzis and Kwixa. Their collective name, in their own language pronounced approximately Ligwiłda’xw, is said to be their word for a large sea worm which cannot be killed by cutting it in pieces, for the separate pieces go wriggling off through the water; hence it means “un-killable” (Curtis, X:308). Their Salish neighbors pronounce the name Yu-kwilth-tukw meaning “flesh eaters”, the nearest Nootka say Nu-kwilth-takw. These different forms have been written down in a wonderful variety of ways: Lekwiltoq, Laichkwiltach, Laycooltach, Yuculta, Yakwalta, Yuclataw, Youkilta, Uculta, Ucletah, Neekultaw, Nuchultaw, and several more.

The early history of these people casts them in the role of terrorists and villains, constantly raiding the Salish to the south, and moving southward themselves to claim territories formerly owned by their Salish neighbors, the “Comox” tribes of Discovery Passage. About 1850, threatened with extinction, the remnants of the latter withdrew south to Comox Harbor, moving in on their neighbors the Pentlatch, and leaving Cape Mudge and Campbell River in the sole possession of the Ligwiłda’xw. Village Sites of the Ligwiłda’xw: Wiweka’yi – Cape Mudge Tsakwa’lutan.

Wiwekám – Campbell River Tłamataxw. Kwixa – (almost extinct) Phillips Arm Naťsinuxw.

La’alwis – Phillips Lake Kwixawi. Xaxa’madzis (now ‘Walatsama “Great Ones”)-Salmon River Xwasa  
From Wilson Duff’s notes by Mungo Martin and Kwakwaka’wakw Settlements 1775–1920 by Robert Galois

## In the U'mista Gift Shop

Kwakwaka'wakw artist Keri Dick, displays a very fine hand with our traditional method of cedar bark weaving. The items shown here are miniature and photos can barely showcase the exquisite hand work involved.

Keri says that she likes to challenge herself and these tiny displays of her work certainly show that she succeeds in her efforts...

Featured below is a workshop offered at U'mista so we appreciate first hand the beauty and the challenge of the intricate work of Keri Dick.



1½ X 2" round



2" with open weave

## The U'mista Workshop

Intent on getting it right under the direction of Theresa Parker, master weaver of Neah Bay, delivered a cedar bark weaving workshop held at the U'mista on May 27, 2006. Participants chose the item they wanted to weave and without delay they were creating a work of art for themselves. Theresa, who is in much demand along the coast and other regions then traveled on to Kingcome Village to conduct a workshop for the Dzawada'enux.

Theresa, shared stories of her life. She told us that when she was 5 years old she was taught by her grandmother how to weave with cedar bark and other natural materials. She met Dolly

Lansdowne when both their families participated in the first canoe journey in 1993, 'Gatuwas-People Gathering Together, which was recorded by local 'Namgis filmmaker Barb Cranmer and is sold in U'mista gift shop.

[info@umista.ca](mailto:info@umista.ca)



Sonja Huddleston, Sharon Gordon, Lillian Hunt, Dolly Lansdowne, Master weaver, Theresa Parker



Sharon Gordon, Alert Bay



Dolly Lansdowne, Vancouver



**Congratulations to the 2006 Alert Bay Graduates!**  
 Best wishes for your educational and career futures!  
 We are very proud of all of you!

Ashley Alfred  
 Adrian Emmery  
 Mathew Cook  
 Melanie Hanuse  
 Georgia Hunt  
 Deanna Lansdowne  
 Cody Merriman  
 Ryan Peterson  
 Jessica Ransome  
 Angel Svanvik  
 Cindy Wong



**Also graduated and unable to attend the Alert Bay ceremony:**

Christian Simeon      Mary Jo Willie      Michael Stadnyk

School District No. 85 highlight this school year was the Alert Bay School 'Cultural Celebration' at the 'Namgis Big House on May 31, 2006. The Alert Bay School students shone under the direction of their cultural/language tutor Andrea Cranmer. We are sad to say good-bye to Andrea as she has new career plans for the future.

The School District and the First Nation Education Council has completed year one of an Aboriginal Education Enhancement Agreement. Our district schools are weaving the Enhancement Agreement goals in the yearly school plans.

