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HAIDA LAAS

NEWSLETTER OF THE HAIDA NATION

published by the
Council of the Haida Nation

Managing Editor
Simon Davies

Writers
Florence Lockyer - Old Massett
Kwiaahwah Jones - Skidegate

editor@haidanation.net
p.250.559.8755

Council of the Haida Nation

Administrator
Box 589, Old Massett
Haida Gwaii
V0T 1M0
p.250.626.5252
f.250.626.3403
1.888.638.7778
chn_hts@haidanation.ca

Council of the Haida Nation

President
Box 98, Queen Charlotte
Haida Gwaii
V0T 1S0
p.250.559.4468
f.250.559.8951
1.877.559.4468
chn_hts@haidanation.net

www.haidanation.ca

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- it's all good -

“ Kilslaay is the highest regard that you give to a man... not necessarily a Chief, but a man you respect.

Furthermore, a Chief should not act like a bigshot because everyone knows who we are and when you go to the mainland, you don't go around telling people that you are a Chief because if you are any kind of a Chief, people should already know. ”

Niis Wes

November 2008

In Remembrance

Old Massett

Edgar Sills

Katie Atkins

Sharon Hitchcock

Matty Edgars

Skidegate

Mona Edenshaw

Edward “Scum” Brown

Chief K'uuna Llnagaay - Niis Wes

COVER: Shark being danced at the Haida-hosted West Coast Night.
Photo: Kwiaahwah Jones

Niis Wes, Giidansta of K'uuna Llnagaay Chief Skedans

[February 14, 1913 – May 3, 2009]

Niis Wes was born in Skidegate, February 14, 1913 to Isaac and Sarah (Jaadskwan) Wilson and quietly left this world surrounded by his children, nieces, nephews and friends, May 3, 2009 at Queen Charlotte City.

He was predeceased by his parents Isaac Wilson and Sarah Wilson-Jones-Pryce and his second dad, James "Jimmie" Jones and his first wife, Mary Louise Wesley-Wilson-White and second wife Peggy Adams-Brown-Wilson. Children: Lawrence Charles, Melvin Fredrick and one son, stillborn. Stepson Willie. Brothers and sisters; Chief Skedans, James (Lydia) Wilson; Alex (Julia) Wilson; Cecil Wilson; Minnie (William) Croft; Elizabeth (Ambrose) Collinson; Clarence Swede (Nancy) Jones; Mabel (Godfrey) Williams.

He is survived by his siblings: Roy Jones (Grace); Norman Pryce; Rita Hutchingson; Dolores Davis and sister-in-law, Virginia. He is survived by his children: Barbara Joan, Ronald Ernest, Harold Owen (Debbie); stepchildren Edith (Pat), Hazel, Doris, Karen (Kent), Marjean (Steve), Charlie (Bev), Lawrence (Karen), Bruce (Roberta), Ron "Moe" (Nora) and as well as numerous grand children, great grandchildren, nieces and nephews.

His grandchildren, Jason (Jodi) Wilson, Barry Roy, Sue Heal and Carol Peckham (Steve) were unable to attend. Craig Smith, Mitchell and Lawrence Wilson, and Paul Rosang were in attendance). His grandchildren were a special part of his world.

He lived in the community of Skidegate until the age of 11, when he was sent to Coqualeetza Indian Residential School where he remained until the age of 16. His nickname while there was Anast. Niis Wes had many stories of his early years and life prior to attending Coqualeetza.



Photo: Busy McGuire

In 1918 his father Isaac, died of influenza. Niis Wes spoke of how attached he was to his father, and how he slept with his dad for two nights after his death. His family lived seasonally in the region of Moresby Camp and Hlkinul Llnagaay (Cumshewa Village) and also spent time in K'iid (Burnaby Narrows) where they harvested seafood, trapped and fished to sustain the family. Some of his memories were of fishing with a weir with his naanaay, Giidaahlgudsliaay (Susan Young Williams). They all learned about living as stewards of the land during these formative years.

Niis Wes recalled going out when he was nine years old for his first naaw (octopus) in Cumshewa Inlet with his two younger brothers, Alex and Cecil. With a smile on his face, he spoke of the cold, of towing an octopus on the end of the naawdang stick, carrying Cecil on his back and holding Alex's hand and how his two younger brothers were cold and crying. In the same year he also remembered catching his first salmon and having to row ashore and pull the fish hand over hand to land it on shore.

