



# Tsitsakalam

## Hayusdisalas

Sandra Lorraine Hunt

“Lorraine”

1953–2009

Lorraine, daughter of Pudlas,  
David Hunt “Kutsam” and  
Dakalasa<sub>me</sub>ga, Emma “Emadi”  
nee Silas

Please see a special farewell to  
Lorraine on page 5



### Issue Content:

Pg 2–4 Executive Director

Pg 6–11 Kwikw (Eagle) positions

Pg 12–13 Culture and Youth

Pg 14 Kwakwala Immersion

Pg 16 Culture and Research

Pg 17 Culture and Education

Pg 18 Culture and Tourism

Pg 19 U'mista Giftshop



**Andrea Sanborn**

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

Since our last newsletter some darkness set upon us here at the U'mista with the untimely passing of Lorraine Hunt. Lorraine was not only one of the inaugural figures of U'mista, helping to curate the potlatch collection, cataloguing the artefacts but also instrumental in the Learning Language series of books and tapes developed in 1980 along with speakers Agnes Cranmer, Margaret Cook and Gloria Webster and linguist Jay Powell and his wife Vickie Jensen. Lorraine became the resident professional in kwakwala transcriptions, pronunciation and support for community Kwakwala language learning. She was in great demand for her professional services for language maintenance. Her untimely passing has driven home the fact that our language is at risk. Who is ready to step into her shoes as transcribers, verifiers and speakers for community language programs? There are very few near ready to undertake this momentous task. I hope those very few are ready to step up to the plate to honor Lorraine and others who supported her in her Kwakwala learning with furthering their own understanding of Kwakwala and become part of the solution to prevent the extinction of Kwakwala as so many are predicting it will become. I know there are a number of students of Kwakwala at various stages in their learning and I know there are currently only a few almost ready to fill Lorraine's position as community Kwakwala language support person

and I encourage these few to accept the responsibility that Lorraine has passed on to you with her devotion to teaching you. Many will miss Lorraine as they continue to struggle through enhancing their own skills with Kwakwala including the many academics she worked with over the years. To honor Lorraine and her devotion to Kwakwala the U'mista will continue to develop language learning projects relying on fluent Kwakwala speakers to verify proper grammar and proper pronunciation, partner with the academics to continue to help us develop curriculum materials for community classes and more community members to take up Kwakwala language learning to ensure Kwakwala continues to thrive for generations to come.



Further to the language programs, we are nearing a launch date for the Reciprocal Research Network project. Our Community Liaisons have familiarized themselves with

the project and are now preparing an agenda for community focus groups to view the site and evaluate it for us. Two focus group meetings should be underway before the end of the month and continue to the yearend. As this project includes the important component for community collaboration, we invite anyone wanting to participate. Call us at 250-974-5403 or e-mail us at [info@umista.ca](mailto:info@umista.ca) and our community liaison team will respond in a timely manner with the intent to work with you to help you come to understand the project better and show you how it can work for each and every one of you. If you feel you are ready to undertake your own research now, go to [www.rrn-pilot.org](http://www.rrn-pilot.org) and sign up for a password. I am sure you will find this project to be very interesting and recognize its value to you and our communities. We are planning on having our community liaison team attend the Elders Conference in Terrace this year to demon-

strate the RRN site to those attending. They will also be collaborating with our partners at Musqueam and Sto:lo Nations and their community liaison people, working together to determine best practises for the research model as we move toward the launch date. An unknown benefit to many of you in our partnership in the RRN project is all the perks the founding partners, Musqueam Nation, Sto:lo Nation and Tribal Council and UBC are privileged to. We are having the community liaisons trained, we are receiving new computers, new research kiosks will become available for community members' research, access to high tech information and support for database enhancement or upgrades and strengthened partnerships with other museums nationally and internationally. This is the positive outcome we look for in our partnerships and this is what the RRN project brings to our membership and communities. Positive community collaboration increases the value in our Collections databases, gains respect for cultural knowledge and ensures a cultural legacy for our communities and our partners in research. The RRN is a digital virtual research tool and can easily become inspiration for many researchers to undertake physical research at a higher academic level in our partner universities and museums. I have no doubts about the value for our communities in the hours I spend with the Steering Committee as we work toward completion and launch of this invaluable project.

It is fact that the world is finding us earlier and earlier in each new tourism season. We have already been welcoming visitors this year and look forward to welcoming many more as the holiday season begins for families and students. We continue to respond to the requests from researchers and school groups as well. Our membership with Aboriginal Tourism BC (ATBC) [www.aboriginalbc.com](http://www.aboriginalbc.com), continues to become stronger as they implement the various stages of

the Blueprint strategy that they developed to grow aboriginal and cultural tourism in our communities. It is nice to know that a holistic approach to this development is primary in their planning and that respect for all First Nations cultures and territories is recognized as very important to a positive growth not only economically but socially and educationally too. Other news from ATBC is the Cultural Authenticity award presented to our local Culture Shock Gallery at the Annual Awards Dinner and ceremony, Vancouver. Congratulations to Culture Shock, their staff and management for earning this special award.

Our partnership in tourism marketing with the 'Namgis First Nation and the Village of Alert Bay also continues to grow stronger. We are collaborating in partnership on the redevelopment of [www.alertbay.com](http://www.alertbay.com) purchased by the 'Namgis First Nation to become the tourism website for Alert Bay. You will soon see a new and improved [www.alertbay.com](http://www.alertbay.com).

Earlier this Spring we presented FNLG141K classes in partnership with UBC, First Nations House of Learning in both Alert Bay at the U'mista and in Vancouver at the First Nations House of Learning. The fluent Kwak'wala support person for Alert Bay class was Beverly Lagis from Kingcome and Chief Robert Joseph for the Vancouver classes. This is an accredited language course at UBC. Support for this class was given by UBC and Dr. Pat Shaw who donated her instruction time to bring this course to our community; she is very passionate about the preservation of our language and those of many indigenous groups in Canada supporting them totally with her dedication to teaching the basic linguistic components of our language. This builds our community capacities to maintain and preserve the Kwak'wala language from extinction but we do need more commitments from community learners to ensure the survival of our language.



