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HAIDA LAAS

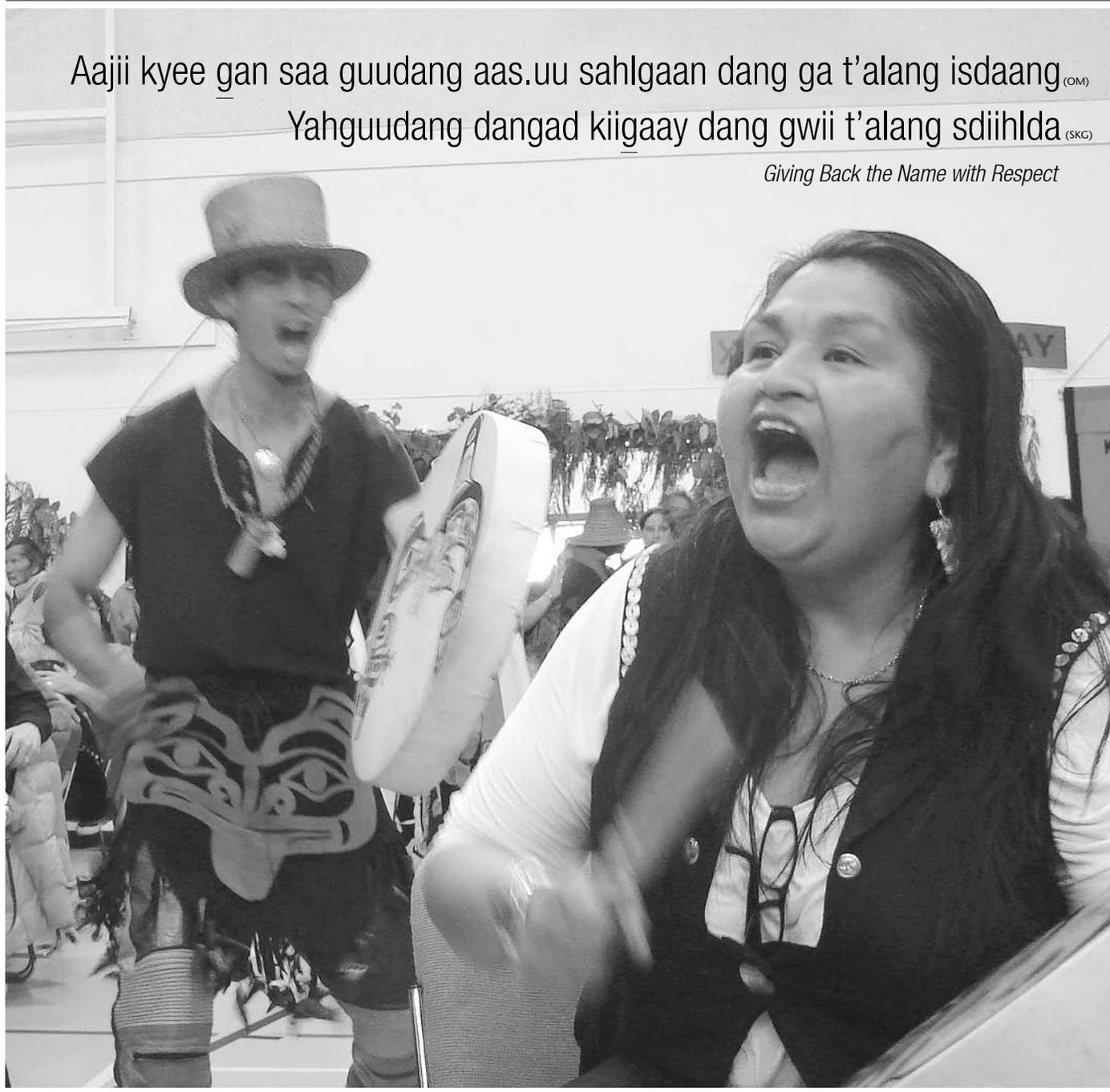
News of the Haida Nation

JULY 2010

Aajii kyee gan saa guudang aas.uu sahlgaan dang ga t'alang isdaang^(OM)

Yahguudang dangad kiigaay dang gwii t'alang sdiihlda^(SKG)

Giving Back the Name with Respect





HAIDA LAAS

NEWS of the HAIDA NATION

published by the
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program reports : haida laas
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- it's all good -

Haida Laas,



Haida Laas

Justine Parnell, Skidegate Writer

Please welcome new Skidegate writer

Justine Parnell has been hired as the Skidegate writer for Haida Laas. Justine will be covering CHN and village events and we look forward to a young persons perspective on the nation's politics and culture.

A big haaw'a to Kwiaahwah Jones who has produced many, many interesting articles over the past couple of years. Kwiaahwah recently moved to Vancouver to persue opporunities in arts and culture. Kwiaahwah's latest article, *Breathing Fire into Who We Are* begins on page 4. •

COVER: Steven Yeltatzie and Crystal Swanson exemplify the emotion and energy that the hall full of singers and drummers put out during the Aajii kyee gan saa guudang aas.uu sahlgaan dang ga t'alang isdaang ceremony in Old Massett.

BC Assembly of First Nations congratulate

Jody Wilson-Raybould, Regional Chief of the BC Assembly of First Nations sent a letter to the Haida Nation congratulating the nation on the significant accomplishments that have been made in the past year.

"Your recently signed Reconciliation Agreement with the Province of BC represents a significant advancement in the recognition of aboriginal title and rights in this province. The Haida for a long time have been a leader in the struggle for aboriginal rights. The leadership demonstrated by you and your peoples in protecting Lyell Island in the early 1990s, establishing Gwaii Haanas, advancing the landmark *Haida* litigation and in securing protection and control over a majority of the lands and logging activities on Haida Gwaii demonstrate that with perseverance, determination, strong leadership and dedication our Nations can re-establish our authority in a post-colonial world."

"We wish to commend you on affirming the ancient name, Haida Gwaii used by your people for their lands and securing the establishment of a joint decision-making process with BC in regard to land and natural resource decisions. This is a historic day for the Haida and other first nations share in your success today," Wilson-Raybould said. •



Athlii Gwaii

Organising is beginning for the 25th Anniversary of Athlii Gwaii, *Lyell Island*. The occasion will be celebrated this coming November in Skidegate. Percy Crosby is coordinating the event for CHN.



Painter Weaver

Evelyn Vanderhoop known on Haida Gwaii for her remarkable naaxiin weaving is better known for her painting in Martha's Vineyard where she lived for many years. On display at the Haida Gwaii Museum at Kaay Llnagaay is a small display of her range and style. The show opened July 9.