**Our Enhancement Agreement goals are:**

**Goal one:** the students will feel an increased sense of belonging and respect through their school experience;

**Goal two:** increase the number of Aboriginal students with academic success;

**Goal three:** all students will experience an enhanced academic environment as a result of Aboriginal content at all levels of the curriculum.

We would like to express our gratitude to all the First Nation Education Committee representatives from each community or bands for the hard work in committees this year.

The First Nation Program is currently revising the Role Model Program for the fall of 2006/7. We hope to partner again with our various First Nation communities to celebrate a cultural event (s) at a district level next year.

Kathleen King-Hunt, SD No. 85 District Principal,  
 First Nations Program



## Lawrence Ambers Memorial Scholarship Fund



Basil Ambers Sr. presents Deanna Lansdowne, Cindy Wong and Cody Merriman with the 2006 Lawrence Ambers Memorial scholarship awards held at North Island Secondary School.

Formed in June of 2005, the intent of the Fund is to award an annual scholarship to a qualifying student who has graduated from Grade XII. The money will be payable to an accredited post-secondary institution (college, university, Trade/technical school) of the student's choice, and to which he or she has obtained admission, to cover tuition, books, and other costs related directly to the expense of attending school. The Scholarship Committee felt the funds were available to allow them to award three scholarships this year. Deanna was awarded \$1000.00, Cindy \$750.00 and Cody \$500.00. It is through the generous colleagues, friends, relatives and community of Lou that the fund grows in his memory to allow these decisions to be made. Thank you to all who make your contributions to the Lawrence Ambers Scholarship Fund.

Pewi Alfred,  
Curriculum  
Development Trainee



Gilakas'la, Pewixtłan, my job as a curriculum development trainee, is to develop methods that assist us in the preservation of our language. I am working on vocabulary, media, editing and grammar. Every day I work with resource people on words that I add to the list. The development of this list is for us to use in our efforts to become fluent again. As this curriculum is developed it can be used in schools or at home with your family. What else do we need to do to help with the preservation? What are the next step? Pictures to go with vocabulary? Actual motions and actions? Words? Immersion camp? Games? Songs? What can make us fluent in our language? There are people in our communities who continue to share their knowledge. Gilakas'la

I attended a workshop in Kingcome where Musgama'kw elders gathered together with Mike Willie the facilitator, who gave them a topic that they spoke about only in Kwak'wala. I had the privilege to sit in on this immersion for 5 days. I found that I was able to understand Kwak'wala better by the end of the week. We know that if language is spoken to a child before the age of 5, then that will be considered their first language. It will be with them forever, as long as it is spoken in the home. Bringing the young ones together speaking only Kwak'wala with our elders is awesome especially while doing everyday things.

## T'sasała Cultural Group



### 2006 Summer Dance Schedule

July 6, 2006 to August 26 2006

Thursday, Friday, Saturday

'Namgis Ceremonial House @ 1:15pm

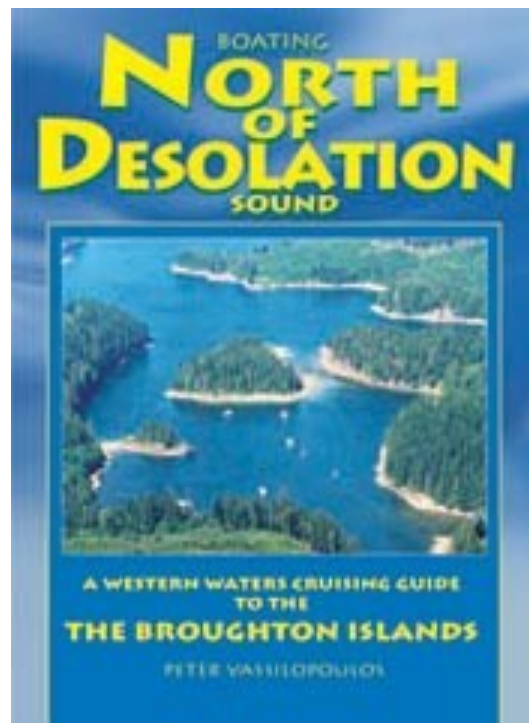
Adults \$15.00

Child under 12 \$ 6.00

Cash only at door please

Debit or Credit card payment may be made @ U'mista Cultural Centre, please bring your receipt to Big House Gilakas'la

## On the U'mista bookshelf



**North of Desolation Sound** by Peter Vassilopoulos. A reference guide to the Broughton Islands boating area (from Big Bay to Port Hardy), is in full colour with many illustrations of coastal features, aerials and people of the area. It includes cruising information and safe overnight anchorages and moorage. Diagrams of islands and waterways help the navigator through some of the interesting if not challenging passages, lagoons and archipelagos of this, rugged, popular and yet relatively unspoiled cruising area. Forewords by Dr Phil Nuytten on the native language, and by Jodi Brochno of the Tide Tables and Currents guidebook Ports and Passes.

