

Primary Sources

Books:

Assu, Harry, with Joy Inglis. Assu of Cape Mudge: Recollections of a Coastal Indian Chief. Vancouver: UBC Press, 1989.

This book was written by an Indian present during some of the 1922 arrests. It was an accurate book with many helpful quotes and to-the-point statements.

Boas, Franz, Helen Codere, ed. Kwakiutl Ethnography. Chicago: Univ. of Chicago Press, 1966.

I did not use too much from this book, but it was a very detailed and in-depth about Kwakiutl culture. Franz Boas was the premier authority on this community, and advocated for the potlatch when the government was against it.

Halliday, W. M. Potlatch and Totem: and the Recollections of an Indian Agent. London and Toronto: J. M. Dent & Sons LTD., 1935.

Mr. Halliday's book was an interesting read. It had a distinct bias, giving a clear picture of Halliday's point of view, and was a stark contrast to Daisy Sewid-Smith's book. I had to be careful about this book because the bias often appeared to distort the facts.

Holm, Bill, and Bill Reid. Indian Art of the Northwest Coast: A Dialogue on Craftsmanship and Aesthetics. Houston, Texas: Institute of the Arts, Rice University, 1975

This book helped me understand and recognize Kwakwaka'wakw art, as well as methods and ideas behind the making of the art. It also illustrated the differences in the art styles of the other Indian bands of Northern Vancouver Island.

Sewid-Smith, Daisy. Prosecution or Persecution. British Columbia: E. W. Bickle LTD., 1979

Mrs. Sewid-Smith's book is a direct refutation of Mr. Halliday's book, and I tend to believe her side of the story because she supports it with documentation from the historical record. It was full of complete letters written by Halliday to many people. There were also three oral histories from people who experienced the Cranmer potlatch and its consequences.

Spradley, James P, ed. Guests Never Leave Hungry: The Autobiography of James Sewid, a Kwakiutl Indian. New Haven: Yale U.P., 1969.

James Sewid was a prominent member of the community, and this book shows his concerns over the community's loss of their cultural heritage. It describes his many efforts to revive the culture in Alert Bay.

Interviews:

Alfred, Bruce. Personal Interview. 18 Jan. 2008.

This was an impromptu conversation that took place while I was visiting the woodcarvers who inhabit the boys' shower room in the old Indian Residential School in Alert Bay. He is related to many prominent members of the community who were in the Centre of the 1921 potlatch conflict. It was interesting to listen to what he had to say. I particularly liked his definition of "policemen." The Kwak'wala word means "person who sneaks around at night and spies."

Holm, Bill. Personal Interview. 28 Dec. 2007.

This interview was very helpful because Bill Holm clarified several things that were confusing me from my reading. He also taught me how to properly pronounce words that would be said differently in the English language. His wife, Marty, was helpful as well.

Sanborn, Andrea. Personal Interview. 17 Jan. 2008.

Andrea Sanborn is the director of the U'mista Cultural Centre. While talking to her, I learned about the Centre's language teaching program, and also its efforts to help communities around the world. She also told me a story about a piece that they thought they'd found in Germany that had made its way from the Smithsonian to the Hermitage, and was stolen during World War II. They are working hard to retrieve it before the Russians try to get it back. She had personal stories about how parents wouldn't teach the language while she was growing up, for fear of persecution by the police.

Letters:

Blenkinsop, George. Annual Report to Department of Indian Affairs. 17 July 1882. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

This excerpt from Blenkinsop's annual report about the state of the Indians in Alert Bay. He warned the Indians of the potential ban. I used a quote in my presentation.

Boas, Franz. Letter to Dr. Edward Sapir. 18 February 1915. British Columbia Provincial Archives. DIA RG-10, Vol. 3629, File 6244-3.

Franz Boas, a noted ethnologist who spent much time with the Kwakwaka'wakw, wrote this letter to convince the Canadian government that banning the potlatch would be harmful to the Indians. His experience with the Indians gave him insight into the potlatch that the Canadian government didn't have. His concerns were that the ban would not aid civilization, but would cause poverty.