DIRECTORY 2010/11
HAIDA NATION

Council of the Haida Nation
Secretariat of the Haida Nation
Old Massett Village Council
Skidegate Band Council



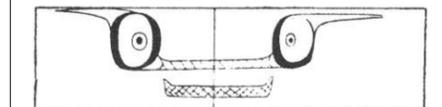
Haida Nation Directory

The 2010/11 Haida Nation Directory is now available. Included this year are contact information and counsellor portfolios for both band councils and CHN. If you did not receive a copy contact Haida Laas at 250.559.8755 or editor@haidanation.net.

SHIP Xaayda quote of the month

Sihlgyang kiiGaay t'alang sdiihlda – QCI.
The name we are giving back is QCI.

Assi tllgaay kiiGaay yahk'aay aa iijii – Xaayda Gwaay.
The real names of this place is – Haida Gwaii.



Gina 'Waadluxan Tluu, The Everything Canoe

"It was the supernatural beings that first gave the Haida the canoe." The opening sentence in the introduction to the new full-colour 84-page book compiled and edited by Heather Ramsay and Kwiaahwah Jones sets the stage for the following 80-plus pages.

Gina 'Waadluxan, The Everything Canoe offers insights from carvers, elders, artists and voices from the past on the great cedar canoes—from how supernaturals first gave the technology to the Haida, to tips about design and steaming, and how the canoe has influenced everything from

food gathering and trade to the Haida language.

Insight into aspects of canoe building are provided by many people including Nang King.aay 'uwans, *James Young*, John Bennett, Stephen Brown, Guujaaw, Captain Gold. Forest ecology is addressed by Gaajii aawa, *Linda Tollis*, Jaalen Edenshaw, Terry Husband and others. This is a rich book and covers historical and contemporary aspects and will be a good reference for people interested in everything canoe.

The book is published by the Haida Gwaii Museum, \$40.00.

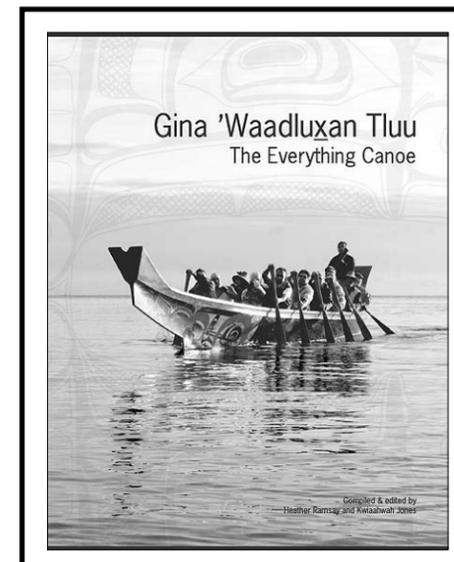


Photo courtesy: Eagles and Ravens, Urban Rez Productions

Gambling Stick design No. 54 from Swanton, Contributions to the Ethnology of the Haida

White Raven Law and the Title Case

Breathing Fire into Who We Are

by Kwiaahwah Jones

The Haida Title Case may be a quiet whisper in the back of your mind, a looming question, or a heavy reverberation throughout your being. It has been a topic quietly discussed, talked about inside and outside the House of Assembly. But, it still remains to a certain degree elusive and mysterious.

In 2002, Council of the Haida Nation launched the title case by registering a Statement of Claim in the court of the Province of BC and with the Attorney General of Canada. The claim, in part, asks for a declaration that the Haida Nation has Aboriginal Title and Rights to Haida Gwaii and that the Haida Nation is also entitled to an order for damages and compensation. The full text of the Statement of Claim can be found at haidanation.ca/agreements, scroll down to November 2002.

Before the launch of the case, the Council of the Haida Nation was involved in the BC Treaty Commission process which was developed and implemented by the Province of BC in 1993 in an attempt to settle and negotiate outstanding "land claims" made by first nation groups. In a turn of events, CHN changed course and set in motion our claim outlining our title and inherent rights to the land and surrounding seas. That turn of events came partly as a result of a possible lifting of the moratorium of oil and gas drilling in the Hecate Strait, and the launch of the TFL 39 Case, this was way back in the 1990s. Our claim also stated that Haida territories lay undisputed with any other nation on the coast and that our depth of cultural knowledge and stories that exist in our nation have components of culture which are accepted and supported in the court of law, as defined by the aboriginal case Delgamuukw, won in 1997.

Prior to my writing this story, I assumed the Haida Nation was in hot pursuit of the crown demanding that title be given back to the Haida. I imagined Terri-Lynn Williams-Davidson, our legal counsel and principal of the law firm, White Raven Law, facing off with several Crown lawyers, calling witness upon witness to prove that Haida Gwaii is ours. In full honesty, I have never been to court and the only exposure I had to litigation was from watching television. So, due to my own lack of experience, this is what I pictured.

But, I was able to change my channel and pursue a more in-depth look into the title case by spending a full day with Terri-Lynn Williams-Davidson and her dedicated staff. I sat down and talked to several employees and got a sense of the people, place, their joint goals and achievements. I was able to get a glimpse of the arduous task of gathering information on and from Haidas and how this information was developed into documents ready for use in court. During my visit to the firm, I also began to appreciate and gain a better understanding of who and what was depending on this case and possibly the even greater contribution that this case will make to the development and definition of aboriginal law in Canada. And, regarding title, I found that in fact we have not yet been to court. My vision of Williams-Davidson facing off in court against a gang of crown lawyers turned to dust, but a better understanding of what aboriginal law is, the practice of law and our title case began to emerge.

The Haida title case is on hold. In December 2008, the CHN signed an Abeyance Agreement with the Governments of Canada and BC. Abeyance is defined as something being

in a state of dormancy, which in terms of court cases means the title case has been put aside temporarily. This is being done so that the Haida, Provincial and Federal governments can reconsider hashing it out in court and instead work together to sort out the issues beforehand. You can sort the issues out before or after a court case, but at some point you are going to have to negotiate with the other party because no ruling is going to deal with that level of detail and at some point the details have to get sorted. As a result of the abeyance and in the interest of sorting the details, in December 2009 CHN signed the Kunsta'aa – Kunst'aayah Reconciliation Protocol with BC. The protocol lays out a framework where both parties will work to build a governance structure that acknowledges both parties' authority and which would guide land and natural resource management on the Islands.

Even though the Abeyance Agreement exists, the effort to prepare for going to court proceeds and is a backup if the reconciliation negotiations fail, or if other litigation is required such as injunctions for off-shore oil and gas drilling. And so, at the direction of the CHN and Annual House of Assembly, White

“The library... will consist of any document concerning the Haida. From things like notes made by early explorers, books, genealogies of families, historic photographs, songs and all the available oral histories.”

