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HAIDA LAAS

Newsletter of the Council of the Haida Nation

December 2016



Photo: Haida Laas/Graham Richard

The Haida Mapping crew leaves Gawu Kuns Gandlaay for Hlkinul Lnagaay. Full story on page 13.



HAIDA LAAS

NEWSLETTER of the COUNCIL OF THE HAIDA NATION

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Haawa from the Haida Nation

The Council of the Haida Nation would like to thank and honour all the good people and organizations – local, national, and international – that contributed to putting an end to the Northern Gateway Pipeline project.

The Haida Nation, along with many others, became involved in this project when it was announced in 2006. Stopping the project has been a long haul for all of us, but the contributions everyone made, writing letters, articles and opinion pieces, testifying at various hearings, giving money, showing up to demonstrate, and the huge amounts of personal time, goes to show that a collective voice can be heard and has an effect on projects that, at times, seem “too big to stop”.

The struggle to protect Haida Gwaii, coastal communities, and the surrounding waters from heavy oil has been successful. Through this multi-year journey the Haida Nation has made many new friends and built stronger alliances, and for this we are very grateful.

Haawa,

kil tlaats 'gaa *Peter Lantin*

President of the Haida Nation

Haida meet with Canada

A small delegation from the Haida Nation met with Prime Minister Trudeau and six federal ministers in Ottawa on November 23 and 24.

The delegation was in Ottawa to discuss the prospects of reconciling differences with Canada and had wide ranging high-level discussions finding common ground and topics that required more in depth discussion such as the Haida title case, reconciliation, and restoring the federal government's relationship with First Nations.

Also on the agenda was a last push by the Nation to kill the Northern Gateway Project.

In addition to the Prime Minister the group met with Minister of Indigenous and Northern Affairs, Carolyn Bennett; Minister of Transport, Marc Garneau; Minister of Justice, Attorney General of Canada, Jody Wilson-Raybould; Minister of Natural Resources, Jim Carr; Minister of Environment and Climate Change, Catherine McKenna; and Minister of Fisheries, Oceans and Canadian Coast Guard, Dominic LeBlanc.



Photo: Haida laas/Graham Richard

Back row (l-r): Kuun Jaad *Adeana Young*, Yhaal Xyaalaas *Curtis Brown*, S_Gaana Gaahlandaay *Alix Goetzing*, Gidin Jaad *Erica Ryan-Gagne*, StllnGa *Tyler York*, Guud Yuwans *Willie Russ*, Leo Gagnon. Front row (l-r): Emma Grinder, Marika Gladstone, GwaaGanad *Diane Brown*, Xiila Guujaaw, S_Gaamsgid *Harold Williams Sr.*, Sheri Dick and Russel Davis.

HaiCo's new groove

With 15 applications from a wide group of experienced and interested people, CHN's Nominators Committee sat down this month to fill out the HaiCo board. Of the 15, eight were interviewed to fill seven vacant seats.

With Cliff Fregin in the Chair and Director Kelly Russ carrying on, a full complement of eight board members and Chair will tackle the issues before the board. The new appointments have been split, so as to stagger the tenure of the members; this is to provide continuity on the board from year to year.

Appointed for two years are: April Churchill (reappointed), Paul Wates (reappointed) and Keith Moore. Sitting for three years are: Candace Dennis, Shane Harsch, and Patricia Moore.

CHN and HaiCo would like to thank past members Shawn Thomas and Tamara Davidson for their dedication and generous offer of their knowledge and expertise. Theodore Assu left the board earlier this year to work under contract for HaiCo in economic development.

HaiCo is a corporation owned by the Haida Nation with a mandate to grow and govern Nation businesses "with a goal of developing a sustainable economy on Haida Gwaii".



Alfred Davidson

Chosen wisely

In early November a crew of new actors gathered at Tll.aal to learn which parts they will be playing in Haida Gwaii's upcoming full-length feature film on Sunday November 6th. Production managers Gid Uuwans *Dana Moraes* and Othgaljad *Patricia Moore* distributed parts and contracts to 19 actors. All parts and lines in the film will be spoken fluently in northern and southern Xaad Kil dialects, so this group has quite a learning curve ahead of them. Over the coming year they will be busy learning to speak their lines and learning a lot about the Haida language. Everything has to be learned and practiced before the late spring of 2017, when film

director Helen Haig-Brown and co-director Gwaa Edenshaw are planning a trip to Duu Guusd to shoot the film.

"The selection process has been a long and arduous one, mainly due to the overwhelming interest from talented and keen people," explained director Haig-Brown. "With difficulty, we narrowed the selection down to our final cast and we congratulate them for their focus and hard work during the audition and call back process. And those that didn't make the cut, we really hope you join our team in one of the many other roles within production!"



Council of the Haida Nation Winter Session

February 1 & 2, 2017

Gaaw *Old Massett Community Hall*



Photo: Gwaii Haanas

Marksman Jay Jones, James Bulbrook and Tauren Collinson are an integral part of the Restoring Balance Team.

Lush life

Restoring balance on Haida Gwaii

by Gwaii Haanas Restoring Balance team

When Tauren Collinson thinks about the forests on Xiina Gwaay.yaay *Ramsay Island*, he's excited about the possibility of local youth learning about medicinal and cultural plants. Collinson says he can't wait to take his nephew to the area to teach him about how forests looked, felt, and sounded before the introduction of Sitka black-tailed deer.

For the past eight years Collinson has worked at Gwaii Haanas. He is part of a team which will implement the Llgay gwii sdiihlda: Restoring Balance project, a deer eradication initiative that will take place on Xiina Gwaay.yaay *Ramsay Island* and the surrounding smaller islands – Kings'ii Gwaay.yaay *the Bischofs*, K'aaxada Gwaay *Faraday*, Gaysiigas Gwaay *Murchison*, Gandll K'inn Gwaay.yaay *Hot Spring*, and Aataana Gwaay.yaay *House* – within the Gwaii Haanas.

"A lot of people don't realize the extent of deer browse on ecosystems," explains Collinson. "Gwaii Haanas is legally protected by law, by the Haida Gwaii Watchmen, Haida Nation and Canada. But in reality, Gwaii

Haanas is not protected from introduced, invasive species."

Collinson has worked at Gwaii Haanas since he was 18. Before that he worked at Swan Bay Cultural Camp. An avid hunter, he learned to shoot and handle guns from his dad, Les Collinson and often takes his nephew Talan out hunting.

Beautiful but Barren

The forests of Gwaii Haanas, especially on the smaller islands, are a mossy wonderland laying under a canopy of mature trees. Though the forest is beautiful, majestic and green, something big is missing.

"Introduced, invasive species are the number one threat to the cultural and ecological integrity of Gwaii Haanas," says Ernie Gladstone, Field Unit Superintendent and Co-Chair of the Archipelago Management Board. "Plants important to our culture are becoming rare and harder to find. Even birds, insects and animals that rely on the forest understory are decreasing. On islands where deer populations are really

dense, the forests are becoming quieter, void of many species which depend on a lush forest understory."

Over-browsing by Sitka black-tailed deer is destroying the forest understory and hindering the growth and survival of key forest species such as ts'uu *red cedar*, Kayd *spruce* and Sgan sgwan *skunk cabbage* used in Haida medicines, clothing, art and architecture.

Collinson is one of the many Xaayda working on the Llgay gwii sdiihlda. Thanks to Gwaii Haanas Archipelago Management Board (AMB) direction, Restoring Balance aligns with long term conservation and cultural restoration goals outlined in the Gwaii Haanas Land Sea People Management Plan.

Learning and Preparing

Since the summer of 2015, Collinson has worked on Llgay gwii sdiihlda recording plant growth, monitoring tree and shrub vegetation plots, collaring deer, and learning to shoot under stress (hitting targets at various distances in 20-30 second intervals).

Since they received training from local and international experts, Collinson and his team of Gwaii Haanas marksmen – Jay Jones, James Bulbrook and Judson Brown – practice their skills at the Port Clements gun range. This team is part of a larger, Gwaii Haanas team who will conduct the deer eradication project.

