Hayusdisals
Sandra Lorraine Hunt
“Lorraine”
1953–2009

Lorraine, daughter of Pudłas, David Hunt “Ḵutsa̱m” and Daḵalasameg, 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 Kwak’wala Immersion
Pg 16 Culture and Research
Pg 17 Culture and Education
Pg 18 Culture and Tourism
Pg 19 U’mista Giftshop
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 kwak̕wala transcriptions, pronunciation and support for community Kwak̕wala 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 Kwak̕wala learning with furthering their own understanding of Kwak’wala and become part of the solution to prevent the feel you are ready to undertake your own re-extinction of Kwak’wala as so many are predict- ing it will become. I know there are a number of students of Kwak̕wala at various stages in their learning 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 and our community liaison task. I hope those very few are ready to step up team will respond in a timely manner with the to the plate to honor Lorraine and others who intend 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 supported her in her Kwakwala learning with furthering their own understanding of Kwak’wala and become part of the solution to prevent the feel you are ready to undertake your own re-extinction of Kwak’wala and search now, go to www.rrnpilot.org and sign up ing it will become. I know there are a number of for a password. I am sure you will find this project of Kwakwala at various stages in their project to be very interesting and recognize its value learning and I know there are currently only a to you and our communities. We are planning few almost ready to fill Lorraine’s position as on having our community liaison team attend the community Kwakwala language support person and I encourage these few to accept the respon- sibility 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 includ- ing 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 aca- demics to continue to help us develop curricu- lum materials for community classes and more community members to take up Kwakwala lan- guage learning to ensure Kwakwala continues to thrive for generations to come. Further to the language pro- grams, we are nearing a launch date for the Reciprocal Research Network project. 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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 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, 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 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.

Earlier this Spring we presented FN141K 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 Kwak̕wala 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 dramatize some of these stories for presentation in a radio program highlighting indigenous languages. Stay tuned.

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 ‘Namgis of Alert Bay. Tom Speck, Ławitsis, has been asked to assist in re-painting the design.
Sandra Lorraine Hunt “Lorraine” Hayusdisalas

Lorraine was the daughter of Pudłas, David Hunt “Ḵutsa̱m” and Dakalasamega, Emma “Emadi” nee Silas, born and raised in Alert Bay of the ‘Na̱mg̱is Nation. Lorraine was raised by her grandparents and great-grandparents. This is why she was cultural and fluent in our Kwak̓wala language. Her paternal grandparents were Tłatatlaegis Stanley “Peterson” Hunt from the Kwaguł and Gwa̱nti’lakw Mary Harris from the ‘Na̱mg̱is. Her maternal grandparents were Hayusdisalas Albert Silas and Ixt̓samsgamlili’lakw Katie “Dita” nee Dixon, both from the ‘Na̱mg̱is.

Lorraine’s grandfather Stanley Hunt held the chiefly position Wàxuhanakʷala in the Hayali-kawe’ K̓umuyawa’ of the Kwikwaguł “Four United Tribes of Fort Rupert”. Stanley was the youngest son of Head Sānt̕laḵume’ Chief ‘Max waxalagał George Hunt and Tłali’lakw Lucy Ho’miskanis, both from the Kwaguł. George Hunt’s mother was Anis̓álaga a Tłingit princess who married English Hudson Bay Trader Robert Hunt from Dorsetshire England. Anis̓álaga was the oldest daughter of Chief Andaa better known as Chief Ebbets from the “Drifted Ashore House” of the Taant’aḵwaan or Tongass Tłingit.