Raven Law continues to prepare for the case. Part of that preparation is the creation of a rich library that will be used if CHN decides to pursue the title case or other legal cases. Williams-Davidson commended CHN for the foresight of this undertaking. Collecting and documenting our rich and complex history is not for the faint of heart.

White Raven Law can be split into two units: The Research and Documents Unit and the Legal Unit. Research and Documents Unit director, Gene Joseph, received her Master's Degree in Library Science from the University of British Columbia, she was the head librarian at the Xwi7xwa Library First Nations House of Learning at UBC, and also had worked for about eight years on Delgamuukw vs. British Columbia 1997. Delgamuukw was a landmark case in defining aboriginal title and was also the first case in Canadian history to honour and consider as evidence the knowledge held first nations' oral history.

Gene Joseph's words are striking as she speaks about her staff and work at White Raven Law.

“It's next to impossible to leave all of this at work. To me this work isn't just a job, it's a life-long dedication to aboriginal title and rights. It's something I committed to from a young age. This is what we all have committed ourselves to. Our staff are very professional and work with a professional attitude and all of us do our best, no matter what.”

Joseph's words echo through time as I realize her work on Delgamuukw was work she did for her own people and the territories of the Wetsuweten people. Joseph played a huge role in Delgamuukw, as she was the head librarian/document manager for the case. The Gitxan and Wetsuweten people ultimately won the Delgamuukw case and set a new course for first nations and Canadian law.

The library White Raven is compiling will consist of any and all documents concerning the Haida. From things like notes made by early explorers, books, genealogies of families, historic photographs, songs and all the available oral histories. Included in this collection are also modern day depositions of knowledge holders and elders. For the first time ever there will be a place

Breathing Fire continued next page



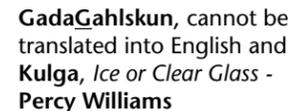
Haida Laas



Haida Laas

gaaying.uuhlas, anchored on an early morning after being away for awhile - **Roy Jones Sr.**

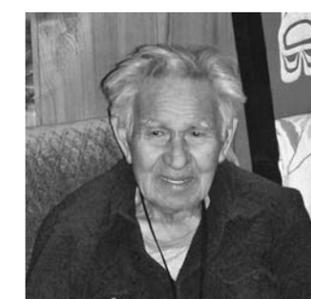
Gak'yaals K'iiGawaay, Skedans Ravens



Haida Laas

GadaGahlskun, cannot be translated into English and Kulga, Ice or Clear Glass - Percy Williams

Gak'yaals K'iiGawaay, Skedans Ravens



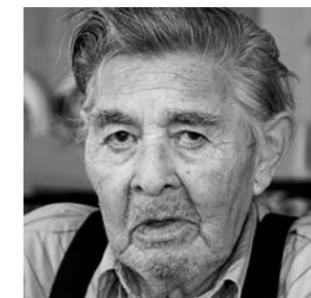
Judy McKinley

gwaaGanad, which has no known meaning. jaad tilda Gaaw gwii gaayhXiid, Mountain woman to whom the tide rises and jaad xidgwang, Flying around woman - **Diane Brown**

Ts'aahl (Eagle) Clan, Skidegate

Stephen Brown

Git'ans Clan, Massett



Jack Litrell

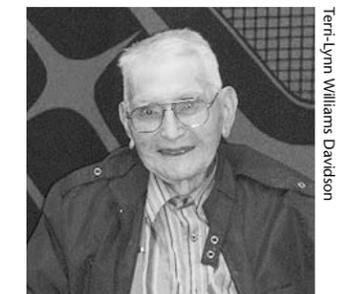
Kihlgualang, Golden Voice - William Russ

Maaman Git'anee



ilskyalas, looks like the forest fairy - **Delores Churchill**

Gawa git'ans git'anee



Terri-Lynn Williams Davidson

Kung SKiis, Full Moon and Giidaawaan, One who invites to the feasts - Claude Morrison

Yak 'Laanaas Clan, Hydaburg, Alaska

White Raven Law and the Title Case

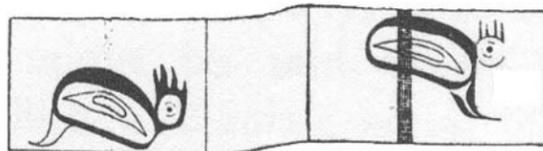
Breathing Fire from page 5

where all known Haida information will be available in one place. Eventually, copies of the library will be kept in Skidegate and Old Massett together with the electronic database. Perhaps one of the more interesting components of this library is the oral history section. This section will comprise of tapes many of us are familiar with and others that are unknown to the public. Many, many hours of oral history have been provided to our legal team and many of these recordings are in Haida. As a result, our fluent speaking elders have spent an enormous amount of time translating them from Haida to English. These translated transcripts will provide deep and rich knowledge to the title case.

Many people, families and clans shared a lot of personal information in their recordings to help support the title case. Often family histories carry very particular, very sensitive information that families wish to keep for themselves. So as a result, some histories in the library may remain restricted, privileged and confidential. An important aspect of the work *White Raven* is doing with the oral histories is redacting them, which means sensitive information that is not relevant to the case is being removed or black lined out. This then allows the remaining relevant information to be made public and allows the histories to really be a legacy for the future.

All the information that has been provided by people and the new information being gathered through the deposition process is developed into exhibits. Exhibits are documents or objects that are introduced as evidence in a case and when a witness is brought to the stand they will have a number of exhibits supporting their testimony. Williams-Davidson and Joseph were clear that in the court of law decisions are made on facts, that is what makes you win or lose and that is why gathering all of this for the library is so important.

White Raven's principal, Terri-Lynn Williams-Davidson has brought a set of elements to the practice of aboriginal law in Canada which includes a very special sense of etiquette and she represents her beliefs through the actions of herself and the firm. Williams-Davidson has aspired to be a lawyer since grade five. She acquired her Bachelors of Science in Computer Science then moved on to gain her Bachelors of Law Degree from UBC in 1996. Williams-Davidson has dedicated the hard work of herself and staff at *White Raven* to a paperless case, providing the documents of the case in electronic form. Court cases when conducting research use literally truckloads of paper, this is one thing *White Raven* will not do. A sustainable law practice can be done using technology.



"Most aboriginal rights cases proceeding today are "hybrid", which means that they still use large numbers of trees. We've really been pushing hard for these depositions to be done electronically, and in fact a large part of the document teams work on this case since 1997 has been to scan and make all of the documents fully text retrievable. This kind of electronic access to information is incredibly powerful," said Williams-Davidson. Williams-Davidson acknowledges her dedicated staff, the other lawyers from other law firms working on this case, CHN, the community, the people who have contributed to the title case and particularly those who have sat through the rigour of depositions.