The project will build on the two previous Gwaii Haanas conservation and restoration efforts: the salmon stream restoration of Yahguudang dlljuu: A Respectful Act and seabird protection/invasive rat eradication of SGin Xaana Sdiihl'tl'ixa: Night Birds Returning. Once Restoring Balance is completed, Ramsay Island could become a medicine chest for Xaayda, says Collinson, and a perfect place for youth on Haida Gwaii to see what the forests of their ancestors were like.

"I'm really excited to be part of Llgay gwii sdiihlda," says Collinson, "It will be the biggest restoration project undertaken on the islands."

The project will run from March 15 to July 15, 2017.



House of Assembly 2016

THE NATION'S BUSINESS

The 2016 House of Assembly started on a happy note as Xuhlyaang Rev. Lily Bell read a long list of all the newborn Haida citizens. The list of gidGa dapjuu took a full twenty minutes to recite. Xuhlyaang sighed as she approached the end and paused to say, “there’s only three more” while the room broke into applause. The joy of a new generation reminded those who had gathered at the Old Massett Community Hall in Gaaw of why they come together. By contributing to the annual House of Assembly from October 18-21 they determined how to protect Haida Gwaii and plan the Nation’s future for this new generation.

To this end citizens discussed the revitalization of “that which makes us Haida”, the Haida language. Decades of hard work have provided a solid foundation. With more attention, organization, and funding the language community’s multi-

headed effort is helping students to achieve higher fluency levels.

Teachers and students put this progress on display at the annual Haida Language Conference in Juneau on June 8. The conference brought the three dialects together and many were encouraged to see the amount of energy, improving skill, teaching methods and new learning resources each community brought along with them. At the HOA Xaayda Kil teacher Jiixa Gladys Vandal reminded everyone that it is every citizen’s duty to learn as much Haida as they can.

Nation Healing

Xaayda Kil’s revitalization heralds national healing. This year brave citizens at the HOA openly acknowledged the immense strength and courage of those who struggle against the legacy of abuse in the communities of Haida Gwaii. All those present rose in support of

the Haida citizens who combat abuse and are healing from wounds. The assembly unanimously passed two resolutions to stop abuse and help victims.

Protect Life

Time was also dedicated to the restoration of the lands and waters of Haida Gwaii as the islands begin to recover from excessive logging, fishing and introduced species. With sustainable resource management in mind, citizens passed five resolutions protecting ts’uu red cedar, sGaahlan yellow cedar, iinang herring and Haida Gwaii black bear taan.

Haida Title

Since the HOA resolution 2015-11 directing the CHN to move the Title Case forward the Haida Nation has been seeking a court date with the Supreme Court of BC. Haida legal counsel met with the Crown lawyers and Justice Barbara Fisher on October 11 and met again on December 7. The meetings are part of a case management process which ensures both parties are prepared to go to court. Canada submitted its revised pleadings on November 10. Once the case goes to trial, it is expected the case will take approximately 200 days to hear.

Reconciliation with Canada

Outside of court the Haida Reconciliation Team continues to meet with Canadian representatives, who have consistently come to the negotiating table without a mandate. To continue the conversation and encourage the federal government to give their team a mandate the CHN has submitted a draft term sheet. The term sheet is set of written



*Love & light
to everyone who
loves Haida Gwaii.*

From the Council of the Haida
Nation representatives & staff

Nation's business continued on page 6

Nation's business continued from page 5

objectives and will act as the foundation for discussions with Canada about marine related matters. The conversation will include protected areas management, fisheries, shipping and transportation.

“Our hearts are with our neighbours.”

On October 13 a tragic disaster stressed the urgency of the marine discussion with Canada. The American tug and fuel barge *Nathan E Stewart* sunk at Q’vuqvai, a rich Heiltsuk harvesting and cultural area. The vessel spilled 100,000 litres of diesel fuel and 3600 litres of heavy oil.

While Heiltsuk citizens responded immediately to the incident they lacked support from an inadequate spill response infrastructure. Responders were unable to contain the spill due to slow response times, unsuitable equipment, and insufficient training. As a result, thousands of litres of diesel and oil washed to shore, devastating important harvesting areas.

“Its not just a small diesel spill in the middle of nowhere,” declared Heiltsuk citizen Yiyulthla *Ayla Brown*. “It’s families that are going to go hungry. It’s people that are not going to have access to at least 25 different species that have sustained them for thousands of years. It couldn’t have happened in a worse place. It’s so rich there. And now it’s gone.”

Great Bear Initiative member and Skidegate Band Chief Councillor Ganaay *Billy Yovanovich* travelled to Heiltsuk territory to help bring attention to the disaster and see firsthand the effects. The sinking demonstrated the depth of Canada and British Columbia’s inability to respond to what has been described as a ‘small’ spill.

LNG

While the Liberal government announced a tanker moratorium on November 29, the ban will not include liquid natural gas. The Haida Nation continues to fulfill its mandate to oppose LNG development and is in discussions with neighbouring Nations. It is also urging Canada to ban tanker traffic on the coast to the fullest measure, ensure it can adequately respond to marine emergencies,

and increase the distance at which tankers must travel offshore.

Haida Gwaii Marine Plan

In another arena the Haida Nation and British Columbia took a step towards sustainable marine management as they endorsed the Haida Gwaii Marine Plan implementation agreement this past August. The Marine Plan outlines an ecosystem-based decision making approach and sustainable marine uses for the waters surrounding Haida Gwaii. It is based on years of consultation and input from local community and industry. The Marine Plan will complement the Strategic Land Use Agreement that the Haida Nation and BC signed in 2007. The newly signed implementation agreement lays out the activities required to implement the Marine Plan’s objectives. Some of the objectives include the conservation of marine ecosystems, maintaining a balanced economy in Haida Gwaii, and protecting Haida Title and rights.

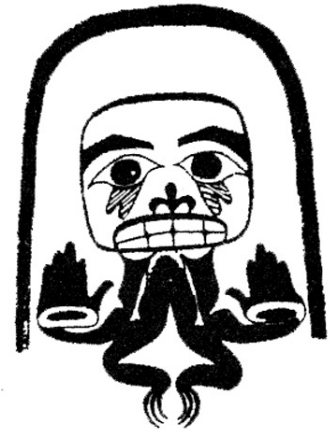
Haida Traditional Fishery

One of the Marine Plan’s primary purposes is to support sustainable harvesting practices that benefit local communities. Haida Fisheries Guardians were in Daajing Giids and Gaaw buying taaGun chinook,

xaaguu halibut, and táay.yii coho from Haida fishers June 16 to July 20 and August 23 to September 14 as part of the Haida Traditional Fishery program. The program, which is in it’s third year.

The 2016 k’aamahl *razor clam* fishery opened in September with a ceiling of 416,000 pounds. The fishery was open during tides of 5’5” and under from which diggers harvested 337,491 pounds.

This season Haida Fisheries programs benefit from the support of nine additional Fisheries Guardians. These Haida citizens completed three-weeks of intensive training on January 29 in partnership with the DFO.



RESOLVING TO MAKE CHANGE

Thirty-plus resolutions were tabled by citizens at the 2016 House of Assembly. Of those 22 were passed, nine defeated, one withdrawn, and one was not moved. Following are a few examples of passed resolutions. For a full list, citizens can contact either CHN office for a copy.

- The HoA recognized the table of matriarchs named K’uljaad Gaa.nga. The group will oversee matters relating to Haida citizenship.
- The CHN will hold a special HoA in 2017 to address constitutional amendments, review governance structures and proposed legislation.
- A review of election regulations is scheduled for 2017.
- The Cedar Stewardship Management Plan was passed by the HoA.
- The HoA directed CHN to keep the 2017 commercial herring fisheries closed that fall within the Haida Gwaii major stock area. The 2016 herring season remains closed.
- CHN will be approaching the province to dissolve the four remaining taan licences.
- The HoA supported the use of herbicide to control and eradicate knotweed across Haida Gwaii.

MMIWG: Safe Travels

by Rhonda Lee McIsaac

This coming January, a new inter-community BC Transit service will begin operating six days a week between Smithers and Moricetown.

The Highway 16 Transportation Action Plan announced by BC's Minister of Transportation and Infrastructure, Todd Stone, in November looks at making improvements along the Highway 16 corridor to "provide better and safer transportation options for women and teenaged girls".

The improvements follow on the Highway of Tears Symposium Recommendations report (2006) that said a transportation system needs to be established between each town and city along the "Highway of Tears". Smithers and Moricetown are the first to sign onto the new BC Transit expansion plan.