Stanley Hunt’s wife Mary Harris was second daughter to Chief Tsetsis̓al’lakw Chief Na̱mg̱is Chief Old Tłakwudłas, Ned Harris and his wife Lucy Šix̓talala also ‘Na̱mg̱is. Ned Harris, eldest son of Head ‘Na̱mg̱is Chief Kwiku’ Chief Lałakanis and his wife Tłatatli’dz̓am also ‘Na̱mg̱is. Lałakanis, second eldest son of Head ‘Na̱mg̱is Chief Old Tłakwud̓las, also held ‘N̓i’n̓əlkinuxw Chief position T̓lasutiwa’lis.’Na̱mg̱is families that descend from Tłakwud̓las today, are Harris, Dixon, Dutch, Rufus, Nowell, Lagayus 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 ‘Na̱mg̱is Chieftainship Tłakwud̓las. This Chieftainship was then transferred at a memorial potlatch in 1979 for Lorraine’s father to her brother Albert, who is the present Tłakwud̓las today. At this potlatch, Lorraine was initiated as a Hiligaxste’ where she led her late nephew Kevin Wasden when he was initiated as the Hamatsa for his uncle Albert.

Lorraine’s grandfather Albert Silas’ name Hayusdisalas is where Lorraine’s name came from, she carried her grandfather’s name. Albert’s chiefly name was Nage in the ‘N̓i’n̓əlkinuxw ‘Na̱mg̱is. This position was also transferred to Lorraine’s brother Albert. Albert Silas’ parents were Chief Iwaḵalas James Silas “Gaku” from the Gīgāl’g̱na ‘Na̱mg̱is and Ix̓tsamsgamlili’lakw Lucy “A’na” nee Rufus who was also ‘Na̱mg̱is.

Lorraine’s grandmother Katie “Dita” was the daughter of Chief Musgamdzi “Dixon” and Gwalsila’ogwa, the daughter of Head ‘Na̱mg̱is Chief Old Tłakwud̓las, thus meaning Lorraine’s parents were related and both were direct descendants of the Head ‘Na̱mg̱is chief.

Lorraine was fluent in Kwak̓wala and the writing system that was developed through U’mista by Gwa̱nti’lakw Mrs. Cranmer, Margaret “Ada” Cook, Gloria Cranmer-Webster and Jay Powell. She was a record keeper of names for our ‘Na̱mg̱is families. Her work is her legacy amongst our people and our next generation of Kwak̓wala scholars. The work that Lorraine accomplished was endless, what our ancestors called długwala “a supernatural gift” given to us by our Creator. Now you must return to Him, our ancestor, that great Thunderbird Kwa̱nusila 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 Ik̓i Gig̱ame’ gave to us. Nothing was left undone; your work on this earth is complete.
According to Franz Boas, the Kwakwa̱ka̱'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 Kwakwa̱ka̱'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 Eagles 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 ‘Namugwis the 1st ancestor of the ‘namima Gi-gal’gam of the Kumuya’we’, made the seats of the Eagles. This is what has been followed by the ‘ni’námmima “clans” ever since.

Legend of the first feast and property giving amongst the Kwagu’ł, shortly after the Great Flood...

“Mo’nakwał cooked the seal. When it was cooked, ‘Namugwis took the chest of the seal and bit it and gave it to Dzànxḵáyu. Then, ‘Namugwis 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 Kwaxələnunaḵwame’, 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’atlax’s’andayu.”
Then he took the meat and blubber and gave them to Dzānxḵ̕ayu, Kwaxa̱lanukwa̱me”, ‘Matagila, and La̱q̩lax̕s’ʔandayu. ‘Namugwis then said, “The reason I have invited you was for my son. His name will be U’maxt̕aladła”yi”. ‘Namugwis also gave his younger brother the name Gixsa̱m “Chief”. Then, ‘Mo’nakwalə praised those at the feast. That is why people today do as they do, because ‘Namugwis 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 Kwaguł ‘Ma’̱mtagila also known as Gwitəla Kwikw went ahead or took a higher Eagle seat than the Gix̱sam Kwikw; for the reason that their 1̱st ancestor “Matagila was older than all the other 1̱st ancestors of the Kwaguł clans. With this claim they were also saying that they should be the highest ranking. This verifies the connection between eldest lineages and 1̱st Eagle positions. Here are the Eagle seats of the Kwaguł, said by Boas to have originally been twelve in all:

1. T̕łaḵwagila Tom Johnson – ‘Ma’̱mtagila, Gwitəla
2. Duḵwa̱es Johnny Whonnock – Dzānxḵ̕ayu, ‘Walas Kwaguł
3. K̕amkə̱wid John Nulis – Gixsa̱m, Gwitəla
4. ‘Max̱w’sawisag̱ame” Frank Walker – Waw̱ali ba’yi, ‘Walas Kwaguł
5. ‘Walas – "Wallace" Gigal’gəm, Kumuyəwe’
6. Okwilag̱ame’ Sam Hunt (Dadata) – Kukwaḵwam, Kumuyəwe’ Kwixə
7. Gi̱xsistilisag̱ame’ Jim Roberts – Ya’exag̱ame’, Kumuyəwe’ Kwixə
8. Nagedzi Charlie Wilson (Dadika) – Gixsa̱m, ‘Walas Kwaguł

Kumkutəs – no Kwixə

Collected by George Hunt for Franz Boas

‘Namima “Clan” Chiefs Researched by Wedlidi Speck: Each ‘namima “people of one kind” (clans) has four chiefs. These chiefs were the original children of the 1̱st ancestor; they became the first chiefs of the ‘namima. They are called Xama̱game’ Gigame’ “Head Chiefs”. The eldest of the four children is called Gl’yl “First One”; he/she is the first-born and is the Head Chief. The Xama̱game’ Gigame’ are said to be the brothers of the ‘namima. Even in generations later on, when one Xama̱game’ 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 Galəșa “First Ones Down”, also called Kwixə “Eagles”.

The Head Kwixə comes from the oldest line and his name is connected to the first ancestor’s names. Xama̱game’ Gigame’ come from the same family, as the ‘namima are all one family group and come from the children of the 1̱st ancestor. Head Kwixə 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 Xama̱game’ Gigame’ or Kwixə are the direct descendants of the first ones down or 1̱st 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 Xama̱game’ 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 Xama̱game’ Gigame’ status.
The Kwikw positions came about as a result of ‘N姆uғwis’ from the K̕umuyaw̓e Kwaguł gathering the 1st ancestors of the Kwaguł 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 Dzunukwa ḥuʔwal̓ił “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 T̕seḵa “Sacred Winter Ceremonies”. However, they were respected and also given gifts first in the Ḵ̓aʔa “potlatch” which includes the T̕seḵa. This is because the feasting system was established before our ancestors developed the T̕seḵa. In the beginning of our ceremonies, names, rank, celebrations and most of what concerned our people was done in the feast. When the T̕seḵa or “potlatch” was introduced, the Kwikw changed their names and used potlatch names. They kept these Kwikw names and potlatch names separate.

When the T̕seḵa 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 T̕seḵa are different institutions, names and ceremonies are different”.

The Head Chief is the Nuy̓aʔmísaw̓e “Myth Keeper” and knows all the important legends and histories of the ‘n̓nymima. 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 ‘n̓nymima. 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 T̕seḵa is to cut the Ḵ̓anayu “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 ‘n̓nymima’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 G̱i’y̓ı refers to the “oldest”. Kwakw̓aʔwakw 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 ‘n̓nymima, he is their salmon trap. As the village and salmon trap he possesses all wealth of knowledge, resources and ceremonies for the ‘n̓nymima. He is the owner of the ‘n̓nymima’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 ‘n̓nymima’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 ‘n̓nymima’s 1st ancestor.

The ‘n̓nymima’s Head Chief always follows the oldest birthright line and only moved when there was no son/daughter to fill the position.
A ‘Na̱mg̱is story about 1st Eagles: “T̕so’gi’lakw was the first Eagle of the ‘Na̱mg̱is. The reason he is an Eagle is that he descended straight down from Kwənu’sila, the great Thunderbird. Therefore, he has the privilege of being a Kwikw. Ka’giwe’ had the last Kwikw position that is at the head of the Xixəmgiyu, which is after the Gigał’gam…”

This story recognizes the Head Eagle positions as being connected to direct descent from the 1st ancestors.