A deposition is evidence provided under oath of affirmation, which in our case, an elder with paramount knowledge of our culture, land and sea provides sworn testimony in the presence of lawyers for the Haida Nation and both of the Crowns, a court reporter, court videographer and court speller. Depositions remain an arduous and tiring task as each of our witnesses is cross-examined in the process. The knowledge of each person who has provided depositions can then, if the title case goes to court, be used support the case. With the case currently set aside, the Haida Nation identified a number of elderly witnesses whose testimony they would like to have. Each of these witnesses holds a depth of knowledge that will be used as evidence that cannot be compromised.

Terri-Lynn expressed her deepest gratitude as she listed off each of the people who contributed a wealth of knowledge in each of their depositions: Stephen Brown, Claude Morrison, Willie Russ, Delores Churchill, Roy Jones Sr., Diane Brown and Percy Williams. More depositions will proceed as the case moves forward ensuring that as much Haida knowledge is captured both for this case and future generations. *White Raven Law* has also set out to interview as many elders as they can to add to the oral history library and to draw upon for future depositions. Williams-Davidson again affirmed how fortunate we are to have elders, translating from Haida to English, all of whom are breathing fire back into who we are. They are spending hours tirelessly translating and distinguishing the subtle differences in the use of language. For example the language used for place names and songs is different than that used for stories or from the language for certain formal occasions.

The Haida Title Case and library is a Haida initiative and much like other initiatives we have taken including the following: the 1913 Commission, Athlii Gwaii, the creation of the Council of the Haida Nation, Haida Repatriation, TFL 39 Case, Red Cedar archaeology or Rediscovery. All of these things are connected in a rich matrix of deep knowledge which contributes to the world's understanding of aboriginal title and rights. The creation of this great repository of knowledge, the library, is like the creation of a finely woven robe or an immaculate house frontal pole, it will take time, love, resources and energy, but in the end it will show a beauty to the world that is unique, important and indisputable. •

HAIDA GWAI!

by Florence Lockyer

June 17th was the day of the *Giving Back the Name with Respect* ceremony and was hosted by the Council of the Haida Nation at the Old Massett Community Hall. Peter Lantin emceed with humility and pride along with Minister of Aboriginal Relations and Reconciliation, George Abbott.

The event began with the Honourable Gordon Campbell being introduced as he walked through the full hall to take his place center stage. The Hereditary Chiefs followed and took their places standing with stoic pride and strength.

The grandest of all grand entries came together with six dance groups demonstrating the power and pride of our nation. The entrance brought goose-bumps, smiles and tears to many who stood, applauded and shouted out in strength and unity!

The historic step of returning the name to the province was lead by ambassadors from Chief Matthews School and Tahayghen Elementary School. They held a bentwood box that would contain the name Queen Charlotte Islands for eternity. Tears of joy and overflowing pride were in the eyes and hearts of many who witnessed this powerful moment. "Queen Charlotte Islands" was shouted by the crowd and captured in the box. The box was then danced across the hall through the pillars of our chiefs, who in turn touched the box in final farewell to the name, and presented to the Honourable Gordon Campbell. Mr Campbell graciously accepted the returned name and held it high in the air! HAIDA GWAI, HAIDA GWAI, HAIDA GWAI was shouted in unison. Drums were drumming. Hands were clapping. Tears were falling. We are Haida Gwaii!

Following this high emotional moment, Peter Lantin introduced George Abbott, Minister of Aboriginal Relations and Reconciliation who spoke about this being such a powerful event and that Haida Gwaii always has been and always will be home of the Haida. Mr Abbott gave thanks to be a part of the event. It is a day of celebration, he said, for 200 years the name Queen Charlotte Islands was used ... this is and always will be Haida Gwaii, it is the unparalleled islands of the people!

Ilujuwaas, *Reynold Russ* addressed the community and shared the correct pronunciation of "Haida Gwaii." Haida people have been here for 10,000 years or more he said and we owe this to our ancestors.

GaahLaay, *Lonnie Young* gave his greetings and gave thanks for being able to witness such a great occasion.



Song and dance filled the hall with high, up-lifting energy at *Giving Back the Name with Respect* ceremony. L-R: Guujaaw, President of the Haida Nation, Robert Davidson, Terri-Lynn Williams-Davidson, Donny Edenshaw.

Premier Gordon Campbell was introduced again, this time with a Haida name which translates to "leader of the people of BC." He spoke of the pleasure of being again on Haida Gwaii and said that the return of the name will strengthen the future and symbolizes our relationship.

Old Massett Village Council, Chief Councillor, John T. Jones, spoke from the heart about how happy this day makes him feel to be Haida! He acknowledges the elders who've passed and all those who are here. He also mentioned that his Uncle Scumby would be proud.

Skidegate Band Council, Chief Councillor, Robert Mills, stated that we are of this water, we are of our ancestors and we owe it to them to live to our potential. He gives his thanks to Premier Campbell and his government for recognizing that we are Haida and that we live on Haida Gwaii! We hold the responsibility of stewardship; it is ours now and for future generations, he said, generations to come will carry this day with them. He closed by thanking the Premier for taking back the name, Queen Charlotte Islands.

President of the Haida Nation, Guujaaw, gave an introduction in our language. He said that although we've acknowledged those here today, there has been a lot more to this day than what is seen. "Ten years ago, Premier Campbell came to Haida Gwaii ready for a battle. We stated our position. Our culture needs the land, our language needs the land, our food comes from the land—our whole life is Haida Gwaii." Twenty-five years ago we declared Gwaii Haanas, he said, and that shows we can work out complicated things, work together and work with the government. •

Gambling Stick design No. 67 from Swanton, Contributions to the Ethnology of the Haida

Aajii kyee gan saa guudang aas.uu sahlgaan dang ga t'alang isdaang (OM) *Giving Back the Name with Respect Ceremony*



Old Massett, June 17 - In the Aajii kyee gan saa guudang aas.uu sahlgaan dang ga t'alang isdaang – Yahguudang dangad kiigaay dang gwii t'alang sdiihlda (Giving Back the Name with Respect) ceremony, Premier Campbell officially accepted the returned name, Queen Charlotte Islands. The name was returned in a roar from the crowd that was captured and sealed in the bentwood box and presented to the Premier and Minister George Abbott.

“You can’t come here without feeling the strength of the Haida people.” Campbell thanked everyone for their patience, perseverance and commitment to getting to this point in history. And, he thanked the assembled people for, “what you have given us in BC and Canada.”