In the release the Minister states that the "service complements current BC Transit services between the Hazeltons and Smithers where an increase in service is also proposed to provide trips three days per week from the existing two."

The initiatives aimed at improving safety for women and girls along the Highway 16 corridor includes \$5 million for all five steps of the Plan from a partnership between the British Columbia government (\$4 million) and Indigenous and Northern Affairs, Government of Canada (INAC) (\$1 million).

1. Transit expansion

\$2.4 million over 3 years will be available on a cost-shared basis with local communities to extend or enhance BC Transit services.

2. Community transportation grant program to purchase and operate vehicles

\$800,000 over 3 years is available on a cost-shared basis with communities to support community-based transportation programs operated by First Nations, local governments or non-profit organizations.

3. First Nations driver education program

\$300,000 over 3 years for a First Nations driver education program to build upon the current driver training/education program to increase the number of Class 4 and 5 drivers in First Nations communities along Highway 16.

4. Highway infrastructure safety improvements including webcams and transit shelters

\$1.5 million over 2 years will increase the number of webcams on the highway and the frequency of photographs taken at these spots. New transit shelters will be built in communities that will be receiving new or expanded transit service.

5. Collaboration to increase interconnectivity of services

Increase coordination of existing transportation services through BC Transit, Northern Health, not for profit organizations and private service providers including efforts to synchronize schedules and expand user eligibility criteria.

"Their lives are not lost in vain but are shining in strength and hope."

— Brenda Wilson

Brenda Wilson, Highway of Tears Initiative Coordinator at Carrier Sekani Family Services, is "excited and pleased" with the announcement made by BC Minister of Transportation and Infrastructure Todd Stone regarding the inter-community BC Transit service through the Highway 16 Action Plan.

"I'm so very excited and pleased that this is finally in the beginning stages and that there is a start date of operation," she said.

The first inter-community BC Transit service site is between Smithers and Moricetown.

"My heart is happy to know that there is a service that will provide safe transportation to and from the communities," she added.

The Highway of Tears Symposium recommendations sought to reduce the need for "poverty related travel (hitchhiking) to those services located in the nearest town or city" and pointed out that there was "no public transportation system" that exists along the Highway 16 corridor except for the Greyhound bus service. The need to address this oversight included the "establishment of a shuttle bus transportation system be established between each town and city" and even recommended that there would be seven buses needed to cover the entire 724 kilometers between Prince Rupert and Prince George.

"For some of our families it has taken over 20 or more years to see something happen to keep our people safe as they travel our roads. This is a huge accomplishment for the many advocates that have worked collaboratively to make this a reality," she stated.

Wilson is directly touched by the tragedy of Highway 16. Her 16-year-old sister was seen hitchhiking on Highway 16 in 1994. Ramona Wilson's body was found near the Smithers Airport in 1995 and her murder remains unsolved. Wilson's case is joined by at least 18 other murdered or disappeared women and girls along the highway and adjacent routes.

"We hope to start the healing of the families and communities along Highway 16. Priority Items for the New Year is continued awareness and support for the families, addressing the National Inquiry and ensuring all 33 recommendations have action plans," Wilson declared.

For more information on the Highway of Tears Symposium Report (2006) visit < highwayoftears.org >.



Kuunaa Jaad *Jenny Cross*, Santos de la Torre, Sandra Price, and Eduardo Chavez.

A fair exchange

by Rhonda Lee Mclsaac

Sunny, hot, Mazatlán was the site of a Haida Gwaii cultural awareness, mutual appreciation and knowledge exchange, highlighting ties to the land, customs, and history.

In 1531, Spanish settlers needed to export the gold and silver from the Sierra Madre mines and established Mazatlán,

Mexico. It later became a fishing town and is now a full-blown tourist destination. Haida Gwaii has felt the effects of a similar experience: exploitation, colonization, and an artistic renaissance.

In November of this year, Mazatlán was home to *El venado y el cuervo* The Deer and the Raven, a multicultural encounter and art

showcase at the Mazatlán Cultural Festival.

“Wow! I was truly honoured to be presenting at the event,” said artist Kuunaa Jaad *Jenny Cross*. “Our ancestors’ legacy is within our Haida song and dance, therefore it’s important to share our cultural activities and history.”

The festival featured the cultural traditions of the Huichol people of Mexico and the Haida from Haida Gwaii. The show brought together artists who are preserving their cultural and spiritual values through their art, their attachment to the land, their customs, and history.

Kuunaa Jaad’s catalyst for producing her work comes from her mentors, she said. “My inspiration comes from my mentor, my mother Irene, and my father, the late Chief Skidegate, as well as from the ancestors, my Grandfather Lewis Collinson, and my family,” she said, firmly and proudly!

The Gwaii Trust Society Arts Committee and the Institute of Culture, Tourism and Art of Mazatlán supported the show. Both institutions strive to improve dialogue between different cultures through art appreciation and cultural continuity.

The *Deer and the Raven* show also features the work of Huichol muralist Santos de la Torre; Canadian-American quilt artist Sandra Price; poet Eduardo Guzmán Chávez. Cross said she “was excited to experience a new culture and had been looking forward to meeting Santos de la Torre (Huichol Elder) and Eduardo Guzman Chavez.

“My six traditional button blankets were displayed at the art show. I have Haida Grad blankets that were made for my children and nephew. There’s a Chief’s blanket that I made in 2004 for the HIGaagilda dancers,” said Kuunaa Jaad. “I also created two supernatural story blankets and a genealogy button blanket.”

Following the opening of the show, two public workshops were offered; one featuring Kuunaa Jaad who shared songs, dances, and spoke about Haida textiles, and the other by Daajing Giids resident Sandra Price.

Price, who has been travelling to Mexico for many years, conducted a workshop for youth and adults interested in “discovering cultures” in Mazatlán. The trip and art show was made possible, in part, with a grant from the Gwaii Trust Arts Program.



Kuunaa Jaad and her genealogy blanket entitled *Our roots are intertwined*



Looking north to Gaaw and beyond.

The moratorium

PROTECTING Haida Gwaii

Coupled with the federal government's announcement finally "dismissing" the Northern Gateway Pipeline project November 29, the Liberal government said they will introduce legislation in the Spring of 2017 to "formalize a moratorium for crude oil tankers" on the north coast.

The moratorium will cover the Great Bear Rainforest/Great Bear Sea area, which runs from the Alaska border to a point on the mainland adjacent to the tip of Vancouver Island and include Haida Gwaii. Transport Canada says that the legislation will, "prohibit oil tankers carrying crude oil or persistent oil products as cargo from entering or leaving ports and marine installations in this area".

Vessels resupplying communities and carrying less than 12,550 tonnes of crude oil or persistent oil products as cargo are exempted from the proposed legislation.

Examples of oil products included in the

moratorium are: partially upgraded bitumen, synthetic crude oil, pitch, slack wax, Bunker C fuel oil.

- Partially upgraded bitumen, in its raw state, is a sticky substance and will not flow. The substance is usually "upgraded" to make it thinner so it will flow.
- Synthetic crude oil comes from a bitumen/extra heavy oil upgrader facility which is part of oil sand production.
- Pitch refers to oil products like kerosene and paraffin.
- Slack wax is a mix of wax and oil which is further refined to create wax products.
- Bunker C fuel oil is a thick molasses-like oil generally used to power large vessels.

Products not included in the moratorium are: Liquefied Natural Gas, gasoline, naphtha, jet fuel, propane.

CHN met with Minister of Transportation, Marc Garneau on numerous occasions prior to the federal government's announcement, contending that the ministry broaden the type of products that would fall under a moratorium to include persistent oil products.

The federal government's 'backgrounder' says that, "amendments to the product list could be considered following a regulatory review that would assess the latest developments in science and evidence around the fate and behaviour of the petroleum product when spilled, and the state of clean up technology and preparedness to respond to spills".



In May of 2014, at the Haida Gwaii Youth Assembly, Team Energy drafted a resolution to ban plastic grocery bags in Gaauu and Hlgaagilda to reduce pollution and protect marine life. L-R: Jordan Stewart-Burton, Bilal Issa, Robert Bennett, Jessica Valentinsen, Adam Stewart, Kevin Brown, Ashley Jacobson, Eric Markham, and Heidi Marks.