At this time of year we are kept busy preparing for our annual audit, a necessary task for all non-profits to remain accountable to our funders and our membership. We accept this responsibility and are happy to have an audit team who makes this a less cumbersome process. We must remember as non-profit societies to acknowledge that we depend on our members, communities, funding partners, philanthropists and benefactors for our existence. Just like the photo below of these two tired and retired fish boats, moored at our municipal wharf, we all need someone to lean on.



I travelled to Victoria recently for the opening of the Royal BC Museums exhibit Treasures of the British Museum and to meet our friend, Keeper Jonathan King from the British Museum. If you get a chance when you are next in Victoria, you should take in this exhibit of objects you would not normally have the opportunity to view. It is very well done and the RBCM has something to be proud of.

We are in the planning stages of developing a project in partnership with CBC Radio where we will be recording elder stories about our culture, traditional life skill methods and language. This project named The Legends will result in important resources for future use in language maintenance and preservation. We will be asking for interest from the community to help us



Gi'ya'ka, Arthur Dick, William Wasden Jr., Vera Newman, Christine Enick, Emma Tamlin (not shown) Chief Bill Cranmer, Pewi Alfred view CBC Radio, The Legends presentation by Leah Shaw (standing).



May marks our Gukwdzi front renewal. Scraping the paint first, then applying the base coat to protect the cedar planked front is the first step. Repainting the original design master carver Doug Cranmer applied in 1980 is a big job for maintenance crew David Sawyer and Don McKinney, both 'N̄amgis of Alert Bay. Tom Speck, Ławit̄sis, has been asked to assist in re-painting the design.

### Sandra Lorraine Hunt “Lorraine” H̄ayusdis̄alas

Lorraine was the daughter of Pud̄as, David Hunt “K̄uts̄am” and Dak̄alas̄amega, Emma “Emadi” nee Silas, born and raised in Alert Bay of the ‘N̄amgis Nation. Lorraine was raised by her grandparents and great-grandparents. This is why she was cultural and fluent in our Kwak̄wala language. Her paternal grandparents were T̄at̄t̄a’ṭ̄awis Stanley “Peterson” Hunt from the Kwagu’ṭ and Ḡw̄anti’lakw Mary Harris from the ‘N̄amgis. Her maternal grandparents were H̄ayusdis̄alas Albert Silas and Ix̄ts̄ams̄gamliṭi’lakw Katie “Dita” nee Dixon, both from the ‘N̄amgis.

Lorraine’s grandfather Stanley Hunt held the chiefly position Wax̄u’nakw̄alas in the Hayali-k̄awe’ K̄umuȳawe’ of the Kwikwagu’ṭ “Four United Tribes of Fort Rupert”. Stanley was the youngest son of Head S̄ant̄ṭ̄am K̄umuȳawe’ Chief ‘Max̄w̄alaḡalis George Hunt and T̄ṭ̄aliṭi’lakw Lucy Ho’misk̄anis, both from the Kwagu’ṭ. George Hunt’s mother was Anis̄alaga a T̄ingit princess who married English Hudson Bay Trader Robert Hunt from Dorsetshire England. Anis̄alaga was the oldest daughter of Chief Andaa better known as Chief Ebbets from the “Drifted Ashore House” of the Taant’ākwaan or Tongass T̄ingit.

Stanley Hunt’s wife Mary Harris was second daughter to Head Ts̄its̄aṭ’walaḡame’ ‘N̄amgis Chief T̄ṭ̄ak̄wud̄as Ned Harris and his wife Lucy K̄ix̄t̄ṭ̄ala also ‘N̄amgis. Ned Harris, eldest son of Head ‘N̄amgis “Kwikw” Chief L̄alak̄anis and his wife T̄at̄ṭ̄alid̄zam also ‘N̄amgis. L̄alak̄anis, second eldest son of Head ‘N̄amgis Chief Old T̄ṭ̄ak̄wud̄as, also held ‘Ni’nal̄kinūx̄w Chief position T̄ṭ̄asutiwa’lis. ‘N̄amgis families that descend from T̄ṭ̄ak̄wud̄as today, are Harris, Dixon, Dutch, Rufus, Nowell, Laḡayus and Whonnock families.

It is from Lorraine’s noble lineage that her father David was placed in the position of his grandfather Ned Harris to uphold the Head ‘N̄amgis Chieftainship T̄ṭ̄ak̄wud̄as. This Chieftainship was

then transferred at a memorial potlatch in 1979 for Lorraine’s father to her brother Albert, who is the present T̄ṭ̄ak̄wud̄as today. At this potlatch, Lorraine was initiated as a Hiligax̄ste’ where she led her late nephew Kevin Wasden when he was initiated as the Ham̄ats̄a for his uncle Albert.

Lorraine’s grandfather Albert Silas’ name H̄ayusdis̄alas is where Lorraine’s name came from, she carried her grandfather’s name. Albert’s chiefly name was N̄age in the ‘Ni’nal̄kinūx̄w ‘N̄amgis. This position was also transferred to Lorraine’s brother Albert. Albert Silas’ parents were Chief Iwak̄alas James Silas “Gaku” from the Giḡal’ḡam ‘N̄amgis and Ix̄ts̄ams̄gamliṭi’lakw Lucy “A’na” nee Rufus who was also ‘N̄amgis.

Lorraine’s grandmother Katie “Dita” was the daughter of Chief Mus̄gam̄dzi “Dixon” and Ḡw̄alsil̄a’ogwa, the daughter of Head ‘N̄amgis Chief Old T̄ṭ̄ak̄wud̄as, thus meaning Lorraine’s parents were related and both were direct descendants of the Head ‘N̄amgis chief.