A full hall enjoyed the festivities with a huge number of singers and dancers, at one point circling the hall in an unbroken line.

“We received our life and our culture from Haida Gwaii. Over countless generations, our bodies are reclaimed by the lands we call Haida Gwaii,” said Guujaaw, president of the Haida Nation. “Haida Gwaii is not only where we are, this is who we are. While we cannot unwind history, we will leave colonialism behind us, as we have laid the foundation for a respectful relationship into the future.”

The name “Queen Charlotte Islands” was applied to the Islands in 1787 by George Dixon, a fur trader and captain of the vessel, Queen Charlotte, which was named for the wife of King George the III.

“The name Haida Gwaii represents a proud people with a history of achievement stretching back into time and a nation respected for its enormous contribution to the life of our province,” said Premier Campbell. “I want to thank the Haida Nation for sharing their culture with the people of the world and for teaching us the value of reconciliation.”

L - Premier Gordon Campbell and Minister of Aboriginal Relations and Reconciliation, George Abbott receive the name Queen Charlotte Islands.

Bottom Left - Old Massett, Chief Councillor, John T. Jones welcomed everyone and thanked Premier Gordon Campbell and Minister George Abbott for attending the ceremony and honouring the name Haida Gwaii. In his speech he remembered Ethel Jones and thought of the joy she would have felt over this event, he said he was so happy in his heart to be Haida.

Bottom - Young dancers perform at the ceremony, Tiffany Amber Vanderhoop, far right.



Yahguudang dangad kiigaay dang gwii t'alang sdiihlda (SKG)



Top Left - Premier Gordon Campbell presents Guujaaw and April Churchill with a facsimile of Kunst'aa guu - Kunst'aayah, the Reconciliation Protocol Agreement. Minister George Abbott, right.

Top Right - Monica Brown performing.

Middle Left - Helen Davies and Judy Smith take a well deserved rest at the end of the day.

Middle Right - Nadine Wilson, Des Wilson and Crystal Swanson dance and drum into the hall.

Below - Sdiithladaa, Giteewans, Gidkun, Sgaann 7iw7waans, Nang Jingwas, Gidkinjuwaas, Giitsxaa; Gaahlaay, Ijjuuwaas, Dayaang, Ihldinii, 7idansuu, T'lajung nung kingaas.



Face-to-Face

Crafting solutions while changing direction.

Values, principles, shared decision-making and economic development are words. They are words often found in documents and agreements dealing with planning, and legislation. These documents seem to float around in a bureaucratic ether: not very real to people just getting by day-to-day. But at some point these documents do hit the ground and the concepts become tangible, effect people and change the way things are done.

It takes people to harness a concept and turn it into something that will ultimately change the way business has been done on these islands and in doing so embed Haida values and culture in provincial law.

Two people tackling this work are Colin Richardson and Percy Crosby, both are employed by the provincial government to integrate the co-management of natural resources on Haida Gwaii. They are part of building a new system which will manage these lands and resources in a way that will give Haida values equal measure in decision-making.

To get a little perspective about the job they are doing we need to go back to December 2009, to the signing of the *Kunst'aa guu – Kunst'aayah* Reconciliation Protocol. The protocol signed by the Haida Nation and the Province of BC sets out a series of steps that both parties take to begin reconciling Haida and Crown titles. It is the beginning of a process that will ultimately recognize both government's authority and responsibility in making land use decisions.

Operations Manager, Colin Richardson, may not be reconciling title per se but his day-to-day job is about reconciling management styles, expectations, and the relationship between the Province and the Haida Nation. His job is to represent both BC and the Haida Nation and as he says, he struggles with this duality. He is first to admit that it is a difficult place to be and has been challenged by both sides: called a traitor by some and his allegiance to the province has been questioned.

"It's really hard when you are getting whacked with a rock on both sides of the head at the same time. But that is my experience, I am getting challenged," he said.



Operations Manager, Colin Richardson

Percy Crosby who is the Aboriginal Liaison Officer, works with Richardson on crafting solutions, chuckles, he has been in the fire many times over the last few years and has lots of experience working in the space between both governments. "It's very frustrating at times," he said, "both the province and Haida expect so much and we are just small players in a big game."

Though there are frustrations in any job, they are both quick to point out that they wouldn't trade anything for the challenge they are being put to. They both want to be part of fulfilling the vision of the protocol agreement and they are key to getting the job done.

Changing the operation and policy direction of governments is complicated. And it is this fluid situation that Richardson and Crosby find themselves in. There are no guidebooks to follow but the protocol does give broad direction. Part of that direction is called a Solutions Table. The table is responsible for technical and operational matters that include reviewing applications, collecting information, analysis and bundling that information with a recommendation into a package for the CHN's Heritage Resource Committee. The Heritage Resource Committee includes Crosby who sits as an elected CHN representative and the Solutions Table has three people sitting at it, Richardson representing the Haida and the

Province with two other provincial employees.

Solutions are hard coming and with the chequered history of resource management on the Islands it has often been a rocky road. Given that history, what we have now is the reluctant respect that the two governments have for each other and a working relationship that is developing new ways of working together. Looking back, those steps have been difficult but useful. From that turmoil a joint management system is being forged that will put the Province and Haida Nation in a position to maintain a culturally viable land base and develop some economic opportunities.

Richardson and Crosby are often in the field working directly, face-to-face, with the current tenure holders and Richardson tells a story about a company that in the course of doing busi-

Richardson and Crosby are often in the field working directly, face-to-face, with the current tenure holders and Richardson tells a story about a company that ...,

ness regularly applied for alteration permits with the province's Heritage Conservation Branch to allow them to cut down culturally modified trees. It was the companies solution to be ready for problems if they ran into a CMTs when pushing road or falling timber. On this particular block, Richardson said, permission had been granted by the provincial Heritage Conservation Branch, the company wasn't necessarily going to cut down all trees but the permits they received did give them authority to do so, if need be. Richardson and Crosby went out and inspected the blocks and through negotiation the cutting plan was modified to keep seventeen of the eighteen CMTs standing. The one tree that was cut down was considered dangerous to workers.

Richardson said, "We went in with the attitude that we wanted to craft a solution. We weren't there to cause any harm or hassle, we were there simply to protect Haida cultural features." It was an outcome that satisfied all parties.

The process to make those changes began by talking about why the cultural features were important and why there were things such as a 35 metre minimum buffer around CMTs. Richardson knows direct and frank dialogue is important, in fact he is known for that, but he believes that with the land use plan signed off having companies understand now, how the new Ecosystem-Based Planning will effect them in the very near future is beneficial to everyone. He believes that in this transition period there is positive opportunity in steering everyone towards understanding the new rules.