YOUTH BAN BAGS

by Rhonda Lee McIsaac

The land and sea defines this archipelago and the Haida Nation is known around the world as being responsible stewards of the land, sea and air. Sustainability of these Islands depends on what we are doing now for our future. The youth on Haida Gwaii are thinking of sustainability and conservation today and are focussing on local solutions to fit the larger pollution and recycling issues currently facing the Earth.

The Haida Gwaii Youth Assembly which began in 1993 has become an annual event since 2013. The Youth Assembly has been a place of leadership development, experiential learning that is educational and fun. This is coupled with complex challenges aimed at bringing out the best ideas of the youth.

At the 2014 Assembly, Team Energy put forward a resolution seeking an immediate ban of all kalga hltaanawa chijjuu *plastic bags* on Haida Gwaii. Team Energy felt that the production of 1 million bags per minute world-wide (an individual bag can take

400 to 1,000 years to decompose) and are responsible for 100,000 mammal deaths each year was a bitter pill to swallow.

The resolution was passed and then forwarded to the Council of the Haida Nation for consideration at the House of Assembly later that year. The ban was to include Gaaw Old Massett and Hlgaagilda *Skidegate*, and to encourage the Villages of Massett, Gamadiis *Port Clements*, Daajing Giids *Queen Charlotte* and Areas D and E to abide by the ban as well.

This green initiative was unanimously accepted by the Haida Nation at the House of Assembly, but despite the successful passage of the resolution, the wheels of change are slow.

Local business owners have taken steps towards becoming more green and sustainable. When contacted about their kalga hltaanawa chijjuu *plastic bag* policy and usage, some business owners knew about the ban and began making immediate changes

while others continue using kalga hltaanawa chijjuu *plastic bag* for various reasons, mostly for convenience.

Taaw Naay Enterprises no longer uses kalga hltaanawa chijjuu. “We do not use them,” says manager Alita Buxton, since she found out about the Youth Council and the ban on kalga hltaanawa chijjuu. This is a recent initiative at Taaw Naay Enterprises and was supported by the Gwaalagaa Naay Corporation board of directors.

“I stopped ordering them and people don’t seem to mind,” Buxton says. Buxton adds that staff encourage customers to bring their own bags. “It’s going really well,” she says.

With small steps like this being taken by businesses in Hlgaagilda *Skidegate*, it’s a challenge to others. “Maybe if we take the lead on this issue, maybe we will make a change all over the Islands,” says Buxton.

Longhouse Gift Shop owner Rose Russ states, “we do what we can,” and uses biodegradable bags that are a bit more expensive than kalga hltaanawa chijjuu. Russ also considers the inclement weather a hindrance, as it limits the use of paper bags, but she still encourages people to use the kuugin chijjuu the store has on hand and to recycle the biodegradable bags. “I do see people reusing them,” Russ said. Her store also purchases giftware that is earth friendly like stainless steel mugs or items made of reclaimed glass. “We try to have a smaller footprint [on the environment],” she said via telephone.

Dave’s Takeout uses kuugin chijjuu *paper bags* for takeout orders and provides recycled kalga hltaanawa chijjuu for those carrying their food on bikes or walking, said Allison Alsop.

The Crow’s Nest Café and Country Store uses kuugin chijjuu and recycles kalga hltaanawa chijjuu given to them by customers. Adrien O’Brien also notes that they take clean egg cartons which are recycled by local egg providers and then sold in store.

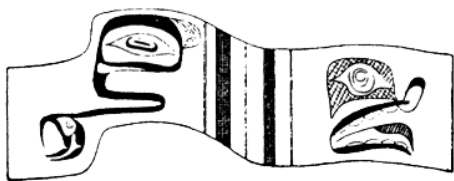
The Green Gaia uses the boxes that its produce and product arrives in. “We don’t buy plastic bags” says Barbara Sly. She brings up the fact that not buying kalga hltaanawa chijjuu for her store is also a cost saving measure for her business which is beneficial for her customers as well.

Bev Lore at Bayview Market in Gamadiis *Port Clements* believes her store to be, “one of the best recyclers on island”, by recycling all their packaging. While their zucchini and lettuce may be plastic wrapped in-store, this is to keep the delicate produce fresh longer for customers, she says. They also have reusable bags for sale and “try to discourage plastic bag use because we live here and don’t want to see the bags end up in the landfill or landscape”. They do have kuugin chijjuu but have trouble locating large grocery bags. They also provide kalga hltaanawa chijjuu without extra cost because “it’s a nuisance and it’s not really a deterrent anyhow” Lore figures and lauds the customers who bring their own bags to the store.

Atwell Family Food Store in Massett has found that many of its customers do not bring their own bags with them and finds the kalga hltaanawa chijjuu to be more of a convenience for their customers. Lorne Bell humorously encourages customers to “suck it up” by carrying small purchases out to their vehicle. Atwell also offers boxes for those large orders and customers can request a kuugin chijjuu.

Ray Pelletier, owner operator of Causeway Convenience says he uses plastic bags in his store but encourages customers to bring their own bags in. He also said he gave away the reusable plastic bags left over from the Dollar Store when it closed last year. The complex recently sold and he said he’s leaving it up to the new owner to decide what to do in the future.

The ban on kalga hltaanawa chijjuu use on Haida Gwaii is slowly becoming a reality. France outlawed plastic bags in grocery stores as of July. That ban is part of the country’s Energy Transition for Green Growth Act. Small changes are good, but as with all things it is up to the individual to embrace a way of living that seeks to preserve the Islands for generations to come, and the youth have shown leadership again!



Eliza nang dapjuu ad 'll awGa Gatgus Erika Stocker.

Photo: Haida Laas/Graham Richard

Sight & Sound

Haida language learners and teachers gathered at Xaad Kihlga Suu.u on October 29th to learn from a special guest who was visiting from Hydaburg. Xaad Kil champion Jaskwaan brought students together at the learning centre to play a memorization game with visiting Alaskan Xaad Kil teacher K’uyáang *Benjamin Young*.

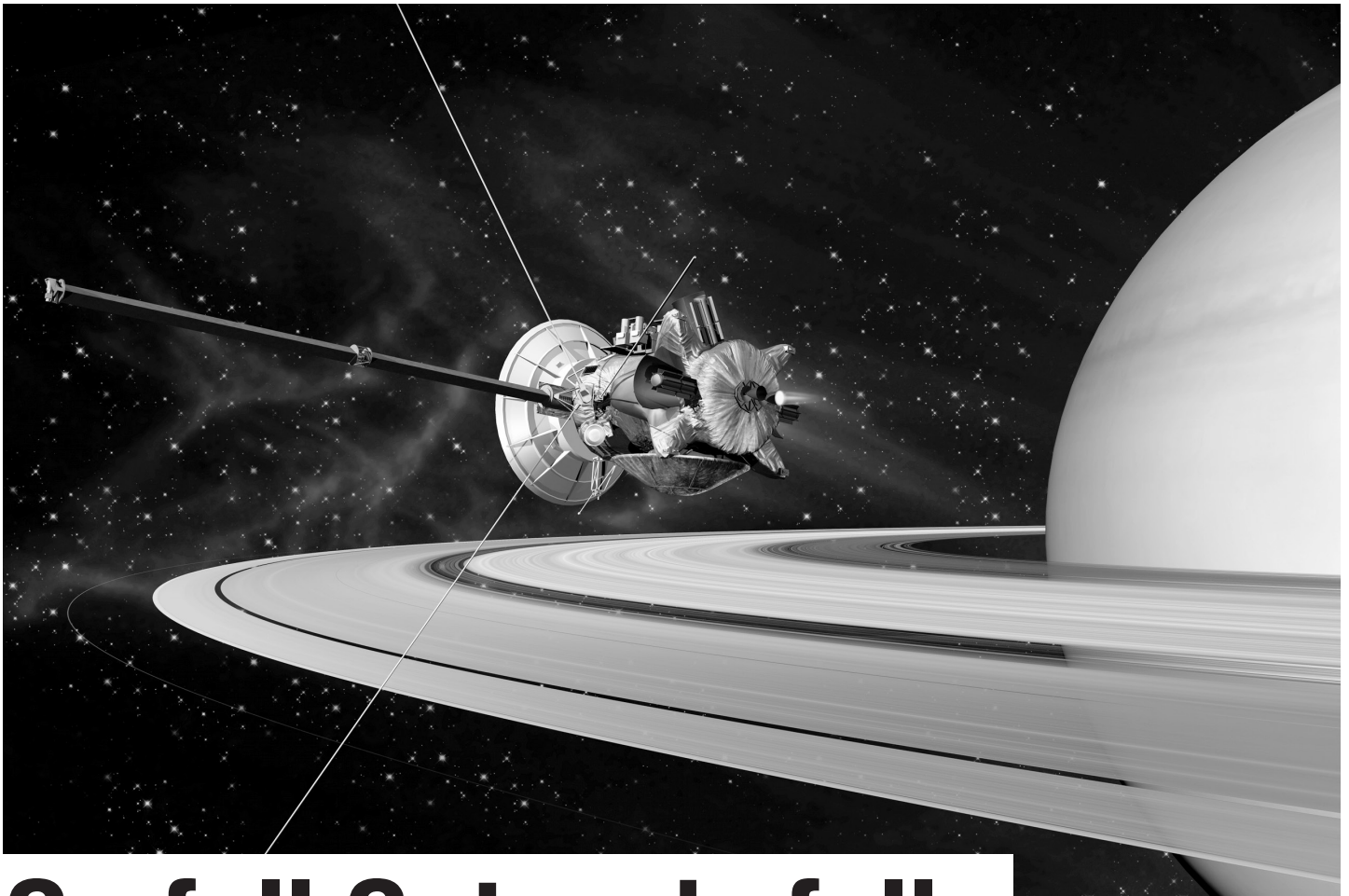
The class began an exercise where at the front of the class were five rows with eight pictures in each row. One by one, K’uyáang taught each student to pronounce the objects in the pictures on the top row. Once students could identify everything in the first two rows correctly their leader began to speak Xaad Kil in full sentences. By listening for the words that the students had already learned they found it surprisingly easy to understand what K’uyáang was talking about, and they could correctly identify the more complex images he was describing.