Cowichan Band. Letter to J.A. MacDonald. 26 February 1889. British Columbia Provincial Archives. Department of Indian Affairs (DIA) RG-10, Vol. 3629, File 6244-2.

This is a very clear statement from an Indian band of the importance of their tradition. They point out that they have respected previous demands by the government, but feel it is unfair to ban the potlatch. I found it interesting that they note the potlatch is their only amusement in the winter, a time of recuperation since fishing and hunting are out of season.

Ditchburn, William E. Report to Deputy Superintendent General. 27 March 1913. British Columbia Provincial Archives. Department of Indian Affairs (DIA) RG-10, Vol. 3629, File 6244-2.

This is a report following the investigation of a complaint against Halliday. It is an interesting document because it simultaneously expresses the opinions of Halliday, Ditchburn, and Scott, regarding the potlatch. It also shows early signs of how they will choose to deal with the issue.

Donckele, G. Letter to William H. Lomas. 02 February 1884. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

This is a letter by a Catholic Priest complaining about the potlatching among the Indians he served, and asking for a law to ban the potlatch. It shows an opinion similar to many clergy of the time.

Halliday, William M. Letter to Duncan Campbell Scott. 6 June 1913. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-3.

William Halliday expresses frustration over the fact that he has been unable to secure convictions for his arrests. Public opinion had turned, and juries and judges were unwilling to convict for what seemed like a harmless party, in spite of the letter of the law. Court cases were dismissed or carried suspended sentences. In this letter, Halliday requests a change that would make it possible for him to try the cases himself.

Halliday, William M. Letter to Duncan Campbell Scott. 10 April 1922. British Columbia Provincial Archives. DIA RG-10, Vol. 3630, File 6244-4 Pt. 2.

This is a very descriptive letter about the compromise over the convictions for the 1921 Cranmer potlatch. It also goes into great detail about Halliday's plans to set up an exhibit and catalog and photograph the confiscated items. I found it interesting that Halliday seems keen to protect the artifacts from American museums, when he later sold some to George Heye, a collector for the Museum of the American Indian in New York.

Lohah. Letter of complaint. 8 April 1885. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

This letter expresses Lohah's clear support of the potlatch law. He planned to pay his debts at a potlatch before the ban was enacted, but the death of his son delayed it until after the law was in force. By that time, food had been purchased and gifts had been bought that could not be returned. Above all, his concern was the conflict between tribal law, which demands public payment of debts, and Provincial law, which outlaws the custom. Lohah will be disgraced if he does not pay his debts in public.

Lomas, William H. Letter to J. W. Powell. 5 February 1884. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

This letter had a perfect quote listing a number of specific complaints about the potlatch that were commonly expressed by many of the time. The quote I used was so perfect because it summed up so much of the reading I had done on the subject.

Lomas, William H. Letter to A.W. Vowell. 21 October 1895. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

This letter was in response to allegations made against him by Methodist missionary C.M. Tate. Lomas supported the potlatch ban, however, he points out that the potlatch is not as harmful as described by Mr. Tate.

Ma-ma-lilacala Band. Letter to Governor Nelson. 10 August 1889. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

It was interesting to see what the Indians thought of Ham-mer-secluc's arrest. They also had a very strong negative opinion of Pidcock, complaining that they hadn't been advised of the consequences of the anti-potlatch ban, or the definition of the statute. They wondered how they could follow the law if they didn't know what the law was. The Ma-ma-lilacala are a sub-group of the Kwakwaka'wakw.

McLean, J.D. Letter to William M. Halliday. 17 June 1913. British Columbia Provincial Archives. DIA RG-10, Vol 3628, File 6244-1.

This letter to Halliday points out a fact the Halliday missed in the court system. It explains that while he may act as two Justices of the Peace, he cannot prosecute indictable offenses. Halliday may only commit the accused for trial.

Nowell, Charles J. Letter to H.S. Clements. 28 January 1915. British Columbia Provincial Archives. DIA RG-10, Vol. 3629, File 6244-3.