"I think it will be a lot better for everyone to do [make these changes now], rather than waking up one morning and discovering the land use agreement has been implemented. That would be quite shock and very difficult. Percy and I approach this with the attitude of trying to turn everyone in the direction we need to go."

This hands-on method to making change is tricky. Once a solution to a particular problem has been crafted, in concert with

the CHN's Heritage Resource Committee it then goes to the decision makers for sign-off and permitting. The authority to approve and issue permits will eventually become the responsibility of the CHN and the Province and that change will come about once provincial legislation changes allowing the Province to establish a Haida Gwaii Management Council. When that is done the management council will have two members from the CHN and Province sitting as the final decision makers. This arrangement will then constitute joint decision-making and will take the place of the current system, which still gives the province permitting authority.

Moving from an old system to a new method of management is really about building trust. In the old way applications for cut permits were submitted for approval, critiqued and revised through a back-and-forth process usually including a fair amount of bickering. That didn't work very well, cost companies and governments money and wasted time. Both parties sometimes ended up in court. In an effort to improve on this and make the process less adversarial Richardson and Crosby are part of a team devised a method that may suit most licensees better.

Through dialogue, the building of respect and trust, documents are now hitting the table that show areas companies are looking at for development in a year from now. The maps are conceptual but in showing them and combined with Richardson and Crosby's knowledge, the areas with potential problems can be identified right up front. This lead-time gives the companies and the Solutions Table time to work out issues.

The duality and sometimes, perceived contradiction of representing Haida and Provincial interests puts Crosby and Richardson in a unique and acute position.



Aboriginal Liaison Officer, Percy Crosby

Richardson says, "I will never turn my back on my people because guess who is going to be here at the end of the day? But, in this situation I represent the Haida as much as I represent the Province, I will have it no other way. I am not about to become a token native provincial employee, I refuse to become that. I was born with an oath and I took on another one because I believe we can make this work." •

Aboriginal Day Celebrated with poles and feast

by Florence Lockyer

Monday, June 21st, was an eventful day in Old Massett following a full weekend: Friday saw two Old Massett community members celebrate their 50th wedding anniversary – congratulations Merle and Knud Andersen! Saturday were Haida Sports Days including a Haida Parade, BBQ lunch, fun and games, BBQ salmon dinner, softball, volleyball, and a bonfire set the day to rest. Sunday was full of joy and pride at the celebratory Old Massett Haida Graduation 2010. We celebrated the accomplishments of approximately 50 graduates, and many more were acknowledged. Congratulations to all graduates and their families!

Old Massett welcomed island residents to witness the raising of two sign posts and two other poles. At Tl'aga gawtlas, New

Town two stoic figures hold a sign. The figures were carved by Todd and Derek White. Two more stand proudly at the beginning of Old Massett carved by Jordan Seward and Cooper Wilson. A pole was raised at Dii Tuulang Naay Family Center, carved by Vernon White and another at the Old Massett Health Services Building carved by Tim Boyko. At the end of the day the Jasper pole was unveiled where it was resting beside the Old Massett Fire Hall.

Following the busy days a feast was hosted by the Council of the Haida Nation, Parks Canada, and the Old Massett Village Council. It was emceed by Ken Rea (OMVC Councillor), Barb Wilson (Gwaii Haanas), Ken Bedard, and Jason Majore (OMVC Administrator). It opened with a prayer by Reverend Lily Bell and Chief

Iluwaas welcomed witnesses to the feast. And a decadent feast it was with stews/ chowders, salads and fish prepared, cooked and served by the OMVC/Northwest Community College Culinary Arts Program. The main course was followed by fresh fruits, tantalizingly presented.

Speeches ensued.

Barb Wilson told a story of how years ago a skull fell out of a tree that was being cut down. The fallers weren't sure what to do, so they called Parks Canada. This was when Parks were just beginning to be involved in Gwaii Haanas. Today, Parks Canada was involved with the return of the Jasper pole which was purchased about 90 years ago for display at the train station in Jasper. Parks Canada wanted to return the pole to its rightful

place and so they called Gwaii Haanas Superintendent, Ernie Gladstone to get things rolling.

Nang Jingwas, *Russ Jones* addressed the crowd and gave a big haw'aa to all who worked to prepare for this important day. He gave his appreciation for the clan and for the food burning ceremony to remember ancestors. A food burning was also conducted in Skidegate when the pole first arrived. Nang Jingwas said that all the descendants of Agnes Russ would be proud and gave a brief history of Simeon Sdiihladaa, the artist who carved the pole.

Sdiihladaa, *Frank Collison*, gave a haw'aa and a brief history of how the Raven pole made its journey back to Haida Gwaii. He thanked Guujaaw for his involvement in making it happen and Jim Prentice, Minister of the Environment for spearheading the project. Many Haida ambassadors, including Patricia Collison, Andy Williams, and Rodney Brown, travelled with the pole throughout BC. Along the way, the pole was available to school children and others who could see the pole and learn about our culture. It holds many supernatural connections—song, dance, culture and children.

Gwaii Haanas Superintendent, Ernie Gladstone gave thanks for all who were involved in bringing the Jasper Pole back to its final resting place and to those who welcomed the pole back to Haida Gwaii. For 90 years it has stood at a train station in Jasper. It was 40 years old when it left the islands. In 2000, Parks Canada purchased the railway station where the pole stood and wanted to return the pole to Haida Gwaii. He thanked Repatriation for their assistance, the people who travelled with the pole and the truck drivers. Joan Dudoward, the great, great,

granddaughter of Simeon Sdiihladaa was acknowledged.

Ken Bedard, emceed the latter half of the program, thanked Guujaaw for all that he does for the nation. OMVC Chief Councillor, John T Jones, also thanked Guujaaw for his endless work, he said it is very appreciated. "This is a tremendous event, not only for us as Haida, but for the non-Haida to witness our culture. Take it back to where you come from and share it

teaching in our culture and our ceremonies and that it is important to celebrate our accomplishments. She also spoke of her experience when the Museum of Man in Ottawa returned a replica pole to their community and the similarities of the process. She is taking this event back to her community, thank you, Haida people she said/

Jason Majore, OMVC Administrator, followed protocol and apologized to Sdiihladaa with the presentation of a gift. He went on to say that the Splash of Art Project through Northwest Community College, which supported the carving and raising of the six poles cost approximately \$525,000. He thanked the many other contributors: Coast Sustainable Trust, Gwaii Trust Society, Skills Link, McLeans Foundation, Greater Massett Development Corporation, Village of Masset, and the Culinary Arts Program. He also thanked Marni York for coordinating the decorating and set up of the hall, Rollie Williams for coordinating the pole raising and Patricia Moore for all her hard work.