Students who made it through all the pictures and finished the fifth row returned to the first row. But this time, instead of waiting for him give them the words they needed,

K’uyáang challenged them to remember the words for the objects on their own. Given more time, students would soon be constructing their own sentences to describe the more complex images.

With help from fluent Xaad Kil speaker HIGawangdlii Skilaa *Lawrence Bell* and contributions from linguist Gulkihlgad *Dr Marianne Ignace*, everyone involved learned a lot about Haida language grammar and structure. Because of the broad experience the class brought together, all involved got to learn from some of the fascinating subtleties that make Alaskan Xaad Kil, Gaaw Xaad Kil, and HIGaagilda Xaayda Kil unique.

The Haida language class has been meeting at Xaad Kihlga Suu.u on Monday and Thursday evenings since October 15 and the class is open to anyone until December 15. The curriculum is designed for adult beginners, and is an extension of a similar class that Jaskwaan and Sdaahl K’awaas Lucy Bell co-taught from September to December of 2015.



So fall Saturn's falls

An artist's interpretation of the Cassini spacecraft maneuvering close enough to graze Saturn's rings.

Twenty years ago a team of Earthlings launched the spacecraft Cassini to explore interplanetary space and learn more about our celestial cousins. The elephant-sized craft used home planet Earth and harbinger Venus as slingshots, plunging into their gravity and exiting again to fling itself on a seven-year voyage past Jupiter to Saturn.

The probe is equipped with a complex of robotic eyes and antennae, including a 'plasma spectrometer', and a 'synthetic aperture radar mapper'. A long, yellow magnetometer sniffs out magnetic mysteries and a high-gain radio antenna dish acts as a giant ear to hear Cassini's earth-bound pilots.

During its 12-year tenure circling Saturn the little, drifting elephant spied out some 20 targets at close-quarters. It has witnessed occult wonders like the hundred geysers that cast ammonium-laden water into space from the icy moon Enceladus, creating a massive and diffuse plume that hangs in a ring

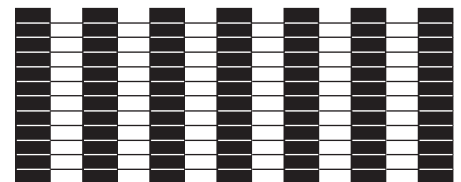
238,000 km above the gas giant. Below this, the hydrogen planet's more brilliant rings of water-ice fall eternally starting at a height of 139,500 km. These 'falls' are suspended between Saturn's gravity and the resonant alignment of its 62 known moons.

In November 2016, Cassini began a series of plunges, grazing the outermost of Saturn's rings. This thin strand of icebergs formed when Saturn's moons Prometheus and Pandora collided. As Prometheus travels, it shepherds the peripheral ring of scattered ice into a delicate halo that encompasses the massive planet below. With each revolution the crater-strewn moon reclaims pieces as debris falls out of the ring and into its gravity.

In April 2017, Cassini will skip inward, swooping through the 2,400-kilometer gap between Saturn's highest clouds and its innermost ring. Throughout 22 consecutive orbits it will uncover the first secrets of its mission, closely studying the silent rings

above and the endless tempests below. On its twenty-third lap, having finally spent its fuel supply, the dutiful explorer will plunge into the Jovian giant's frozen equator in September 2017. Winds reaching 1,800 kilometres per hour will tear the 20-year space craft to shreds. After tumbling 50,000 kilometres the celestial servant's mangled appendages will fall into the storm-ridden glaciers of Saturn's earth-sized core, never to rise again.

The spacecraft was named after French astronomer Giovanni Domenico Cassini (1652-1712) who discovered the gap in Saturn's rings known as Cassini's division.



Where seabirds gather

by Graham Richard

At the top of Hlkinul Kaahlil Cumshewa Inlet runs a river called Gawu Kuns Gandlaay Pallant Creek. This is the home of Jiila Kuns, the owner of salmon and mother of frogs. Here her husband Nang Kilsdlas built the house where she bore five sons and five daughters. These daughters became mothers of Kuustak the eagle moiety, placing Jiila Kuns in the company of Kalga Jaad and SGuuluu Jaad, the supernatural ancestors of the Haida Nation. Thousands of years later some of these Kuustak people still build their homes just a few kilometres away at the village of Hlkinul Lnagaay Cumshewa Village.

Today a Haida Mapping crew is charting the forests that clamber over the hills, mountains and cliff sides. They headquarter at a fly camp in Diinal GawGa Gray Bay. “Welcome to my crib,” says Staaat David Vanderhoop as we step into a large, open tent. Maps of the surrounding forest drape the walls. Markers crowd the charts, making the area’s wealth obvious. The coloured points signify monumental trees, yew trees, bear dens, culturally modified trees and heritage

features. These markers are the result of a season of bramble-wrestling, mud-crawling, and cliff-scaling and they reveal how action-packed these tranquil woods really are.

As we leave camp for Hlkinul Kaahlil the crew falls to recounting the brightest moments of their rainforest research. They recall the secret dance a skaw Sooty grouse performed deep in the woods. They tell of a taan Haida Gwaii black bear who likes to perch high in the saddle of a favoured cedar. They describe coming across a hlGaa guu x'id petroglyph, the handiwork of kuuniisii ancestors who patiently ground their mark into a large stone. Suddenly a new memory is made, and ahead of us a SGid gawGad Red shinned hawk pounces on an animal in the road. The stories continue until we load

into the boat at Gawu Kuns Gandlaay and rip along the northern shore of Hlkinul Kaahlil, once dotted with fortresses, and now overshadowed by the remnants of logging implements; rotting railways, disintegrating trucks and slanted dock pilings.

The friendly site of a Haida-style longhouse greets us as we pass through the kelp-fronds resting on the ocean’s surface in front of Hlkinul Lnagaay. The solitary home is dwarfed by a high wall of old growth that rises from TllldaGaaw Gid Kinjuuwas Mountain Person of High Standing. The low, broad mountain hangs like a thick, green curtain behind the village. In front of it the inlet’s running waters conceal a sprawling eelgrass plain pocked with clams and patrolled by gunnels, cod, and flatfish. At the centre of this seascape a small burial island called Hlkinul Gwaay wades into the water. To venture out to it we balance along the edge of a serrated isthmus, an intertidal bridge of jagged barnacles encrusting water-worn stones. The crew picks its way over the wobbly rocks, wary of the resting tide, which will flow again soon.