Lorraine was fluent in Kwak̄wala and the writing system that was developed through U’mista by Ḡw̄anti’lakw Mrs. Cranmer, Margaret “Ada” Cook, Gloria Cranmer-Webster and Jay Powell. She was a record keeper of names for our ‘N̄amgis families. Her work is her legacy amongst our people and our next generation of Kwak̄wala scholars. The work that Lorraine accomplished was endless, what our ancestors called d̄luḡwala “a supernatural gift” given to us by our Creator. Now you must return to Him, our ancestor, that great Thunderbird Kw̄anu’sila has come to take you home. So go now, and rest on his wings while you are supernaturally transported home. It will be all familiar when you get there, our ancestors will be dancing, singing and celebrating your return, but most of all, speaking the language our Iki Giḡame’ gave to us. Nothing was left undone; your work on this earth is complete.



**William Wasden Jr.**

### **Kwikw “Eagle” Positions**

According to Franz Boas, the Kwakwaka'wakw created Kwikw or “Eagle” positions to accommodate commoners who were able to accumulate wealth through work and stockpiling European trade goods and “out-potlatch” hereditary chiefs. This new category of rank was believed to be based entirely on the distribution of wealth. “Amongst the Kwagu'ł, twelve Kwikw seats were invented for this purpose”.

Boas suggests that the choice of eagles as the emblem for this new rank related to the ironic commentary by the hereditary chiefs towards the generosity of the newly acquired wealth givers. The eagle was chosen as they are physically powerful birds that steal food from other birds and leave behind the scraps for other birds to eat.

The Eagle positions provided a way to allow wealthy commoners to be incorporated into the ancient system of Kwakwaka'wakw property distribution. But, it proved impossible to reserve seats for commoners because the Kwikw represented symbolic riches that hereditary chiefs would also desire. Hereditary chiefs wanted to acquire these positions just as any other prestigious name or position that would elevate their status and rank.

**Boas then goes on to record:** The order of the Ea-

gles of the Kwagu'ł does not change when property is given to the tribes. When the speaker calls an Eagle Chief out of ranking order and places one Eagle over another, the overstepped Eagle at once quarrels with the one who had been named before him. It was likely that he would then break his copper and give the broken piece to the name-keeper, who made the mistake. That is the way in which property is given to the Eagles when property is given to the Kwagu'ł tribes.

They never allow any changes in the order of the Eagle seats. The Eagle gives his seat to his eldest son or when the eldest child of any Eagle is a girl, the girl takes the seat of her father. Even if she has a younger brother, they cannot place the Eagle position on the younger brother, it always stays with the oldest child. The only time an Eagle position is given to a younger brother is if the eldest child of the Eagle should die. There would be no objection from the people when they return to giving property to the Eagles and the new one has taken their place. The Eagles do not change their names and positions. This is how it has been from the beginning of time when 'Nāmuḡwis the 1<sup>st</sup> ancestor of the 'nāmima Giḡal'ḡam of the Kūmuyawe', made the seats of the Eagles. This is what has been followed by the 'ni'nāmima “clans” ever since.

**Legend of the first feast and property giving amongst the Kwagu'ł, shortly after the Great Flood...** “Mo'nakwala cooked the seal. When it was cooked, 'Nāmuḡwis took the chest of the seal and bit it and gave it to Dzānxk'ayu. Then, 'Nāmuḡwis said, “This will be your piece and you will be the first to receive and also your children that will come after you”. Then he took a hind flipper of the seal, bit it and gave it to Kwaxalanukwame', saying, “This will be your gift”, and then he gave some to 'Matagila. He took the left flipper of the seal and gave it to La'alaxs'andayu.



Then he took the meat and blubber and gave them to Dz̄anx̄k̄ayu, Kwax̄alanukw̄ame', 'Matagila, and La'̄alaxs'̄andayu. 'N̄amugwis then said, "The reason I have invited you was for my son. His name will be U'max̄talad̄a'yi". 'N̄amugwis also gave his younger brother the name Gix̄sam "Chief". Then, 'Mo'nakw̄ala praised those at the feast. That is why people today do as they do, because 'N̄amugwis was the first to do that, to praise and to give to the tribes, sea otter and all kinds of furs, and to give canoes..."

**According to Drucker in "To Make My Name Good":** The Kwagu'ł 'Ma'̄amtagila also known as Gwit̄ala Kwikw went ahead or took a higher Eagle seat than the Gix̄sam Kwikw; for the reason that their 1<sup>st</sup> ancestor 'Matagila was older than all the other 1<sup>st</sup> ancestors of the Kwagu'ł clans. With this claim they were also saying that they should be the highest ranking. **This verifies the connection between eldest lineages and 1<sup>st</sup> Eagle positions. Here are the Eagle seats of the Kwagu'ł, said by Boas to have originally been twelve in all:**

**Kwagu'ł Kwikw:**

1. T̄łak̄wagila Tom Johnson – 'Ma'̄amtagila,  
Gwit̄ala
2. Dūkw̄a'es Johnny Whonnock – Dz̄andz̄anx̄k̄ayu,  
'Walas Kwagu'ł
3. Kam̄k̄awid John Nulis – Gix̄sam, Gwit̄ala
4. 'Max̄w'm̄awisagame' Frank Walker – Waw̄ali  
ba'yi, 'Walas Kwagu'ł
5. 'Walas – "Wallace" Giga'l'gam, K̄umuȳawe'  
Kwix̄a
6. Ok̄wilagame' Sam Hunt (Dadata) –  
Kukwak̄w̄am, K̄umuȳawe' Kwix̄a
7. Gix̄sistalisgame' Jim Roberts – Ya'exagame',  
K̄umuȳawe' Kwix̄a
8. N̄agedzi Charlie Wilson (Dadīka) – Gix̄sam,  
'Walas Kwagu'ł

**K̄umk̄ūtas – no Kwikws**

Collected by George Hunt for Franz Boas

**'N̄amima "Clan" Chiefs Researched by Wed̄idi Speck:** Each 'n̄amima "people of one kind" (clans) has four chiefs. These chiefs were the original children of the 1<sup>st</sup> ancestor; they became the first chiefs of the 'n̄amima. They are called **Xama-game' Gigame'** "Head Chiefs". The eldest of the four children is called **Gi'yi** "First One"; he/she is the first-born and is the Head Chief. The Xama-game' Gigame' are said to be the brothers of the 'n̄amima. Even in generations later on, when one Xama-game' Gigame' dies and is replaced by his heir, even though the new chief is a nephew/niece to the other three chiefs, he is considered their brother. The four chiefs' positions are inherited by their descendants and replace the original four chiefs as **Galax̄a** "First Ones Down", also called **Kwikw** "Eagles".