Niis Wes' memories of being a teenager and a young man are rich with stories of fishing and rowing for hours in all kinds of weather. Many of the stories left him wondering how he survived more than a few near fatal incidents. He spent his teenage years hunting, fishing and trapping on the land and ocean with his second dad, Jimmy Jones, his brothers, his chini Chief Gid Kun (old Johnny Williams), Raymond Cross, Walter Russ, Chief Charlie Wesley, Chief Nathan Young and Walter Stevens.

One of his recollections was of rowing from K'iid (Burnaby Narrows) to Carpenter Bay with his chini Gid Kun to set traps and on the return trip gathering the fur bearing animals. One winter he went trapping with his father Jimmy Jones and his brother Alex down south. They trapped on the west coast, and dragged the seine skiff over land through the snow to GawGa.ya. While there, their father got very sick, so Niis Wes and Alex carried him back to where the boat was anchored on the east coast, then Niis Wes returned to the west coast to get the smaller boat and lug it back.



At the age of 11, he was sent, along with his brothers and sisters of Sarah's first family, to attend Coqualeetza Indian Residential School. They traveled on the Prince John without their parents to the lower mainland. Because money was so scarce in his family he was only able to

return home once during all the years he attended residential school.

When he was 21 years old, his father, Jimmy built him a troller named the Joker. Niis Wes said his father Jimmy built it for him in payment for all the years he helped to look after his younger brothers and sisters by food gathering and getting wood. Prior to this, Niis Wes ran a seiner for a short while. He had the Joker until approximately 1958, when it was lost in a storm. In the winters he would work in logging camps and in the summers ran his boat.

Niis Wes married GwaaGanad (Mary

Louise Wesley) of the St'aawaas Xaaydaagaay in 1940. Niis Wes lived in Skidegate at the time, and GwaaGanad lived in Sandspit so he would row to Sandspit to court her. They were married in Skidegate by Mr. Affleck.

During the Second World War, he along with other Haida men served as members of the Coast Rangers and helped to situate the look-out station on Marble Island—life was never boring.

Their family was made up of one daughter and five sons. As a young father and husband, he spent much of his time in logging camps, trapping, or out fishing. It was a difficult time for the young family and money was not plentiful. Family life in the village was full of get-togethers and memories. Many are still spoken about amongst the many

cousins. We all remember the singing and dancing, and the barrel and home-brew they so enjoyed making, bottling and drinking.

Niis Wes has been involved with the Native Brotherhood, and served on the executive in Skidegate when his children were very young. He also worked to bring movies into the community hall each week. In addition to this he held the position of treasurer of the Sons of Skidegate Athletic Association for a number of years.

Niis Wes and Gwaaganad divorced in 1964.

In 1972 when Craig was born, Chini would walk up to Barb and Lorne's home in Skidegate Landing each day after work to visit his grandchild. Later, in 1997 when Craig's daughter Emily, was born in Quesnel, Chini caught the ferry and then the bus to go and visit and hold, his great-grandchild for a few days and returned once more to Haida Gwaii.

The late Gid Kun (Nathan Young) and Niis Wes were friends for most of their lives. They worked together on the boom at South Bay. After retirement, they travelled together as hereditary leaders for both business and pleasure. One of the highlights has always been to watch basketball games and particularly the All Native Basketball Tournament in Prince Rupert.

Niis Wes met Peggy Brown in the early 1970 and they married in 1978 in Skidegate. Peggy was from the Adams family and belonged to the Wolf Clan of Aiyansh in the Nass Valley. Peggy's family from her first marriage included five daughters and five sons.

In 1985 Niis Wes took his place as the village chief Giidaansta of K'uuna Lnagaay. Since that first potlatch, he held two more potlatches as chief of K'uuna Lnagaay. He was recognized as a very strong chief who saw the importance of keeping the nation strong and as one. He was known as the "friendly diplomat". Other responsibilities included accompanying dignitaries from other countries to his village site, showing and sharing the history and remains of K'uuna Lnagaay.

Niis Wes recalled two Ladies of High Standing;

Princess Margriet of the Netherlands and Her Imperial Highness Princess Hisako Takamado of Japan who he escorted to K'uuna Lnagaay. He also hosted a dinner for Her Imperial Highness in Skidegate. Niis Wes enjoyed telling stories of the village and his family to all.

After he retired from the boom grounds at South Bay, he and Peggy travelled to Vancouver and other parts of the province, most often by car. Peggy passed away in August of 1996. In 2001, Niis Wes, Gaahlaay (Watson Pryce) and Gid Kun (Reverend John Williams) and the late Ada Yovanovich graduated from Grade 12. At the time of their graduation, Gaahlaay and Niis Wes were the oldest men in the world, to graduate from Grade 12.