Hlkinul Gwaay is covered with mounds and markers, and we step delicately along its edges. The tranquility of this resting-place brings life to a diversity of rare flowers and orchids, which burst forth in the pine shadows. Amongst these perennials the island’s sole living resident scatters a generous carpet of bird skeletons, which melt away alongside the bones of the kuuniisii. The ts’aag Bald eagle who excels in hunting



Photo: Haida LasGraham Richard

The crew unloads the boat to start a day of exploring. K'aayxada TllldaGawaay Moresby Mountain looms behind them.

Seabirds gather continued on page 14

Seabirds gather continued from page 13

these birds watches confidently from a hefty nest tottering high above a colourful splash of ripe crab apples. The crew leaves a moment for distraction and stop to enjoy these bright fruits.

Nearby we discover a chipped stone used to manufacture arrowheads. We search the beach for more treasures, and inspect the soil for signs of budding medicines, whose little leaves are concealed in moss. Crewmember Nicole Day looks up from her inspection of the forest floor, beaming brightly at the diverse collection of unique feathers her efforts have yielded. The crewmembers burst into grins and exclamations at each new discovery, but their enthusiasm turns out to be their undoing. Having lingered too long, we realize rising waters are spilling over the pathway back to the village. Everyone dashes towards the flooding isthmus, and Day is the only one who manages to cross with unsoaked boots.

After a quick dry-off we clamber up the bushy bank into the village-site, where Day almost immediately discovers an old, stone pestle. The tool fits perfectly into the palm, and its end is clearly scoured from grinding. The slim stone is left where it was found, at the foot of a crumbling *gyaaGang monumental pole*.

While a hemlock has soaked up most of the monument's deeply carved lines, a crest figure's eye still watches from its perch above us, perfectly articulated. The pressures of age have cracked its face in half, and a split running along its contours reveals what lies behind its gaze. The grain flows like water around the evergreen as it slowly transforms the *gyaaGang's* body. While its neighbours have already dissolved and turned to soft moss, this supernatural waits patient and composed as it follows after them.

Nearby, the last remnants of its whitened neighbour have given way to the inevitable as a large, young hemlock prepares to earn a place amongst the ancients of the surrounding forest. Even without a face, the *gyaaGang* maintains its posture, making a stand on what little footing is left as its companion pushes it from its place and transforms the carving back into bark and branches.



Photo: Haida Laas/Graham Richard

Staaat enjoys a handful of ripe k'ay.

Beneath the shadows of the *gyaaGang*, fungal roots stretch through the wealth of decay that falls from the trees. Even though this veil of life pervades the soil it only reveals itself at this time of year, when mushrooms emerge. These composters cultivate the earth, releasing nutrients for *sGil tawaatl'lyaaay Calypso bulbosa, lady slipper*, a medicinal orchid. As refugia amongst the glaciers that once dominated Haida Gwaii, *sGil tawaatl'lyaaay* depended closely on *michrorizal* fungi, and today the fragile plant remains susceptible to disturbance. These small, purple perennials depend on deception to survive, luring insects with the promise of nectar and offering none. Finding them demands focus and explains their Latin name, "Calypso", meaning "concealment".

The Calypso are interspersed with *xil GuuGa Moneses uniflora, Single delight*, whose rhizomes reach through and push slender stems from the ground. Each is topped with a lonely, nodding flower. In patches, these appear as little white dots in thick forest shadows. In our search we clamber over a fallen pine and ford a trickling rill that feeds a neighbouring plot of invasive fireweed. As Shawn Edgars tears the proliferate patch from the soil, Day explains that the hidden native flowers may be even harder to find than usual, given the time of year.

We pass beyond the flower patches to reach the base of *TlldaGaaw Gid Kinjuwas*.

Huge cedars hold the steep slope in place, and we scramble over their thick roots and grapple with their fallen limbs to reach the first plateau. There Staaat finds exactly what we are looking for; a "culturally modified tree" (CMT). *Kuuniisii* left their marks on these trees by boring test holes into their cores to check them for quality prior to felling and by pulling bark from their flanks to weave containers and clothing. Today the scars of the cedar recall their work in deep, naked healing-scars and holes darkened by fire, shadow and rot.

This first CMT is 3.8 metres in circumference. Staaat records the tree's location, circumference, and the size and place that *kuuniisii* bore the test hole into the cedar's side. The blackened hollow revealed that the cedar contains rot, and was unsuitable for carving, canoeing or construction.

Staaat points out that sometimes, tools can be found within the roots of CMTs. Everyone excitedly talks about the possibility, remembering the stone bowl *Guusdagun Mary Hart* discovered this way in 2015. This is how the crew convinces Staaat to investigate an aperture within the mass of roots. With a little work he reluctantly concedes, and decides to investigate what also appears to be the lair of a *k'uuxan Pine marten* at the base of the CMT. He nervously places his hand within the roots, then slowly reaches deeper and deeper into the darkness.

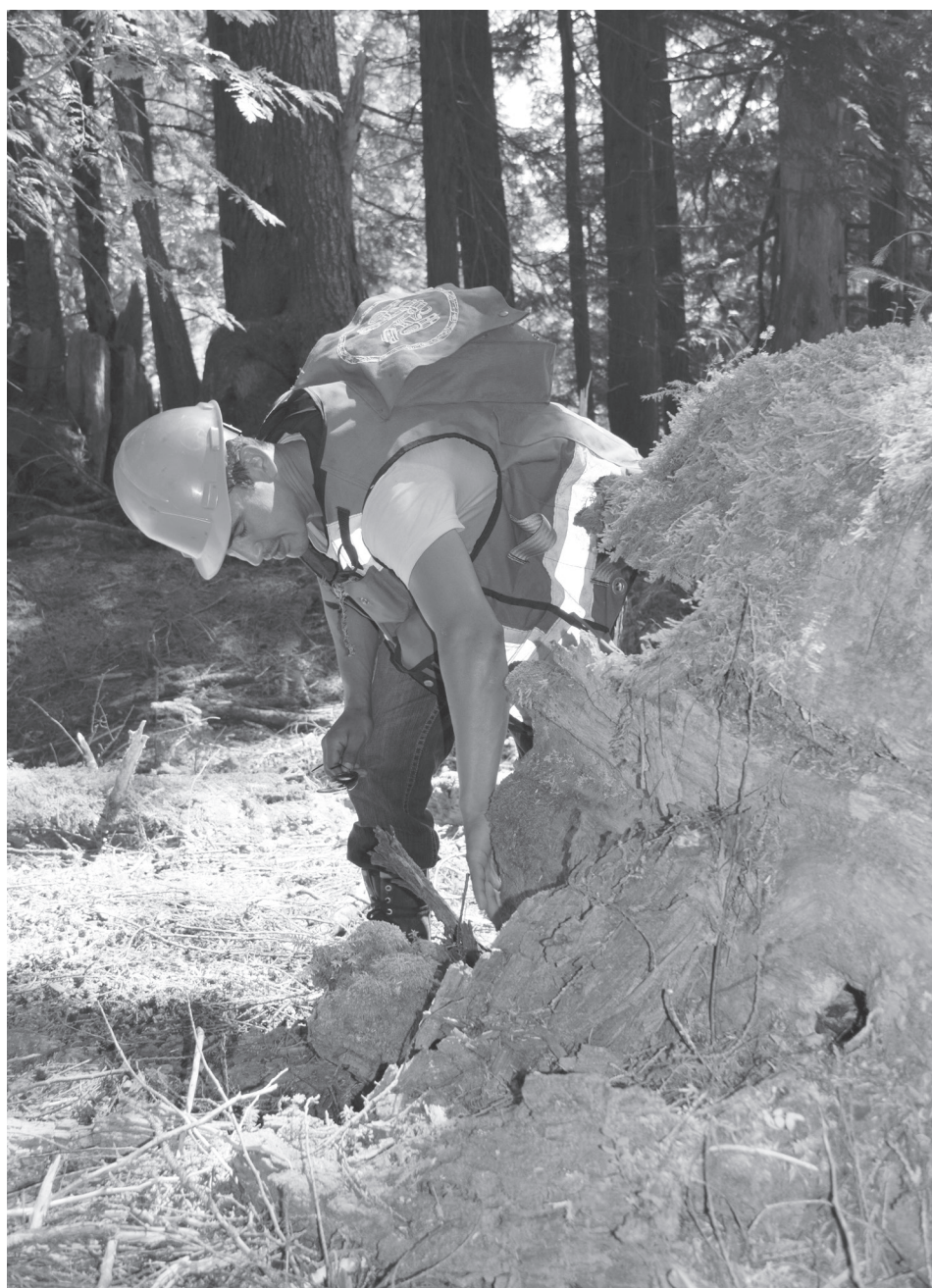
Once the mouth of the burrow has consumed his arm up to the shoulder, Edgars suddenly pounces on him, and Staast jumps up again shouting in surprise. After everyone bursts into laughter no amount of conniving will convince him to try again.