Acknowledgement was given to all artists who participated in the Splash of Art project: Derek White, Todd White, Christian White, Vernon Yeltatzie, Jaalen Edenshaw, Gwaii Edenshaw, Cooper Wilson, and Donnie Edenshaw.

The hall then welcomed the Tluu Xaada Naay Dance Group who gave us a grand display of song and dance. Ken Bedard was gifted with traditional food, as a welcome home and a haw'aa for all that he does.

To wind down the evening, many haw'aa were given to those who helped out with the organization of the weekends events. Representatives from NWCC, including President Stephanie Forsythe, performed a song of celebration and to close the evening, gifts were handed out as payment for witnessing the day. •



Vernon White's pole is carried to the Dii Tuulang Naay Family Centre.

FOR THE RECORD: Athlii Gwaii Elders honoured

The Honourable Jim Prentice, Minister of Environment for Canada, attended a small event at Kaay Llnaggay. He was here to mark a milestone in the creation of the Gwaii Haanas Marine Protected Area.

Following are remarks Minister Prentice made at the June 13th gathering.

"My friends this is the first time that this has happened not only in Canada ... this is the first time this has happened on the planet, the very first time that anywhere on the globe that we have protected an ecosystem from the depths of the ocean to the beautiful tops of the mountains and it has been done because the Haida Nation fought to protect this land.

I saw that today why that [was] the case and why so many people have stood up so proudly for so long to protect these lands. And finally I would say that this is the first time a co-management regime has been established based on the authority of the federal government and a first nation, and the province and other stakeholders involved to manage the fisheries.

It is the first time we have taken an entire ecosystem and built around the principle of protecting the marine area, the very first time this has happened in the world. And, again [it may be] too late in many place but it arrives just in time in Gwaii Haanas. For all of these reasons there is great cause for celebration in your community ... there will be cause for more celebration in the days ahead. But it is an opportunity to reflect back on 1985, an opportunity to reflect back on 72 elders from the Haida Nation who stood up at that time in a battle that has become to be known as the Moresby logging dispute—the Windy Bay controversy—stood up and said that this land is worth protecting, that it had been the land of the Haida Nation since time immemorial and that the land and the waters were worth fighting for.

A lot has been accomplished by successive governments, initially in 1993 with an agreement with the Haida Nation, much work since then and last week when we finally took the last step and amended the Conservation Act so we have now protected the waters as well. But none of this would have happened, I think it is fair say, if the Haida Nation



Gwaii Haanas Superintendent, Ernie Gladstone; the Honourable Jim Prentice, Archipelago Management Board Rep, Cindy Boyko and Nick Irving, Project Manager for the establishment of Gwaii Haanas Marine.

and the elders, the 72 elders and the community had not stood up as one in 1985 and said that we will fight for this land and we will protect it. And so, on behalf of Canada, the Prime Minister and Cabinet, I am really here to celebrate this moment with you and to say congratulations, this is very much a gift of the Haida Nation to humanity."

SIX NEW POLES IN OLD MASSETT

WELCOME TO MASSETT - Tod and Derek White

Six new poles were raised throughout Greater Massett on Aboriginal Day this June. Large crowds at each raising ensured for a lively and positive day. MC and Band Manager, Jason Majore kept witnesses entertained with his off the cuff quips and orderly progression of the days events. At each event songs were offered and the poles went up smoothly with many people pulling ropes and offering encouragement. It was a very festive day with high spirits at each location. Events ended down near the beach with a food burning ceremony at the Jasper pole which has been repatriated to Old Massett. The first two poles went up just south of Tl'aga gawtlas, *New Town*. Two figures stand welcoming people to Massett, one with an eagle paddle and the other with a raven. The eagle paddle figure was carved by Tod White and the raven by Derek White.

Below: Terri Russ, Sherri Dick, Dorcus White and Crystal Swanson sing as the pole goes up.

Right top: Rope pullers raise both poles together.

Right middle: Reverend Lilly Bell, Heather Dudoward and Colleen Williams anchor Tod White's pole.

Bottom left: Tod White

Bottom right: Derek White



SIX NEW POLES IN OLD MASSETT

WELCOME TO OLD MASSETT - Jordon Seward, Cooper Wilson

The whole day rather smoothly under the management of Jason Majore and Rollie Williams. This set of poles carved by Jordon Seward and Cooper Wilson now marks the soon-to-be beginning of Old Massett. The land falling behind the sign will be soon part of Old Massett and will be the location of a future heritage centre.

Right: Finery was brought out for the occasion. L-R: Darlene Stewart-Burton, Jasmine Collison, Bea Harley, Phyllis Dudoward, Claude Jones, Annabel Wilson.

Far right: Cooper Wilson and Jason Majore with Wilson's raven pole.

Below, l-r: Jordon Seward and Cooper Wilson with their poles. Along the bottom of the sign reads *Ga dlaan istlaas dalang gan ithl gahl gusdlang* which translates to, "We're so happy to have you here."



SIX NEW POLES IN OLD MASSETT

DII TAWLANG NEE FAMILY SERVICES CENTRE - Vernon White



Dii Tuulang Naay Family Centre will be well watched over after with the raising of a heavy pole carved by Vernon White with assistance from Gene Davidson Jr. and Neil Goertzen.

Above: The carvers dance the pole before raising.
Top right: The pole going up with the assistance of many hands.
Bottom: Staff and carvers l-r back row: Blanche Bell, Carrie-Anne Vanderhoop-Bellis carrying Rosalie Vanderhoop-Bellis, Louise Almquist, Lisa Bell (hidden), Jusquan Amanda Bedard, Candace Wier-White, Neil Goertzen, Gene Davidson Jr., Vernon White, Jennelle Brown, Florence Lockyer, David Hill.
L-R front row: Cadence, Dee, Malakai, Lumina Lumire, Madison Brown, Gulkihgat Yakujaanas, Brian Vander-hoop White, Tiffany Amber Vanderhoop,



SIX NEW POLES IN OLD MASSETT

OLD MASSETT VILLAGE COUNCIL HEALTH SERVICES - Tim Boyko



Tim Boyko's pole graced Haida Gwaii House at the Vancouver Olympics before being brought home and raised at the OMVC Health Services building. This elegant pole was carried from Chief Matthews School.

Above: A diverse crowd from all over the Islands witnessed all the poles being raised.
Left: Tim Boyko with staff of OMVC Health Services.
Bottom left: Rollie Williams leads the gang packing the pole along Eagle Ave. Williams oversaw the raising of all six poles and installation of the signs.
Bottom: Holding the pole in place while it is secured.