‘Na̱mg̱is Kwikw:
1. Lålakahänis
2. Kwaxa’lənukwəma’yı
3. Tłahkanilä (Waxəwidí)
4. Nagedzí
5. Kodi
6. Iwanukw
7. Kwaməx̱las
8. Kwaməx̱lałəgalis
9. Gwulágəs T’sitšal’walakəma’yı
10. Dukwa’es
11. ‘Małəgalis
12. H’mədzidi
13. Yakudxəsama’yı

Collected by George Hunt for Franz Boas:

It is clear that the Eagle seats have ancient histories and that later Kwakwəkə’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 Kwakwəkə’wakw populations.

This is also apparent with Kwikw positions. According to Kwagu’l Elder Ga’axsta’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’l 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 1st ancestors and their children. It is apparent that Kwikw positions amongst the Kwagu’l represent 1st ancestors of the oldest lineages only.

Whereas, amongst the ‘Na̱mg̱is, there are up to four within a ‘nəmima, the example being the Sisənˈtə’ya’yì “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 ‘nəmima as it represents the reincarnation of the 1st ancestor.

Unlike Kwikw positions, clan chiefly positions in the pəsa “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 ‘nəmima are all one family and have a common ancestor, but the positions within the pəsa 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.
Kwikw 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”

Wedlidi Speck research with Elder’s Udzistalis

**Kwagu’l Agency**
Chief names of Kwagu’l 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’l (‘Ma’amtagila) – Hemasaḵa, Siwidi
Kwix̣a (K̓umuỵawe) – ‘Nulis
Mamalilikala – Guṣ̌laš, Na겨

‘Namał / Dła’ugwa’adaxw Ni’n̓amima
Clans of the Upper and Lower Nimpkish Valley
‘Namał “Those that Came from the Sea
Monster ‘Namałkwa’dxw
‘Namał “Those that are One when they Come Together”

Dła’ugwa’adaxw “Supernatural Power Tribe”

‘Ni’n̓amima “Clans”:

Tsitsaḵwalagama’yi “The Famous Ones” – Sea
Monster ‘Namałkwa’dxw Crest
Tlałalamin “Those Descending from Tlałalamin” – Kulus Crest
Gigal’gam “The First Ones” – Thunderbird Crest
Sisaṃti’yi “Those Descending from Ṣintle” – Sun Crest

‘Namgis Mens Names collected by George Hunt for Franz Boas

Kwikw or “Eagle Chief Positions”:

1. Lalaḵaš
2. Palpalalš
3. Tlałkwa’gila
4. Kamgidi
5. Mup̓a’namkam
6. Iwanukw
7. Yakudłas
8. Duḵwa’es
9. I’nis
10. Yakalaḵnis
11. Yaxsistalisag̱aṃe’
12. Yeḵutlašaṃe’
13. Wakas
Tsítsa’walagama’yí:  
Ho’miskanis  
Hámdzidi  
Ke’suyakalís  
Pudłidi  
Ka’yuwidi  
Gwuyusidzas  
‘Maxwagila  
‘Namugwiš  
Kwámkanis  
Sisaxolas  
Lag̱as  
‘Walas  
Gix̱kan  
Ya’tšan  
Hayalkán  
Yaṅḏlas  
Hex̱ayus  
Naxnagamgame’  
Lagiyus  
Tłaḵwadzi  
Lalaḵanx’id  
Gigame’  
Kwam̱x’udi