The crew admires the giant again before moving on. While it was left standing, many of those deemed ready for harvesting litter the forest floor beyond. Their remnants disintegrate in soft, rain-soaked heaps. These are covered with rows of sGiidllGuu (*huckleberry*) sprigs, hlk'aang'waal *young hemlock* and small ts'uu *cedars* that spring towards the light. Staast shows us the stumps of those felled, the sections that were left on the forest floor, and those sections that were turned into monuments, vessels, and beams and taken back to the village.

In addition to the logs, stumps also nurse a new generation of trees. Those that grow atop the stumps are higher than their cousins, reaching more light and growing faster. Their place is at the very centre of a clearing that previously fell under the shadow of the surrounding forest. These nurse-logs play an important part in growing a new generation of straight-backed, healthy trees that, over hundreds of years, were part of a sustainable management regime organized by each region's most influential families. The year each tree was felled can be determined by the age of the new generation that sits atop each stump. If the new cedar looks roughly 125 years old, then the tree was felled around 1891. A quick review reveals that kuuniisii actively worked with the surrounding area throughout the 1800s.

The forest grows thicker and muddier as Staast leads us on a transect that falls across a steep ravine. After sliding through a muddy patch of hlGawGandala *Salmonberry bushes* we emerge from the thicket to find ourselves on the top of the waterfall where Taa is Kaasdllgiis *Sand Always Gathers* tumbles down into a basin full of mushrooms and berry bushes. We work our way around the edges of the basin, descend and follow the river back to Hlkinul Gandlaay where Marni York is already loading the boat.

As we pull away from shore again, the conversation wanders to the territories that remain unseen; the groves of yew on the mountain's higher slopes, the rich intertidal



Shawn Edgars inspects the marks kuuniisii left on a discarded section of cedar.

spread that emerges from the low tide, and the mountain lakes tucked away from view high above the trees. I think about the stories of the supernaturals who mark my memory of the wooded shores of Hlkinul Kaahlil. For a brief time the skill and imagination of kuuniisii brought these unyielding beings into our world, where they overlooked running waters through the untiring eyes of monumental poles. At Hlkinul Llnagaay these embodiments of the supernatural world give way to the mortal, but elsewhere carvers are

calling it back again from cedar, silver and stone. I gaze into the dark waters passing below us and inspect the sea for the visions that inspired Sta-th and his father An-o-wat to carve the first monumental pole. I am watching the sea warp and churn as the tide begins to change again.





Emcees Heebz the Earthchild and The Northwest Kid sharing their message of empowerment and respect for your cultural identity with the audience at Hiit'agan iina Kuuya Naay Skidegate Youth Centre.

by Rhonda Lee McIsaac

The Skidegate Youth Centre is a far cry from a festival stage with strobe lights and chest booming bass. But in the small building a video projector sits on a black milk crate atop a folding banquet table at the front of the room with its bright light illuminating a white screen. A laptop covered in stickers sits beside a beat box and pounding electronic dance music pours from the speakers into the tight space.

An all ages audience gathers as Indigenous hip hop group Mob Bounce lays down the beats for a music workshop.

“Music has become our ceremony, our medicine, and our power,” says Travis Adrian Hebert also known as Heebz the Earthchild. Hebert is a Cree/Metis emcee and producer for Mob Bounce.

Craig Frank Edes aka The Northwest Kid, a socially conscious emcee and poet is the other half of the popular hip hop group.

Mob Bounce has been together since 2010 when they released their first album, *Mixed Blood Mixtape*.

Given the title of their first album, it is clear that their identity is woven heavily into their work as musicians and as workshop facilitators. Their combined roots include Cree/Metis, Gitksan, Nakota, Wetsuwet'en, Irish, Scottish, German and French heritage. “There’s a lot of intricacies there and it’s important to recognize the intricacies,” Heebz the Earthchild states.

Those intricacies also carry through to their lyrics. At the workshop, Mob Bounce handed out a diagram of a 16-bar verse with an iambic pentameter. The diagram showed how a line of poetry is measured out by beats made up of unstressed syllables followed by a stressed syllable like the word *beLONG* or by a short and long syllable like *we played*. It’s a crash course on the basics of rhyming

which is the basis of the hip-hop rhythm. Each stanza has to have four rhymes before moving onto another rhyme or “it doesn’t have flow. It won’t sound right,” says Heebz the Earthchild.

Rap is not just monotone spoken word, says Heebz the Earthchild. “It’s like singing while saying things super-fast,” he says, smiling at the audience. “A certain melody will come out. I lend myself to the melody within the song,” he says about his writing method. The Northwest Kid believes “that music is our sacred space” and as such the lyrics come “from a space of truth. It does involve that ceremonial space. Sometimes they write themselves”. Lyric writing and rapping is not as easy as some people believe, which participants quickly found out.

Heebz the Earthchild wields the mic like a baton as he raps about cultural pride that reverberates with a peaceful emotion and

measured rhyme. “I call to my nations, all my relations, we becoming whole in this circle formation, look how long we been waitin’, damn that’s some patience come on don’t mess the rotation, love love pass, that motivation for the ones who be hatin’ we risin’ from the fall, so let’s fly with raven, learn a few things about yourself in isolation then dust off the demon desolation, flying through the void in the midst of meditation, talking to spirit is a form of medication, talking to spirit is a form of medication.”

Mob Bounce brings together culture, tradition, environment, social injustice and the many layers of society through hip hop music and electronic dance music, which young people listen and respond to better than a straight-on lecture.

“I didn’t grow up with my culture. There was a lot that was not there. It was not my foundation,” says Heebz the Earthchild. “The foundation was the Westernized world of today. The intergenerational traumas were in our life and communities. There was a lot of alcohol in the home, drugs, and intense emotions and energies that were bouncing off of each other all of the time,” he says, and like a sponge, he absorbed that energy. But music came along and it was drumming and the power of words which helped him express his emotions and feelings, some in a positive manner. As a 29-year-old emcee, Heebz the Earthchild has come a long way and he’s now advocating for connection with culture and youth empowerment.

The Northwest Kid, also found his way to a clean life. “Once I quit drinking – I was 21 and I had seen a lot. I didn’t like the way it made me feel. I needed to honour the spirit and part of that meant doing this work. I needed to make some big changes and decided that I didn’t need alcohol and drugs in my life anymore. Youth work made me respond to that healing journey and I wanted to share that with as many youth as I can!”



Tyson Brown

the influences

Sitting down to talk after a high-energy workshop the northwest hip-hop duo Mob Bounce emcees Travis Adrian Hebert also known as Heebz the Earthchild and Craig Frank Edes aka The Northwest Kid was a relaxing and laughter filled conversation about musical inspiration and appreciation. Musical influences can have an effect on the vibe, the style, the meaning of lyrics and the production of music which also effects the listener.

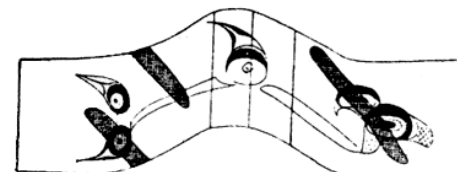
Heebz the Earthchild states American hip hop group, A Tribe Called Quest is always on his list. The Tribe called Quest is an 80’s rap group. Heebz the Earthchild also listens to Compton born rapper Kendrick Lamar aka K-Dot. Heebz the Earthchild also enjoys the inner city gritty recording artist and producer J Cole. He also likes other indigenous musicians like Anishinaabe musicians; MC/Singer/Songwriter Leonard Sumner whose guitar playing is as good as his lyrics and folk singer Nick Sherman. Heebz the Earthchild also lists musical giants like A Tribe Called Red and Buffy Sainte-Marie amongst his favorites.