How.aa, Jusquan Amanda Bedard for help with names and spelling.



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June 2010

The Skidegate Band Council and community would like to thank Sk'aadga Naay Elementary School Principal, Vonnie Hutchingson for her 24 years of dedicated service at all levels of the provincial education system. She has always been one of the "big thinkers" with an eye towards stewardship of the children in her care and making sure they receive the highest standard of education possible.

Vonnie has actively pursued meaningful change within School District 50. With her guidance, Sk'aadga Naay Elementary School has become one of the most technologically advanced elementary schools in the province of British Columbia, utilizing cutting edge processes and programs as well as incorporating cultural aspects of our Nation in an inclusive environment.

Although Vonnie has retired from her position within the school district we are honoured that she has chosen to continue contributing to the education of our children. She is enrolling in a Doctoral program through Simon Fraser University. Her thesis will examine an educational system centered in Haida ways of knowing and exemplary educational practices from around the world. We know her thesis will support the educational success of the children of Haida Gwaii.

Once again, the Skidegate Band Council would like to thank Vonnie Hutchingson for her 24 years of service to the children in the provincial education system, and welcome her next stage of involvement with the education of our children.

The Skidegate Band Council

A Message from Gwaii Trust Chair, Peter Lantin.



Chair, Peter Lantin

November, 1985, Athlii Gwaii, Lyell Island.

It's hard to believe that we are getting prepared to celebrate the 25th anniversary of the Lyell Island movement. It seems not that long ago when residents of Haida Gwaii were pushed to the point of demonstration to ensure the protection of our sacred lands. Lyell Island

paved the way for Haida Gwaii to realize the power of all peoples coming together to protect our island. I know I speak for most islanders when I say, we owe a lot to those who demonstrated at Lyell 25 years ago.

I have a deep personal connection to Lyell, and this is in the form of my Naanii Ethel Jones. While I was only 10 years old, I remember my Naanii insisting that she stand on the line at Lyell Island. She did not care what the consequences could have been, not even the threat of being arrested was enough to sway her determination. I carry so much pride being able to call her my Naanii, and normally brag about this whenever possible. One of my proudest stories was told to me by Sgaann 7iw7waans, *Allan Wilson*. He told me that when he brought Naanii Ethel back to her house after she left the police station and he asked her, "Is there anything I can do you for Ethel?" She said, "Yes, I want my fingerprints back; those are mine, not theirs." I get very emotional even writing this story down, never mind saying it out loud to others. Amazingly, once again my Naanii's determination paid off and she received her fingerprints back. I miss her deeply and know that many other Haida Gwaii residents also miss loved ones who stood the line at Athlii Gwaii.

Now that I have been appointed as the chairperson of the Gwaii Trust Society and Gwaii Forest Charitable Trust, a tremendous sense of pride has been achieved. I only wish my Naanii Ethel could be here to see it. Both Trusts, with a combined valued at over \$90 million dollars, are an asset that has already done so much for Haida Gwaii. It is one of my goals to ensure that people know how important it is for us to protect the Trust, and at the same time to ensure we utilize the profits in a responsible, respectful and constructive way for the betterment of all the residents of Haida Gwaii

The Trust is a complex organization. The original \$38 million dollars has seen a significant amount of financial return over its history to date. Today the fund has a valuation of nearly double of what we started with, after putting back more than \$40 Million into the Haida Gwaii economy. Funding important items such as infrastructure projects (water and sewer treatment, Kaay Llnagaay, etc.), education, health, culture and community initiatives. In 2007, Gwaii Trust was also successful in bringing home the South Moresby Forest Replacement Account fund to Haida Gwaii by creating the Gwaii Forest Charitable Trust, initially a \$24 million fund. Collectively, the Trusts have assets valued at over \$90 million dollars, an impressive amount, especially for an archipelago with a population base of less than 5000 residents.

Over the past few years, we have experienced substantial financial fluctuations in the market, like many other organizations. The losses have changed the way we look at the financial situation of the Trust. Our investment strategy has shifted from, "How much return can we safely achieve on our investment?" to "How can we best minimize our risk in the marketplace?" The answer is for Gwaii Trust to continue to look at ways to diversify its investment portfolio. and we are doing this by looking at new investment instruments, such as international equities (stocks), mortgages and more recently, real estate, and partnerships.

On the ground, all people of Haida Gwaii know what the Gwaii Trust is. The programs and services offered by the Trust are tremendously valuable. The questions that need to be continually asked are: "Are these programs working?" "Are the needs of Haida Gwaii residents changing?" "What more can we be doing with the funds?" Over the course of my tenure as chairperson, I will keep these questions front and centre and look forward to discussing these with you when given the opportunity.

In closing, the Gwaii Trust must be protected, the same way Athlii Gwaii was protected 25 years ago. We all owe a lot of gratitude to those who stood the line at Lyell Island and we all have a role to play to ensure that the Gwaii Trust lives in perpetuity for the generations that follow.



Left: A portrait of Agnes Russ, descendant of carver Simeon Sdiihlda sits propped against the Raven pole.

Below: The Raven pole standing in front of a Taas Laanas house in Old Massett (Maynard 1884).



A small ceremony was held at Kaay Llnagaay to welcome back the Raven pole that stood in Jasper, Alberta for the past 90 years. Carved by Simeon Stiihlda, the pole traveled from Jasper, Alberta to Haida Gwaii accompanied by Haida interpreters who shared information with visitors at stops along the route. The pole arrived safely home June 18.

Descendants of Agnes Russ welcomed, cleansed the pole and made a food offering to the ancestors before it continued the journey to Old Massett. The pole will be housed in Old Massett in a building to be constructed specifically for this work of art.

A new pole has been commissioned by Parks Canada and will stand where the Raven pole once did. Jaalen and Gwaai Edenshaw were the successful artists in the bid to replace the pole.

The pole was raised in the 1870s. Alfred Adams told MarBarbeau that the Raven pole stood in front of a house that belonged to a Taas Laanas (Sandtown) man who moved from Frederick Island to Old Massett. Agnes Russ was the last known member of the Taas Laanas people in Haida Gwaii although some still remain in Alaska. She was also the daughter-in-law of the carver, Simeon Stiihlda by her first marriage to a Masset chief. After her first husband died, she married Amos Russ. They moved to Skidegate in 1883 and raised a large family. She was adopted into the Skidegate Gidins (eagle) clan by Chief Nang Jingwas (Naa S'aagaas Xaadagaay) when they moved to Skidegate. •

See page 16 for Old Massett writer, Florence Lockyer's account of the community feast celebrating the poles return.