This is the first letter I found that actually describes the reasoning behind a copper, which is an artifact that has value to the Indians, as it is sold from chief to chief to help fund potlatches. In the letter, Mr. Nowell asks the House of Commons to reverse the ban.

Pidcock, RH. Letter to Superintendent General of Indian Affairs. 2 October 1889. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

This four-page letter was full of details about the Ham-mer-secluc case. It presents the case from the Indian Agent's point-of-view, in response to a petition from the Indians claiming that the arrest was unfair. It was interesting to read the strong, persuasive words he used to convince his superiors that the arrest was warranted.

Powell, J.W. Letter to Indian Office. 19 May 1883. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

This letter speaks about the petition of a number of Indians who are asking for legislation to ban the potlatch. He uses language that shows extreme favoring of the Indians who support a ban, and refers to the Indians who would like to retain the potlatch in many derogatory terms. The books I read about this petition were split as to whether the petition was legitimate, or whether it was coerced by missionaries.

Powell, J.W. Letter to Indian Office. 21 April 1885. British Columbia Provincial Archives. DIA RG-10 Vol. 3628, File 6244-1.

In this letter, Powell asks that all Indian Agents "acquaint (sic) the Indian..." with the Indian Act. He also presumes that at this notification, the Indians will cease all potlatching.

Tate, C.M. Letter to A.W. Vowell. 17 October 1895. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

This is a letter by a Methodist missionary about the many reasons why he supports the ban. In it he criticizes Indian Agent Lomas for lack of enforcement. It was one of a pair of letters, the other being from Agent Lomas, directly refuting the points made by Tate.

Todd, G. Letter to H. Moffatt. 22 Jan. 1889. British Columbia Provincial Archives. DIA RG-10 Vol. 3628, File 6244-1.

In this letter, Todd congratulates Cowichan Indian Agent Moffatt of the fact that the Indian Act has not needed enforcing in his area. He also hopes that the Indians will soon willingly give up all other customs since this step has been taken.

Other:

Clifford, C.W.D. Memo to Capt. Fitzstubbs. Unknown Date. British Columbia Provincial Archives. Department of Indian Affairs (DIA) RG-10, Vol. 3628, File 6244-1.

This is a very rare memo from a white man to his own government expressing strong opposition to the potlatch. In the letter he points out that the potlatch is a way of passing time during the winter off-season. Also, contrary to popular belief, the potlatch wealth is consistently shared among the community, and is especially beneficial to elders, children, and ill people who are not able to provide for themselves.

Comeakin Band. Petition and Statements. Unknown date. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

Before the potlatch ban, a Comeakin Indian chief named Lohah intended to have a final potlatch to pay his debts before the ban became effective. However, due to family issues, he was unable until after the ban had passed. These are several statements from various people who felt he should be allowed to have the potlatch to pay the debt. Notable are promises not to incur further debt and obey the law in the future, complaints about goods already purchased that could no longer be given away, and concerns about the dishonor that would befall someone who couldn't pay their debts in public.

Helmcken, for the Crown. Judge's notes in the case of Ham-mer-secluc. 1889. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

It was nice to have the judge's description of what happened in the case, and to be able to see the full extent of his words. The books were not very clear about exactly how Ham-mer-secluc ended up being tried twice, and their quotes weren't as complete as I would have liked.

Scott, Duncan Campbell. Memorandum to Superintendent Pedly. 14 April 1913. British Columbia Provincial Archives. DIA RG-10, Vol. 3629, File 6244-1.

This memorandum was attached to Ditchburn's report about Halliday, and it is the first evidence of the anti-potlatch feelings of Duncan Campbell Scott, one of the important trio who featured in the events leading up to 1921.

Periodicals:

Cranmer Webster, Gloria. "The U'mista Cultural Centre." Massachusetts Review. Spring/Summer 1990: 132-144. Academic Search Premier.

Gloria Cranmer Webster was the first director of the U'mista Cultural Centre. It is interesting how she recognizes that the government wasn't malicious, just uneducated, and she notes how the strong culture survived in spite of the ban. This article is a timeline of the struggle to recover their culture, and it speaks about the goals of the U'mista Cultural Society. Here, I learned that the Kwakwaka'wakw are seeking reparations from the government for the suffering of 1921, but have not yet received it.