The Head Kwikw comes from the oldest line and his name is connected to the first ancestor's names. Xama-game' Gigame' come from the same family, as the 'n̄amima are all one family group and come from the children of the 1<sup>st</sup> ancestor. Head Kwikw positions are permanent and cannot be replaced as first ranking. The second, third and fourth positions can be changed through rivalry and this keeps the Eagle Chiefs consistent in their distribution of property.

However, as the original land owners, the Xama-game' Gigame' or Kwikw are the direct descendants of the first ones down or 1<sup>st</sup> ancestor. They have original ownership of the land and the resources and were the only ones in earlier times able to accumulate wealth from those resources. The Xama-game' Gigame' were paid royalties by those having their permission to utilize their land. Thus, being the only ones able to stock pile and accumulate enough wealth to potlatch and maintain the Xama-game' Gigame' status.

The Kwikw positions came about as a result of 'N̄amugwis' from the K̄umuyawe' Kwagu'ł gathering the 1<sup>st</sup> ancestors of the Kwagu'ł and feasting them, this first feast was the template. A Kwikw Chief is acknowledged as being a Chief from the beginning. He/she is the keeper of the ancient ways of the people. Each Kwikw Chief owned the rights to a "unity feast dish" or **Dzunuk̄wa łuk̄walił** "Sasquatch house feast dish". These dishes were brought out when the Kwikw feasted.

Originally, the Kwikw Chiefs were only connected to the feasting system, but not to the **T̄seka** "Sacred Winter Ceremonies". However, they were respected and also given gifts first in the **p̄asa** "potlatch" which includes the **T̄seka**. This is because the feasting system was established before our ancestors developed the **T̄seka**. In the beginning of our ceremonies, names, rank, celebrations and most of what concerned our people was done in the feast. When the **T̄seka** or "potlatch" was introduced, the Kwikw changed their names and used potlatch names. They kept these Kwikw names and potlatch names separate.

When the **T̄seka** was finished for the season and a chief feasted, he used his feast name again. Sometimes, a mild mannered man may be acknowledged as a Kwikw and his younger brother could become Head Clan Chief. This would be on account of the younger brother out-potlatching his older brother, and this was done in the old days. "The feasting system and **T̄seka** are different institutions, names and ceremonies are different".

The Head Chief is the **Nuyam̄tsawe'** "Myth Keeper" and knows all the important legends and histories of the 'n̄amima. The Head Chief is the political and spiritual leader, he the one who breaks coppers and invites the tribes for potlatches.

The second Chief is the **Winagama'yi** "War Chief". His responsibilities are to protect the people and the culture of the 'n̄amima. He is trained in the art of war and is responsible for building fortresses around the village. He also puts clamshells on the paths in the village to make it safe to walk along and visible during the night. He constantly defends and would die for his people. His role in the **T̄seka** is to cut the **kanayu** "sacred red cedar bark ring". The second Chief occasionally invites the tribes for potlatches and feasts.

The third Chief's role is to maintain the 'n̄amima's industries, public relations and arts.

The fourth Chief's roles are very similar to the third Chief. The third and fourth Chiefs hold smaller potlatches and mainly host feasts.

The term **Gi'yi** refers to the "oldest". Kwakw̄ka'wakw believe that the eldest child of a Kwikw is the reincarnation of their first ancestor. That is why he/she is highly respected and is always supported and respected by their people. This is why in earlier times he was named after the village where he was born. For he symbolically is the village of the 'n̄amima, he is their salmon trap. As the village and salmon trap he possesses all wealth of knowledge, resources and ceremonies for the 'n̄amima. He is the owner of the 'n̄amima's lands, fishing camps, property and all resources that come from it. That is why his people give him a percentage of salmon, berries, deer and so on.

The 'n̄amima's Head Chief always follows the oldest birthright line and only moved when there was no son/daughter to fill the position. An uncle or younger brother can hold the position until a male showed up in the elder line and then it is put back. This is out of respect for the belief that the eldest line is the reincarnation of the 'n̄amima's 1<sup>st</sup> ancestor.



**A 'N̄amgis story about 1<sup>st</sup> Eagles:** "Tso'gi'lakw was the first Eagle of the 'N̄amgis. The reason he is an Eagle is that he descended straight down from Kw̄anu'sila, the great Thunderbird. Therefore, he has the privilege of being a Kwikw. K̄a'giwe' had the last Kwikw position that is at the head of the Xix̄amgiyu, which is after the Gigal'gam..."

**This story recognizes the Head Eagle positions as being connected to direct descent from the 1<sup>st</sup> ancestors.**

**'N̄amgis Kwikw:**

1. L̄alak̄anis
2. Kwax̄ala'nukw̄ama'yi
3. T̄lak̄wagila (Wax̄awidi)
4. N̄agedzi
5. Kodi
6. Iwanukw
7. Kwamax̄alas
8. Kw̄amx̄alaḡalis
9. Gw̄uḡalas Tsits̄aḡ'walaḡama'yi
10. Duk̄w̄a'es
11. 'Max̄w̄alaḡalis
12. H̄amdzidi
13. Yaḡudḡas̄ama'yi

Collected by George Hunt for Franz Boas:

It is clear that the Eagle seats have ancient histories and that later Kwakw̄aka'wakw manipulated the positions or the rights to some seats. It has been recorded that competitions for certain hereditary positions surfaced as many were left open or empty after the epidemics and reductions of Kwakw̄aka'wakw populations.