Gig̱al’gam:  
Hámdzidi  
Tła’liskasu  
Hámalakawé’  
Woyala  
Lalaḵ’sa  
Anxgolagalís  
Ḵwa’xiladzi  
Xusamda’as  
Ḵa’idi  
Pudłida̱gme’  
Kugwisila̱gme’  
Tła’línuxwadzi  
Na̱nutla̱l  
Mo’nakwa’la  
Mi’ma’hp̕a̱ngame’  
Tsux̱ts’a’esagame’  
Na̱ge  
Haxhakw’a’esagame’  
‘Maxwa’yalidzi  
Na̱ge  
Okwilagame’  
?  
A̱mawiyus  
Paṅgwid  
Tła’lis

Sisaṉtla’yí:  
Tła’ḵwadzi  
‘Namuk’a’was  
Hámdzidi  
Okwila  
‘Maxwałagalíš  
Na̱gedzi  
Tła’ḵwagiladzi  
Tsax’idi  
Na̱nuługame’  
Na̱gedzi  
Kwänxwa’la  
Tła’lílità  
Tła’ḵwa’lał  
A’walasał  
Pawidzidi  
Kuwa̱xla’nukwa’me’  
‘Maxwałagalíš  
A̱widi  
Tsaxw’idi  
Kuwa̱xiliqame’  
Heḵwətan  
Tła’liskasu  
Giwaś  
Yakilagíł  
‘Maxwa  
Ko’disko  
Pa’widał  
Ḵe’ḵidi  
Tła’lílitla

A’wasalał  
Kuwa̱xla’nukwa’me’  
Ḵumu̱x’s’al  
Tła’líltla  
‘Maxwałagalíš  
Tsatsa’walagališ  
A’maxwałał’ame’  
Heḵayusame’  
Hemaskał  
A’maxwašila  
Ḵuma’nakwa’la

‘Ni’nalkinuxw:  
Kwámxałagalíš  
Iwanukw  
Pasalał  
Tsaxw’idi  
Na̱ge  
‘Maxwałagalíš  
Yeḵawidi  
Siwidi  
Hit̓łamas  
Hit̓łup̓inista’as  
‘Namugwišdi  
Tsəndigam  
Yeḵutlikalaš  
Anxanəxwisagame’  
‘Namugwa’di  
*Tłahalamin names were not given in this list.*

Sam Charlie  
Eagle mask in  
Umísta  
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!

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

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

Please contact committee members for more information:

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
Peter Carter: 250–949–7331 or PeterCarter@viha.ca
Check out Facebook under groups for more information

For End of School Cultural Ceremony information, please contact:
Alert Bay School: 250–974–5569
Tl̓isalagi’ilakw 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 kwak̕wala. I am happy that everyone is willing to share their knowledge of our language. I appreciate and respect our kwak̕wala 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 kwakwala 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 kwak’wala, 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 kwak’wala. 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 kwak’wala. Gilakas’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 information 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. Eights 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 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 kwak’wala 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’yas’dam’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 joyful 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 t̓łitna (grease), and x̣latsi (smoke house), as well as canning, during the hi’ánx (summer) and fall season, well before the cold winter would set in. Lunch served on the Niad, was a good old fashioned clam chowder with salmon rolls with butter. Yum!

I witnessed elders singing and sharing stories in kwakwala. Many elders were happy to see the mapping and recording of the Håxwa’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 changes from English to kwakwala on the mapping projects of the Kwikwasut’inuxw and Håxwa’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’ila Herman P. Bruce, Jr
Mamalilikala, Ma’amtgila
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

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, ’Namgis First Nation and Mothership Adventures takes place in the Kwakw’ak’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 2nd and returns July 6th.

The cultural journey begins at Alert Bay, home of the ’Namgis, one of 17 Kwakw’ak’wakw tribes. Here Lillian Hunt, a ’Namgis 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 Hamatsa, 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 or
Mothership Adventures:
1-888-833-8887 info@mothershipadventures.com

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 Ła̱ndəkw 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

U’mista Cultural Centre
Box 253, Alert Bay, BC, V0N 1A0
tel:250–974–5403  fax:250–974–5499  e-mail: info@umista.ca  www.umista.ca

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

PLU 55  $3.00