"Evil Potlatch, The." Toronto Empire. 4 February 1893. British Columbia Provincial Archives. DIA RG-10, Vol. 3628, File 6244-1.

This is an eyewitness account about a potlatch in Cape Mudge, BC. It describes the conditions at the potlatch as being filthy and inhumane. I found it unbelievable because in all that I have read from both sides, no potlatch or dance has ever been described in such a manner. Toronto is over 2800 miles from Cape Mudge, and I found interesting to contemplate the power of the press.

Giles, Vesta. "Potlatch Treasure Again Becomes a Captive Prize: Summertime Museum Theft Recalls Events of 1921." Vancouver Sun. 16 Dec. 1995, final ed.: D5. ProQuest. 23 December 2007. <<http://proquest.umi.com>>.

This article was about one of the artifacts which was stolen from the U'mista Cultural Centre, and has never been returned. It prompted me to ask for photos and talk to the U'mista director about it.

Hume, Mark. "Indian Museum Crisis Overshadows Victory." Vancouver Sun. 30 Jan. 1988, A9. ProQuest. December 2007. <<http://www.proquest.umi.com>>

This was an article about difficulties in funding a celebratory potlatch for the retrieval of the Potlatch Collection. These museums constantly struggle for funding, and the Kwagiulth Museum in Cape Mudge has had to close for lack of it.

Indian Country Communications. "Kwakiutl Potlatch Artifacts To Be Returned." News From Indian Country. 31 Oct. 1992. ProQuest. 23 December 2007. <<http://proquest.umi.com>>.

This article detailed the returning of several artifacts that remained at the Smithsonian, from the lot bought by George Heye from Halliday.

Knox, Jack. "Dead Poet's Daughter Returns Long-lost Native Headdress." National Post. 23 Sep. 2003: A8. ProQuest. 23 December 2007. <<http://proquest.umi.com>>.

This was a very interesting article about an artifact returned unexpectedly from a surprising place. It was helpful to see the many ways the artifacts are being returned. This artifact had been part of the Heye purchase, but had been decommissioned by the Smithsonian and eventually ended up in private ownership.

Kraus, Clifford. "Reclaiming the Stolen Faces of Their Forefathers." New York Times International. 18 Sep. 2003.

The article talks about the Transformation Mask that the British Museum in London retains in its collection, and is unwilling to release, though they have lent it long-term to U'mista.

Lee, Jeff. "When a People Got Back Their Heritage Series: A Day to Remember." Vancouver Sun. 13 Oct. 1987. ProQuest. 23 December 2007. <<http://proquest.umi.com>>.

A joyful article details the unpacking of part of the Potlatch Collection that was returned from the National Museum of Man in Ottawa. It was the first part of the collection to return to Alert Bay.

Mauzé, Marie. "Two Kwakwaka'wakw Museums: Heritage and Politics." Ethnohistory. Summer 2003: 503-522

This was a great primary article because it compared two important museums; the U'mista Cultural Centre and the Kwagiulth Centre, in great detail. These museums were established as a result of the repatriation of artifacts. The article also made facts that I didn't understand clear. There was also some repatriation history on the side.

U'mista Cultural Society. "Loss of Our Treasure, Again." T'sit'sak'alam. Fall 2006: 4.

This is a local article about the theft of the of the Sam Scow Frontlet.

Video:

Box of Treasures. Chuck Olin, Canadian Filmmakers Distribution West, Documentary Educational Resources Inc., 1983.

This movie was about the U'mista museum that was built to store the masks that were returned to the Kwakwaka'wakw after they were taken when the Cranmer Potlatch was held. It talked about the Kwakwaka'wakw's beliefs and their feelings about their religion and the importance of the masks later returned to them. There was also a description of why the U'mista museum was built the way it was. The film gave me an idea of the sorts of things I could learn when visiting the U'mista Cultural Society.