This is also apparent with Kwikw positions. According to Kwagu'ḡ Elder Ca'ax̄sta'las, "Names and positions must never die and must always be carried on". Thus validating the ambitiousness for close relatives to make claims on their non-existing relative's positions, as it is customary to never allow a name or right to die.

In the origin of the Kwagu'ḡ Kwikw positions only the first ancestors appear to have been given an Eagle position. This is a very exclusive membership amongst the Fort Rupert tribes as they represent four great-united tribes and have multitudes of 1<sup>st</sup> ancestors and their children. It is apparent that Kwikw positions amongst the Kwagu'ḡ represent 1<sup>st</sup> ancestors of the oldest lineages only.

Whereas, amongst the 'N̄amgis, there are up to four within a 'n̄amaima, the example being the Sis̄ant̄la'yi "Sunbeam Clan"; which would connect to the "perfect" ancestral family of four siblings descending from a first ancestor. This perfect number of four siblings would allow for four Kwikw positions with the eldest being the Head Chief. The head position never changing its rank in order amongst the Eagles within their 'n̄amima as it represents the reincarnation of the 1<sup>st</sup> ancestor.

Unlike Kwikw positions, clan chiefly positions in the ḡasa "potlatch" could be altered through distribution of property. This is evident in many potlatch ledgers and stories where the head positions and the order of names within a clan have changed from time to time. We know that the 'n̄amima are all one family and have a common ancestor, but the positions within the ḡasa are never permanent. One must uphold their standing within their clan and tribe by feasting and potlatching, whichever they have a position or a right to do so in. Again, there were feasting positions and potlatching positions.

Kwkw positions represent direct descent from first ancestors and noble lineages.

Feasting positions entitle a person to attend and give feasts.

Potlatching positions represent chiefly rank and the upholding of names and status through the distribution of property.

Adapted from notes collected by George Hunt for Franz Boas

Phillip Drucker's "To Make My Name Good"

Wedłidi Speck research with Elder's Udzistalis

Kodi – Kwagu'ł/'Nąmgis, 'Ol Siwid –

Mamalılikąala/Ķwıkwąsutınuḅw and

Tłatłatąwidząmga – 'Nakwaxda'ḅw

### **Kwagu'ł Agency**

Chief names of Kwagu'ł Agency General Bands collected by Indian Agent at the time:

"All the Chiefs in this agency are the Hereditary Chiefs. The second Chief never takes the place of the Head Chief".

Kwagu'ł ('Ma'ąmtagıla) – Hemasąka, Siwidi

Kwıḅa (Ķumuyąwe') – 'Nulis

Mamalılikąala – Ķuḅąlas, Nąge

'Nąmgis – Tłakwudłas, Mo'nakwąla

Ławıtsis – Siwidi, Iwanukw

Dąnaxda'ḅw – Nąge, Ķumą'nakwąla

'Madiłbe' – Siwidi, Wakas

Dzawada'enuḅw – Hąwilkwąlał, Gigame'

Hąxwa'mis – Ķwamaḅąlas

'Nakwaxda'ḅw – Siwidi, Tsąḅ'idi

Gwa'sąla – Wakas

Ķusgi'mukw – Wakas

Gwałsinuḅw – Awidi

Tłatłasiḅwąla – Ķalid, Tsąḅ'idi

'Walatsąm – Ķıḅłala

Wiwe'ke' – Wamis

Wiwe'ḅąm – Ķwaxsistala

### **'Nąmgis / Dłą'ugwą'adaḅw Ni'nąmima**

Clans of the Upper and Lower Nimpkish Valley

'Nąmgis "Those that Came from the Sea

Monster 'Nąmḅiyalegąyu"

'Nąmgis "Those that are One when they Come Together"

Dłą'ugwą'adaḅw "Supernatural Power Tribe"

'Ni'nąmima "Clans":

Tsıtsał'walagąma'yi "The Famous Ones" – Sea Monster 'Nąmḅiyalegąyu Crest

Tłatłalamin "Those Descending from Tłalamin"

– Ķulus Crest

Gıgął'gąm "The First Ones" – Thunderbird Crest

Sısanłta'yi "Those Descending from Sanłte'" – Sun Crest

'Ni'nąlkinuḅw "The Up-River People" –

Wolf Crest

'Nąmgis Mens Names collected by George Hunt for Franz Boas

Kwkw or "Eagle Chief Positions":

1.Ląlakąnis

2.Pałpałalis

3.Tłakwagıla

4.Kąmgidi

5.Muḅąnkąm

6.Iwanukw

7.Yąkudłas

8.Duḅwa'es

9.I'nis

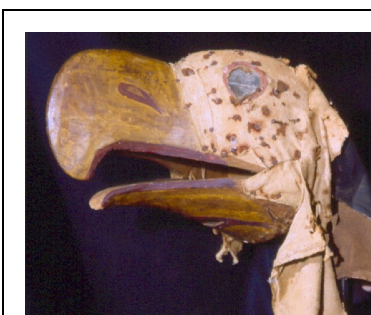
10.Yąkałąnlis

11.Yaxsistalisagame'

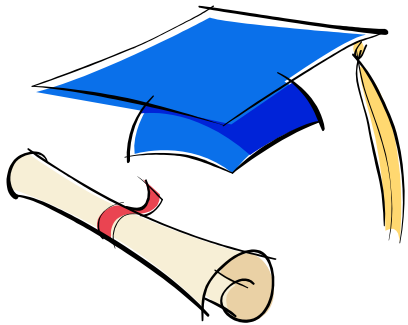
12.Yeḅutłąlasame'