The Northwest Kid lists two of his favorite artists, adding he admires them for the poetics in their work. He can be

heard listening to hip-hop artist Ian Kamau and lists him as a definite influence. What list of hip-hop musicians would not be complete without dreadlocked American rapper, singer-songwriter, spoken word artist, musician, poet, writer, and actor Saul Williams. Williams has been featured on a Tribe Called Red’s latest album, We Are the Halluci Nation.

While some of the artists may not be well known to most, The Northwest Kid admires them as “super talented poets first, who experiment a lot with music. They are so talented.”

A surprising result of their visit to Haida Gwaii was an offer made to Jason Alsop to record his lyrics with Mob Bounce on a track called *Gather Your Feathers*. The song will be included on their upcoming album being produced by Revolutions Per Minute Records (RPM) in Toronto.



Mob Bounce coaxes out the love of video games into a metered 16 bar verse with Hayden Hageman, Hunter Hageman, Marly Hageman at the Hiit’agan iina Kuuya Naay Skidegate Youth Centre.

Photo: Haida Laas/Rhonda Lee McIsaac



Photo: Haida Laas/ Rhonda Lee McIsaac

The new apprentices studying under carver Christian White gather to bless the 52' cedar log they will be working with for the next 31 weeks. From left to right: Gyaagan SGwaansang *Shane Bell*, Skilaaw *Captain Stewart-Burton*, Jaadaa Haanaas *Tiffany Boyko*, Daisy White, iyaay dagwii aas *Jennica Bell*, Nang *Kiigangaa Jay Bellis* and Paul Biron. Missing from ceremony was Jaa kwiigege adaas *Shaylana Brown*.

Totem in the forest

by Rhonda Lee McIsaac

Coming out of a winter hibernation and enjoying the solitude and seafood along the beaches is a natural activity for grizzly bears and their cubs, and Old Massett Village Council and the Tluu Xaada Naay Society aim to bring back that world through carved figures on a monumental pole that will be raised at Taaw Hill.

In early December, between rain showers, Kiltghuulans *Christian White* announced a new project to community members who gathered around a 52-foot cedar log. The rain-slick yellow cedar log lay on its side with its heartwood exposed in the back yard of Tluu Xaada Naay.

“We were taught by our ancestors to clean the tree and that’s what we’ve been doing for the past two days. It rained and cleaned

the tree,” announced Kiltghuulans as the bark, phloem, cambium and xylem curling’s lay in the puddles beneath the tree. In the small crowd, also witnessing the event were seven students on hand to bless the tree and make their first cuts for the new Hliialang Llnaagee gin gya.ang kidaa *Totem in the Forest* project.

“The project is a partnership with the Tluu Xaada Naay Society and the Old Massett Village Council. It also includes a sign project as well,” said Othgaljad *Patricia Moore*, Economic Development Planner for OMVC. “Half of the carvers are women, and the other are men,” said Othgaljad. “We have a great crew! It’s going to be a beauty!” The project is planning to raise the pole and sign on June 21, 2017.

The young carvers are between the ages of 19 to 29 and will be enrolled with North West Community College, attend class, and work with artist Kiltghuulans and his son *SGul Vernon White* this winter. Carving apprentices are: Daisy White, Shaylana Brown, Jennica Bell, Tiffany Boyko, Jay Bellis, Captain Stewart-Burton, Shane Bell, and Paul Biron.

The original frontal pole design was created by a great uncle to Charles Edenshaw. The 52’ house frontal pole features a female grizzly bear with her two cubs on her body and at the bottom, a male grizzly which forms

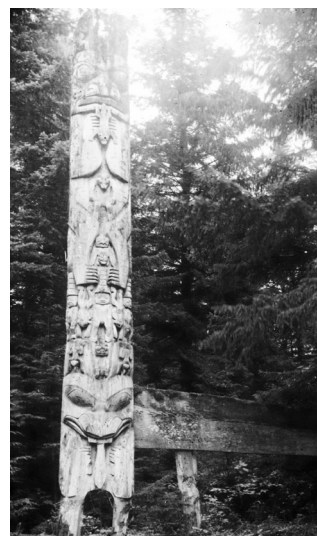
the door way through which people would enter the house. The original frontal pole was carved by Sqiltcange, who was from Chaatl. In 1911, Emily Carr saw a photograph of the pole and was inspired to create a studio oil painting based on the photo.

Carver, Kiltghuulans says that the frontal pole identified as belonging to the House for a Large Crowd of People in McDonald’s Haida Monumental Art will be the main inspiration for the new pole.

“The original pole was maybe 40 feet but this one will be at least 50 feet,” he said. The carvings on the new pole will be inspired by the Grizzly bear hunter story and will also feature a raven and eagle story, and some watchmen. “It won’t be a replica,” he said, over the phone. “It is going to be a new interpretation.”

In a full circle: from monumental pole, to photograph, to painting, and back to a monumental pole, the cycle is complete. “We’re doing this for the community, for you,” said Kiltghuulans, and added that the carving team would need support and nourishment from the community and they would welcome that kind of support!

“Gud san glans *Robert Davidson* and Chief *Tidansuu Jim Hart* provided support for this project. I’m so grateful to have their support,” acknowledging Glenys Snow Dymond; the proposal writer, “for being a very strong advocate for those with disabilities,” said Othgaljad. The project is supported by Old Massett Village Council, Tluu Xaada Naay Society, Skills Link, TriCorp, Vancouver Foundation, Canada and the BC Arts Council.



The frontal pole for the House for a Large Crowd of People at Hliellan. This totem pole has fascinated and inspired many already including Canadian painter Emily Carr with a oil painting entitled Totem and Forest. The pole was removed from Graham Island to Prince Rupert and then to the British Columbia Museum in 1965. It is now the inspiration for a new carving project in Old Massett which brings together history, culture, and art for 8 new young carvers. Photo credit: National Museums Canada as found in (McDonald, G.F. Haida Monumental Art Villages of the Queen Charlotte Islands. 1983. p.173)



HAIDA NATION

Tuesday, November 29, 2016

FOR IMMEDIATE RELEASE

NORTHERN GATEWAY PROJECT DEAD AND MORATORIUM COMING

“Canada’s announcement today finally puts an end to the Northern Gateway Project. The announcement is an affirmation for all citizens and organizations who stood up, were accountable, and confronted a project that had the potential to wreck the coast and the inland waterways we hold dear,” said kil tlaats ‘gaa *Peter Lantin*, President of the Haida Nation. “This is a good day, one which we have waited for, and in this case, the federal government has made the right choice.”

The National Energy Board’s Joint Review Panel which was the consultation process struck by the Conservative government was ruled insufficient by the Federal Court of Appeal in September 2016. Given that decision, Canada could have rejected or approved the project based on the consultation process, sent the project back to the National Energy Board for another look, or rejected the project outright.

The rejection of the project is welcomed, but the Haida Nation continues to be critical of the past consultation process and is watching the federal governments approach to remedying the situation.

“There has to be a better government-to-government consultation process to deal with these projects before they get rolling,” said Lantin. “Avoiding this type of confrontation through frank dialogue will result in more common ground. Protecting the coast and the waters surrounding Haida Gwaii is paramount for our Nation. But within this framework there is room to develop practical solutions and resolve issues nation-to-nation and to do that we have to talk.”

The Haida Nation is cautiously optimistic regarding the announced moratorium on tanker traffic along the coast and surrounding waters of Haida Gwaii.

Haawa

A huge haawa from the Council of the Haida Nation Communications Program.

Haawa to the following individuals, businesses and organizations for helping our team, and for carrying and distributing Haida Laas throughout 2016.

Haawa to the fluent speakers and students of Gaaw Xaad Kil and HlGaagilda Xaayda Kil, including those teaching and learning at Xaad Kihlga Suu.u and HlGaagilda Xaayda Kil Naay. Haawa for being so generous with your time and knowledge this year.

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DAAJING GIIDS (Queen Charlotte) – We always finish off a couple of boxes of

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We want to acknowledge the great job the Haida Gwaii Trader is doing and for carrying Haida Laas content and helping us keep an Islands-wide audience engaged!