I'Tusto: To Rise Again. Dir. Barb Cranmer, MovingImages, 2000

This movie was about the Big House that burned down in 1997 in Alert Bay. The movie helped me better understand what exactly a potlatch is. It had several names of people that it would be helpful to interview. There were also important dates that could be used to help with context. Also, at the end, there was a list of the places where the images and video clips were acquired. This was helpful for locating potential images and video clips to put on the web site.

Web Sites:

"Kwak'wala Community Portal." First Voices Language Archives. 25 January 2008.
<<http://www.firstvoices.ca>>

The First Voices Project is documenting languages in danger of extinction, and the program began with the Kwak'wala language, with the help of the U'mista Cultural Society. The Web site has many words in Kwak'wala, which can be heard pronounced through QuickTime.

"An Act to Further Amend the Indian Act." National Aboriginal Document Database. 15 February 2008.
<<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/aboriginaldocs/m-stat.htm>>

This is a Web site with many governmental documents pertaining to Indian Affairs. It is where I found the text of the amended Indian Act from 1895.

Secondary Sources

Books:

Abbott, Helen and Steve Brown, Lorna Price, Paula Thurman, eds. The Spirit Within: Northwest Coast Native Art from the John H. Hauberg Collection. Seattle: Seattle Art Museum, 1995.

This book had a section about how modern potlatches have changed from the past. It also has descriptions of some of the roles the masks play in the dances, and biographies of some of the more important people in the Kwakwaka'wakw community. There was a very good map that I used in my presentation.

Benedict, Ruth. Patterns of Culture. Boston: Houghton Mifflin, 1934.

I learned that invitations were sent up to a year ahead of time, with regular reminders of the approaching event. The descriptions of the messengers' jobs were very entertaining. There were also detailed speeches from potlatches.

Bracken, Christopher. The Potlatch Papers: A Colonial Case History. Chicago: Univ. of Chicago Press, 1997.

This book was not in chronological order, but organized by topics related to the potlatch. It was difficult to keep track of, but there were many good quotes, and he had some different, interesting ideas.

Codere, Helen. Fighting With Property: A Study of Kwakiutl Potlatching and Warfare 1792-1930. New York: J. J. Augustin, 1950.

This book did not have any new information about the potlatch, but it was a very good background on the lifestyle of the Kwakwaka'wakw. There were many charts that illustrated interesting information, and I used a couple to illustrate points in my presentation.

Cole, Douglas, and Ira Chaikin. An Iron Hand Upon the People: The Law Against the Potlatch on the Northwest Coast. Vancouver: Douglas & McIntyre Ltd., 1990

This book was the base of my research. It contained the government's and the Indians' points of view, and was a clear chronology of the history.

Drucker, Philip, and Robert F. Heizer. To Make My Name Good: A Reexamination of the Southern Kwakiutl Potlatch. Berkeley: Univ. of California Press, 1967.

This book was very in-depth, and talked about the history of the potlatch and how it was changing due to white settlers.

Holm, Bill, and Bill Reid. Indian Art of the Northwest Coast. Houston: Institute for the Arts, 1975.

This was another book I used to familiarize myself with the art of the various peoples on Vancouver Island, as well as with Bill Holm's research.

Holm, Bill. Kwakwaka'wakw and How To Pronounce It. Seattle: Bill Holm, 2004.

When I went to Alert Bay, I used these instructions to properly pronounce a word I would be saying over and over again. Therefore, while I was in the community, I wasn't so easily recognized as an outsider. I thought it would be fun to include in my project so that the reader would know how to pronounce the word they'd be seeing over and over again.

Holm, Bill, and Bill Reid. Smokey Top: The Art and Times of Willie Seaweed. Seattle: University of Washington, 1983.

This book had a lot of information that I'd already read. It did, however, give a good feeling about the time period. It also helped me familiarize myself with Mr. Holm's work before I interviewed him.

Jonaitis, Aldona. Art of the Northwest Coast. Seattle: Univ. of Washington, 2006.

This is a scholarly treatise on the art of this area, and was difficult for me to read. However, there was a map at the beginning of the book that helped me familiarize myself with where the various bands lived.