13.Wakas

<b>Tsitsa'walagama'yi':</b>	<b>Gigal'gam:</b>	<b>Sisant'la'yi:</b>	A'wasalat
Ho'miskanis	Hamdzidi	Tlakwadzi	Kwaxala'nukwame'
Hamdzidi	Tlaliskasu	'Namuka'was	Kumuxs'ala
Ke'suyakalis	Hamalakawe'	Hamdzidi	Tlalilitla
Pudidi	Woyala	Okwila	'Maxwalagalis
Ka'yuwidi	Lalako'sa	'Maxwalagalis	Tsatsa'walagalis
Gwuyusdidzas	Anxgolagalis	Nagedzi	A'maxwala'ame'
'Maxwagila	Kwa'xiladzi	Tlakwagiladzi	Hexayusame'
'Namugwis	Xusamda'as	Tsax'idi	Hemaskan
Kwamkanis	Ka'idi	Nanulugame'	A'maxwagila
Sisaxolas	Pudidagame'	Nagedzi	Kuma'nakwala
Lagas	Kugwisilagame'	Kwanxwalas	<b>'Ni'nalkinuxw:</b>
'Walas	Tlalilinuxdzi	Tlalilitla	Kwamxalagalis
Gixkan	Nanutlalat	Tlakwalat	Iwanukw
Yaxtlan	Mo'nakwala	A'walasalat	Pasalat
Hayatkan	Mi'ma'tpangame'	Pawidzidi	Tsaxw'idi
Yakudtas	Tsuxtsa'esagame'	Kwaxala'nukwame'	Nage
Hexayus	Nage	'Maxwalagalis	'Maxwalagalis
Naxnagamgame'	Haxhakwa'esagame'	Awidi	Yekawidi
Lagiyus	'Maxwa'yalidzi	Tsaxw'idi	Siwidi
Tlakwadzi	Nage	Kugwikilagame'	Hilamas
Lalakax'id	Okwilagame'	Hekwatan	Hitupinista'as
Gigame'	??	Tlaliskasu	'Namugwidzi
Kwamx'udi	Amawiyus	Giwas	Tsandigam
	Pangwid	Yakilagit	Yekutikalas
	Tlalis	'Maxwa	Anxanxwisagame'
		Kodi	'Namugwidzi
		Pa'widzidi	<b>*Tlatlamin names</b>
		Ke'kidi	<b>were not given in</b>
		Tlalilitla	<b>this list.</b>



Sam Charlie  
Eagle mask in  
Umista  
Potlatch Collection



## 2009 Alert Bay Graduates

U'mista Cultural Society and staff  
congratulate you in your success and  
wish you all the best in your bright futures!

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**Stephen Bruce**

**Alden Christianson**

**Vance Conway**

**Emily Cook**

**Linnea Dick**

**Randy Govereau**

**Kannon Jones**

**Mateao Kostering**

**Curtis Macki**

**Robert Mountain**

**Cole Peterson**

**Shaylene Perrault**

**Wren Ranville**

**Kari-Ann Stauffer**

**Zack Taylor**

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The Alert Bay Graduation Ceremony is held at the Lawrence  
Ambers Recreation Centre.

Please contact committee members for more information:

**Anne Jackson: 250-974-5736 Verna Ambers: 250-974-5973**



## Culture and Youth:

**FREE!**

**FREE!**

**FREE!**

Cultural dancing Workshops Recreation Much Music Dance  
Snacks Billeting Door Prizes

GATHERING OF OUR YOUTH LEADERS

**The 'Namgis First Nation and North Island Youth  
Council invite all North Island Youth to the**

# 2ND ANNUAL NORTH ISLAND YOUTH CONFERENCE

**JUNE 6 & 7, 2009**

**ALERT BAY, B.C.**



**Contact persons:** Jamie Hunt: 250-974-5356 or email: [JamieH@namgis.bc.ca](mailto:JamieH@namgis.bc.ca)

Peter Carter: 250-949-7331 or [PeterCarter@viha.ca](mailto:PeterCarter@viha.ca)

**Check out Facebook under groups for more information**

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**For End of School Cultural Ceremony information, please  
contact:**

**Alert Bay School: 250-974-5569**

**Tłisalagi'lakw School: 250-974-5591**



**Pewi Alfred:**  
**Language Curriculum**  
**Trainee**

Work continues on the Kwak'wala language Master Apprentice Program, second phase is now complete, including reading, writing, and grammar. There are three more phases of immersion we still have to complete. At this point in immersion, I understand so much more and I am speaking a lot better. I remember the first few weeks into the program I was so frustrated. I now have proof that immersion works, and I need to be patient because learning our language will take time. Learning a language takes commitment, dedication and constant learning; a lifetime of learning. Whether walking down the road, eating at a restaurant, hanging with elders, practicing with my aunty Trish, or asking my granny Pauline questions, I am learning, speaking, listening, my mind constantly thinking about kwak'wala. I am happy that everyone is willing to share their knowledge of our language. I appreciate and respect our kwak'wala speakers, and thank them for helping us.

My granny Daisy is a knowledgeable, patient teacher. She is passionate about our language and contributes toward the preservation and revitalization of our language. She is a great asset to our people. She has stated that she will do what it takes, and teach all that she knows. At night she spends extra time and stays up for hours working on lessons. She creates lessons that help me understand in full immersion. I ask questions that make her think more in depth. When we wake up she explains in detail about our language and grammar. She says "you

made me think about the question you asked me yesterday so I worked all night to try to explain it so that you could understand better." Kwak'wala is a very complex language to learn. At this time I can only imagine how difficult it is to teach. At first she asked me questions and I would tell her that I was unsure, and then she had to figure out what was going to work for me. In order for me to learn how to introduce my family and friends I had to use pictures.

Speaking in kwak'wala makes a difference where we are physically situated, whether we are holding a picture and showing the picture to someone, touching the person, pointing to a person who is in the room but is further away from you, whether you see the person or not, whether a person is deceased, or close to but not touching. Learning is more fun and easier when we are moving around and acting out what we learn. She taught me by using patterns, and repetition. Everything that she taught, eventually made sense to me and helped me to understand how our language works. She patiently taught me words and phrases pertaining to our everyday lives and our people. I am able to create phrases by building and adding on to my kwak'wala vocabulary.

Through each phase we make a presentation to our elders/resources to evaluate what I have learned. I find this intimidating, yet helpful in front of fluent speakers listening and asking questions in our language. I have had 8 evaluations in the past 2 years. I have grown and am more confident when I speak, maybe because now Kwak'wala is the first language that comes to mind for me. This, I am very proud of.