**'Wi'la'mola: we are all traveling together**

Please contact U'mista Cultural Centre for all your cultural tourism activities:  
 Guided tours–Island tours–neighbor Island tours–traditional foods and canoe excursions–artisan demonstrations–T'sasała special performances

Toll free: 1-800-690-8222

E-mail: [info@umista.ca](mailto:info@umista.ca)



Lillian Hunt,  
Gift Shop Clerk

At this time of year we have many visitors to U'mista Cultural Centre and we appreciate the positive feedback they share with us here in the Gift shop. We have spoken with many who witnessed the U'mista/'Wi'la'mola display in the Netherlands at the Canadian Connections Fair in Arnhem.

Working with our partners in our 'Wi'la'mola program results in a diverse audience of visitors who are interested in our culture.

When the Chief Executive Officer (CEO) for the Canadian Tourism Commission (CTC) agreed to visit our area, a familiarization program was hosted by the 'Namgis First Nation. We continue to attract media attention. To date for 2006 we have hosted 8 film and 5 print groups .



CTC, CEO Michelle McKenzie with U'mista Chairman, and 'Namgis Chief, William Cranmer

**Alert Bay**  
*Adventure · Culture · History*

**'Wi'la'mola**  
We are all travelling together

U'mista Cultural Centre  
'Namgis First Nation  
and the Village of Alert Bay

invite you to join our  
cultural tours - ocean viewing adventures  
island walking tours - historic village sites  
community museums - art galleries  
ancient burial site with memorial poles

*Many amenities are available for you*

For your customized trip planning call: 1-800-690-8222 250-974-5403 umista@cablerocket.com www.umista.org	For general information contact: Alert Bay Visitor Info Centre 250-974-5024 info@alertbay.ca www.alertbay.ca
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The U'mista Cultural Society, 'Namgis First Nation and Municipality of Alert Bay continue to work together in a coordinated marketing approach for Cormorant Island, local, national and internationally.



### Marine Adventure

Awe-inspiring in its power, breathtaking in its beauty, the Pacific Ocean is what lures so many people to North Vancouver Island. And with more coastline and more waterways than any other area of the island, North Vancouver Island is a paradise of marine activities for everyone.

Outstanding saltwater fishing has drawn international attention to North Vancouver

Island. Salmon and halibut grow to very impressive sizes in these northern waters while traps dropped into the sparkling waters yield feasts of fresh crab. Fully equipped, guided charters await in every North Vancouver Island community. Kayaking is another regional specialty and, in addition to the spectacular scenery, there is always the possibility of spotting an eagle, a seal, or even an orca. Underwater, a vibrantly colourful world of marine life makes diving these waters a world-class experience. In fact, the Browning Wall was rated the best dive site in B.C. and one of the top ten in the world. Marine wildlife tours are an amazing way to get out on the water and see a variety of marine mammals, including North Vancouver Island's famous orcas. Thrilling boat tours to see black bears and grizzly bears are another exciting way to experience North Vancouver Island's waters. On land, the friendly, welcoming communities of North Vancouver Island offer everything you need to make your holiday a comfortable, relaxing one, including a wide range of accommodation options, restaurants, art galleries, shops, and all services. Between activities, visit museums and historic sites, stroll on a beach, or participate in a community event. Great-value vacation packages, adventure tours, excursions, and much more are available at [www.GoNorthIsland.com](http://www.GoNorthIsland.com), it's all so easy to get to, no matter how you choose to travel: by land, air, or sea. North Vancouver Island — it's the perfect destination for your next vacation. Photo & text: Tourism Vancouver Island

### 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:** Starting on Victoria Day weekend

**Seven days weekly**

**(May 20th to September 22nd 2006)**