Jonaitis, Aldona, ed. Chiefly Feasts: The Enduring Kwakiutl Potlatch. New York: AMNH, 1991.

This book cataloged an important exhibition of potlatch artifacts. It had many excellent pictures of pieces of work that were helpful for my Web site. There is also an article by Gloria Cranmer Webster describing the potlatch in modern society.

Kwakwaka'wakw People: Ways of Living, Ways of Giving. Washington DC: National Museum of the American Indian.

I saw this hanging on the wall at the U'mista Cultural Centre, and ordered one as soon as I got home. This is a teaching guide that went with a recent exhibit at the National Museum of the American Indian. There was a chart showing how potlatch gifts have changed over time. It was also interesting to read about the oolichan fish, whose oil was often given as a potlatch gift.

Rohner, Ronald P. and Evelyn C. The Kwakiutl Indians of British Columbia. New York: Holt, Rinehart, and Winston, 1970.

Although I did not read this book entirely, it had several quotes, photographs, and bits of information that I needed but could not find anywhere else.

Thornton, Mildred Valley. Potlatch People: Indian Lives and Legends of British Columbia. Surrey, BC: Hancock House, 2003.

This book was about the various tribes in Western Canada. It prominently featured detailed descriptions of the dances and legends used in potlatches.

U'mista Cultural Centre. The Potlatch Collection. Alert Bay: U'mista Cultural Society.

This is the brochure the U'mista distributes to visitors. It is meant to help the reader understand the order of the potlatch and the meaning of each dance.

Walens, Stanley. Feasting with Cannibals: An Essay on Kwakiutl Cosmology. New Jersey, Princeton U.P., 1981.

This book was rather difficult to read and was very confusing. The part that I could understand talked about the religious differences between the Indians and the Europeans, and how this was a factor in the potlatch conflict.

Periodicals:

Cole, Douglas. "Underground Potlatch: How the Kwakiutl Kept the Faith." Natural History. October 1991: 50-54. Academic Search Premier.

This article went into further detail about the time after the Cranmer potlatch, in which potlatches were still held, but in secret. There were interesting stories about how the Indians hid potlatching from the Canadian government by holding potlatches in winter in remote places, and also by separating the party from the gift-giving.

Hunt, George. "History of the Confiscated Coppers." U'mista News. Feb/March 1996: 11-17.

This article was about different coppers and their histories and values. A copper was a specially-shaped piece of copper that was bought and sold to fund potlatches, and increased in value with every change of hands. Chiefs would sometimes show their greatness by breaking the copper, which is similar to burning money. The copper would be even more valuable after it was repaired. I didn't have the space to communicate the value of the coppers, compared to blankets, but it was still interesting to read about. Most of the books speak of them only briefly.

Pasco, Juanita. "Collections Update." U'mista News. Feb/March 1996: 7

William Halliday took many photographs of the Potlatch Collection before he sent it away from Alert Bay. The photos are very clear, and are the best way for U'mista to identify pieces of the collection. Through a Halliday photo, the U'mista Cultural Society tracked down a mask currently held by the British Museum in London. This article talks about their hopes to get it back.

Raibmon, Paige. "Theatres of Contact: The Kwakwaka'wakw Meet Colonialism in British Columbia and the Chicago World Exposition." Canadian Historical Review. Jun. 2000: 157-191. EbscoHost Research Database. 21 December 2007. <<http://web.ebscohost.com>>

This was a slightly disturbing article. It gave in great detail a particularly bloody part of the Hamat'sa Dance. It also described why the Kwakwaka'wakw were performing the dance in public. They were teaching guests about their culture and its importance.

Ringel, Gail. "The Kwakiutl Potlatch: History, Economics, and Symbols." Ethnohistory. Fall 1979: 347-362.

This source, which was found in the early stages of my research, was a very basic description of Kwakiutl life and the history of the potlatch. While many sources talked about the potlatch itself, none really addressed some of the finer points behind the potlatch and its history, such as gift-giving, status, and reasons why the potlatch developed. It was also helpful because it went into fair detail about Kwakiutl culture outside of the potlatch - hunting, fishing, art, culture, etc.