My evaluators are my granny Pauline, Uncle Tommy Speck, Aunty Lily Jolliffe. They kindly explain things so I thoroughly enjoy my time with our elders who make me happy. I can share with them and they can share with me. Thank you.

I am emotional thinking about how much support they put towards our language.

A month ago my teacher Lorraine Hunt passed away. Lorraine was one of my evaluators who always shared her time to help me. She helped with a big heart and never said no to anyone who asked for her assistance. Lorraine was an expert in English, and in kwakwala, a professor of our writing system and language. She loved our language and helped out even when she wasn't well. She would call from the hospital to let me know she was unwell and that I could take my work to her if I needed her for any corrections. Sometimes when I think about her, reality sets in that she is gone. I am so sad to think about the loss. I appreciate her work and contribution to U'mista to preserve kwakwala. She taught me so much that I can carry on to the next generation. Lorraine always encouraged me to do my best. I miss her.

Please feel free to contact me if you have any stories, words, phrases, or anything to contribute towards kwakwala. Gilakas'da'xw'la



**Agathe Cook,  
Website Designer**

**FULL CIRCLE:**

I started working at the U'mista back in approximately 2003. There was a website design training program being offered.

Tyler Cranmer, Vanessa Isaac, Stephanie Speck, Ron McKinney, Shonna Welsh and myself were all accepted into this program. Linda Manz was a key figure in getting this program up and operating. The program was about 1.5 years long. We were trained in website design, flash animation and graphic design. We were also responsible for gathering information for the website. This in-

formation gathering would include interviewing the elders, artists and other community members. We learned about the 'Namgis culture and about the U'mista Cultural Society.

This program was a success and came full circle for me. Eight years later plus more training and experience, I have chosen website and graphic design for my career. I am back working at the U'mista. I continue to update [www.u'mista.ca](http://www.u'mista.ca) website among other tasks.

While working here at the U'mista I was honored to work beside the late Lorraine Hunt. She was a kind, generous and gentle woman. Lorraine's extensive knowledge of the kwakwala language has been an immense asset to this community and the loss of her will leave an empty space all our lives. Thank you to Andrea Sanborn and the U'mista Cultural Society for all your support.

Gilakas'la

Jen Holmes of School District 85 sat in on the CBC Legacies Kwak'wala recording session. (pg 4)  
She is working on a project that promotes oral language, discussion/conversational skills, informational recall etc.

"The theme for this unit is the oolichan and different cultural practices of catching, processing, and eating the fish and grease. Although these activities are designed to promote English language skills, I would like to use Kwakiutl stories and language throughout the unit so that students get to experience learning through story, and become familiar with kwakwala words- as they will hear them over and over. I would like to go over the resources that I am currently creating and discuss how we might go about adding language and story to the unit."

Jen Holme, Early Years Helping Teacher  
First Nations Early Literacy Teacher  
School District 85 Ph:250 949-6618 ext. 2228  
Or call U'mista Cultural Centre 250-974-5403

## Culture and Research



**Herman P. Bruce Jr.,  
Reciprocal Research Network,  
Community Liaison**

My second trip this year as community liaison researcher (CLR) for the Reciprocal Research Network (RRN) was to Gwa'yasdám's. I enjoyed seeing the village hospitality of the Kwikwasut'inuxw.

There were about thirty-five Kwakwaka'wakw who have first hand knowledge of the rich ecosystem and some non tribal members who were hired to survey and collect information for mapping and recording the Kwikwasut'inuxw. The Kwikwasut'inuxw share stories of wildlife, rich abundant fishing and clamming sites. People could be heard laughing and speaking to each other in a joyous and humorous tone. Both young and old participated in the recording of the clam midden areas as well as fishing, hunting, berry picking spots, and canoe trails. Most areas were traveled by families from neighboring tribes, as our oral history tells us.

The Kwakwaka'wakw did everything together. It was common knowledge that we shared many sites, through marriage and mutual sharing of fishing and gathering areas. We shared łitna (grease), and xalatsi (smoke house), as well as canning, during the hi'anx (summer) and fall



**Gwa'yasdám's**

**Tom Puglas, Chaslo Coon**

season, well before the cold winter would set in. Lunch served on the Naiad, was a good old fashioned clam chowder with salmon rolls with butter. Yum!



**Aboard the Naiad Explorer**

**Midori Nicholson, Billy Robertson,  
and Wesley**

I witnessed elders singing and sharing stories in kwakwala. Many elders were happy to see the mapping and recording of the Haxwa'mis and Kwikwasut'inuxw areas in our own language. I heard one of our elders mentioning that; "he was glad to be around still to see these change's from English to kwakwala on the mapping projects of the Kwikwasut'inuxw and Haxwa'mis territories". In conclusion I am looking forward to continuing my research with the Kwakwaka'wakw and learning more about the many different areas and sites that are a part of our rich heritage.

I would like to thank the Kwikwasut'inuxw for inviting me to experience the many different territorial sites, plus the good hot food. Also, I'd like to acknowledge the U'mista Cultural Society for allowing me the time to learn the valuable oral knowledge that is the foundation of our Kwakwaka'wakw culture, Bill & Donna Mackay, who captained the Naiad Explorer for the safe and dry return trip from our day's journey. I am looking forward to continuing my research with the Kwakwaka'wakw.

Gilakas'la Herman P. Bruce, Jr  
Mamalilikala, Ma'amtagila



## Culture and Education

Educational programs are provided by U'mista Cultural Centre to schools, colleges and universities through First Nation and Cultural Tourism programs to students from a wide range including our Kwakwaka'wakw territories. We were happy to host Héma Willie and Thomas Moon of Kingcome and Lucas Smith of Campbell River. These young men enrolled in the North Island College (NIC) Coastal Adventure Program (CAP). They are furthering their training so that they can increase economic development through tourism by building business opportunities for their villages.

**Héma Willie, (right)**

**Thomas Moon of Kingcome, Lukas Smith of Campbell River, (below)** participating in cultural tourism training provided by U'mista Cultural Centre. As we walked through our village, the young men were greeted warmly by their relatives and friends.



### North Island Secondary School (NISS) staff in U'mista Potlatch Collection.

Friday, May 8th 2009 the staff from NISS decided to visit U'mista Cultural Centre for the guided tour on their Educators' Professional Development Day.

They wished to share their comments:

Thank you very much for the energy, education and enjoyment you put into our visit to the U'mista centre on Friday. Our Pro D chairperson and I have heard numerous positive comments.

Lauren

The staff at North Island Secondary School were impressed with the enthusiasm, education and enjoyment that Lillian Hunt provided as tour leader on the recent Professional Development day spent at the U'mista Centre.

S. Svatos, NISS Pro D Chairperson and

L. Deadman, NISS principal

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### NEW PRODUCT!

Please come in and have a look at our new products. Browse in our Giftshop enjoy always popular items produced by our local artisans. We appreciate your support.

## Culture and Tourism:

Since the “Wi'la'mola: travelling together” tourism program was established in 2000, we have been invited by various tour operators to include our story from our people in our territories. The following article is about one of those experiences.

Come aboard the historic MV Columbia III for a five-day First Nations Cultural Cruise. This unique collaboration between U'mista Cultural Society, 'N̓am̓gis First Nation and Mothership Adventures takes place in the Kwakw̓aka'wakw territories; place one of the most wealthy, elaborate and theatrical societies known to humankind. The Columbia departs from Port McNeill (roughly four hours drive from Nanaimo, six from Victoria), July 2<sup>nd</sup> and returns July 6<sup>th</sup>.

The cultural journey begins at Alert Bay, home of the 'N̓am̓gis, one of 17 Kwakw̓aka'wakw tribes. Here Lillian Hunt, a 'N̓am̓gis First Nations Cultural Interpreter, joins the tour. Hunt leads participants through U'mista Cultural Centre's Potlatch Collection where she recreates, with animated stories, a pantheon of characters that meld human nature,

animal antics and spirit world.

A traditional feast on the grounds at U'mista features salmon, halibut, eulachon, and bannock alongside colonial-influenced fare (salads and raspberry trifle). Dance performances, including Salmon Dance and Hamat̓sa, the initiate to the secret society, follow in the Big House.

The Alert Bay intensive provides cultural education and hands-on experience, valuable preparation for Hunt's interpretive talks at village sites on Harbledown, Insect and Village Islands. Hunt's knack for storytelling rekindles ancestral oral traditions, bringing insight, wisdom and humour to stories old and new.

The Columbia III is your home away from home, with the Mothership Adventures family hosting. Expect comfortable, classic accommodations, and fine dining with emphasis on homemade cuisine, fresh ingredients and delectable deserts. Warm, professional service encourages fun and conversation over meals and into the evening.



The cost is \$1,900 per person, all inclusive from departure.

For more information contact:

U'mista Cultural Centre [info@umista.ca](mailto:info@umista.ca) or

Mothership Adventures:

1-888-833-8887

[info@mothershipadventures.com](mailto:info@mothershipadventures.com)

## Culture and Animation: Raven Tales 7th episode: Child of Tears, \$20.00



Join Raven, Eagle, Frog and their friends, the first people in this seventh episode, The Child of Tears of Raven Tales. Oos and Igis are unable to have a child, so Frog tells Igis to visit Dzunuḵwa who lives deep in the forest. Dzunuḵwa agrees to help her and tells Igis to mix her tears together with a handful of dirt to form the shape of a little boy. Dzunuḵwa brings him to life and little Łandakw is born! But will the children of the village accept this little child made of tears and what terrible price shall be paid for Dzunuḵwa's help?

## On the U'mista book shelf: No Time to Say Goodbye, \$9.95



*No Time to Say Goodbye* is a fictional account of five children sent to aboriginal boarding school, based on the recollections of a number of Tsartlip First Nations people. These unforgettable children are taken by government agents from Tsartlip Day School to live at Kuper Island Residential School. The five are isolated on the small island and life becomes regimented by the strict school routine. They experience the pain of homesickness and confusion while trying to adjust to a world completely different from their own. Their lives are no longer organized by fishing, hunting and family, but by bells, line-ups and chores. In spite of the harsh realities of the residential school, the children find adventure in escape, challenge in competition, and camaraderie with their fellow students. Sometimes sad, sometimes funny, always engrossing, *No Time to Say Goodbye* is a story that readers of all ages won't soon forget.

Author: Sylvia Olsen with Rita Morris and Ann Sam

## Special Annual U'mista Events:

March 21st, 2009	Grandparents' Day
November 1st	U'mista 29th Anniversary
December 8th–24th	U'mista Annual Christmas Sale

## Annual Community Events:

June 18–21st	Pageant, Parade, Soccer Tournament
June 21st	National Aboriginal Day
July 24–26th	Sea and Music Festival
December 5th	Christmas Craft Bazaar



### **New! Regular Hours now:**

Tuesday to Saturday–9:00am to 5:00pm

### **Extended Summer Hours:**

May 19th to September 27th, 2009

Seven days weekly 9:00 am to 5:00 pm

### **NEW! Admissions now:**

Adults \$8.00 ● Seniors(65+)/Students \$7.00 ● Children –12 years and under \$1.00

●GST not included

Group rates apply for 15 persons or more, please call for reservations

Is your membership up to date? Do you want to become a member? Do you know what a membership will give you? Become a member. Find out more about membership details.

**Contact:** Lillian Hunt at 250-974-5403 or e-mail: [lhunt@umista.ca](mailto:lhunt@umista.ca)

**U'mista Cultural Centre**

Box 253, Alert Bay, BC, V0N 1A0

tel:250-974-5403 fax:250-974-5499 e-mail: [info@umista.ca](mailto:info@umista.ca) [www.umista.ca](http://www.umista.ca)

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