U'mista Cultural Society. "The British Museum and U'mista." T'sit'sak'alam. Fall/Winter 2005: 4-5

This article describes the long-term loan of the Transformation Mask held by the British Museum and the attending celebration.

U'mista Cultural Society. "Confiscation: An Incident in History." U'mista News. Feb/March 1996: 1-3.

This is a short summary of the entire potlatch conflict in Alert Bay. Much of the information is the same as what I've read elsewhere, but the brief, chronological presentation is nice.

U'mista Cultural Society. "A Short History of U'mista." T'sit'sak'alam. Fall/Winter 2005: 15-31.

This is a timeline of the history of the U'mista Cultural Centre. It starts in 1980 when the museum was built, and ends in 2005. It details landmark repatriations, visits from aboriginal groups, and other interesting facts.

Videos:

Potlatch: A Strict Law Bids Us Dance. Dennis Wheeler, U'mista Cultural Society. 1983.

This is a movie that U'mista shows to visitors to introduce them to the history of the collection. It is a walk-through of the potlatch conflict, and contains many things such as dramatizations of the court trials in 1922.

Photography Credits

"Billy Assu and Family." British Columbia Provincial Archives. 18 January 2008.
<www.bcarchives.gov.bc.ca>

"Blankets Collected for Potlatches." An Iron Hand Upon the People: The Law Against the Potlatch on the Northwest Coast. Vancouver: Douglas & McIntyre Ltd., 1990. 87.

Cranmer, Doug. "Huxwhukw Mask." Royal British Columbia Museum. Chiefly Feasts: The Enduring Kwakiutl Potlatch. By Aldona Jonaitis, ed. New York: AMNH, 1991. 233.

"Dan Cranmer." An Iron Hand Upon the People: The Law Against the Potlatch on the Northwest Coast. Vancouver: Douglas & McIntyre Ltd., 1990. 105.

"Duncan Campbell Scott." An Iron Hand Upon the People: The Law Against the Potlatch on the Northwest Coast. Vancouver: Douglas & McIntyre Ltd., 1990. 105.

"George Hunt Potlatch." Campbell River Archives.

Halliday, William. "Alert Bay potlatch regalia; Mungo Martin, in dark..." British Columbia Provincial Archives. 18 May 2008. <www.bcarchives.gov.bc.ca>

Halliday, William. "Catalog Photos of Confiscated Potlatch Regalia." U'mista Cultural Society.

Halliday, William. "Confiscation of potlatch goods per W.N. Corker..." British Columbia Provincial Archives. 18 May 2008. <www.bcarchives.gov.bc.ca>

Halliday, William. "Photo was taken in the parish hall; potlatch paraphernalia..." (7 photos). British Columbia Provincial Archives. 18 May 2008. <www.bcarchives.gov.bc.ca>

Halliday, William. "Potlatch Dancer in Regalia." British Columbia Provincial Archives. 18 January 2008. <www.bcarchives.gov.bc.ca>

Halliday, William. "Yalis (Alert Bay): goods to be distributed at a..." British Columbia Provincial Archives. 18 May 2008. <www.bcarchives.gov.bc.ca>

Harkins, Laura. "British Museum Transformation Mask." U'mista Cultural Society.

"Matthew Begbie." An Iron Hand Upon the People: The Law Against the Potlatch on the Northwest Coast. Vancouver: Douglas & McIntyre Ltd., 1990. 41

Spencer, Stephen Allen. "George Blenkinsop." British Columbia Provincial Archives. 17 February 2008. <www.bcarchives.gov.bc.ca>

U'mista Cultural Society. "Alert Bay Postcard." Alert Bay.

U'mista Cultural Society. "U'mista exterior."

U'mista Cultural Society. "U'mista gallery."

"William Ditchburn." An Iron Hand Upon the People: The Law Against the Potlatch on the Northwest Coast. Vancouver: Douglas & McIntyre Ltd., 1990. 104

"William Halliday." An Iron Hand Upon the People: The Law Against the Potlatch on the Northwest Coast. Vancouver: Douglas & McIntyre Ltd., 1990. 105.