Although he had arthritis in his fingers, Niis Wes enjoyed fishing on the west coast with his youngest son, Harold. On other occasions, one of his many friends would take him fishing either in the inlet or on the west coast. He could be found any day of the week getting his gear ready—just in case. He even made large oars for his speedboat as the others were "not made big enough". He was always very independent and kept many traditions alive.

Niis Wes was instrumental along with other elders, in starting the Skidegate Haida Immersion Program in Skidegate. He was dedicated to preserving Xaaydaa kil. He always stressed that he wanted to make sure that the information people were learning about culture and language was correct and true to Haida life-ways. SHIP started as a two-week immersion course in the summer of 1998. Today, the elders and students continue their work to revitalize the language and culture.

Over the last 15 years, Niis Wes traveled extensively. He loved his nation, the battles to save these islands, the language, bringing home our ancestors and visiting with family members. To the end he wanted to make sure we were okay. We want to say to Dad, haaw'a, haaw'a, haaw'a for the love, the teachings, support and guidance throughout our lives. Have a wonderful fishing trip. •

Forest Management

Colin Richardson has been hired as the new Haida Operations Manager at the Ministry of Forests and Range in Queen Charlotte. He will work to bridge issues between the Ministry of Forests and the CHN and will begin duties at the end of May. •

It's Official

The Haida Tribal Society is now officially known as the *Secretariat of the Haida Nation*. The name change was made this March.

The directors of the Secretariat are: CHN - Cindy Boyko, Cynthia Samuels, Robert Davis, Beryl Parke; OMVC - Harold Yeltatzie; Skidegate Band Council - Eddy Russ; Hereditary Chief's Council - Allan Wilson.

Forest Guardians to reorganize

The Haida Heritage and Forest Guardians office in Masset was closed and staff were laid-off this past April. The Secretariat and Council of the Haida Nation decided this action was necessary for financial and structural reasons.

A complete overhaul and restructuring of the department is necessary to ensure the relevance to the objectives of the Nation.

The CHN recognizes the need for a sound forestry program with trained and qualified personnel to ensure the interests of the nation are met. •

Drumming, Singing

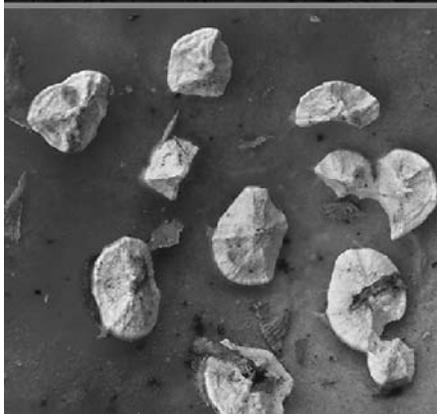
The new, Old Massett Youth Worker, Charlene Lawrence and Vanna Collinson will be offering Haida Drumming and Singing a couple of times a week (7-9 pm) watch for posters and notices. One night will be at the Old Massett Hall and one night, will be at the Dii TuulangNnaay Family Center in Old Massett. •

Strategic Planning

CHN and the Secretariat of the Haida Nation met in April for two days of strategic planning. The sessions were well attended and facilitated by Peter Lantin. Discussion included governance, economics, reconciliation, the Secretariat of the Haida Nation and policy and procedures. The meeting was held at Port Clements' new Multi-purpose building.



Strategic Planning in Port Clements (clockwise from bottom): Trevor Russ, Beryl Parke, Loise Helmer-Rullin, May Russ, April Churchill, Frank Parnell, Ron Williams, Robert Davis, Allan Wilson, David Crosby, Captain Gold, Doll Squires, Pat Fairweather. Also in attendance were Vince Collison, Cynthia Samuels, Guujaaw, Arnie Bellis, Cindy Boyko, Bill Beldessi, Lisa Coste, Simon Davies, Marguerite Forest, Marvin Collison.



Poisonous Mushrooms Pamphlet Published

A new, free pamphlet, authored by Paul Kroeger and CHN (Lana Wilhelm, RPF), is now available at visitor information centres, Gwaii Haanas, RCMP and the CHN offices.

The pamphlet is a guide to poisonous mushrooms growing on the Islands and covers species both familiar and others that are not so well known.

Each species has a full colour photograph for easy identification and an equally colourful description of the symptoms you will experience if you eat them by mistake. This small guide is invaluable for novice and serious mushroom pickers. •

Reporting from the CHN Quarterly Meetings

Sitting through two-days of meetings is at times a struggle, but if you want to know what is going on, the CHN Quarterly meetings is the place to be—a lot of business gets done and the airing of issues is complete. The meetings were held April 23 & 24, 2009

Report from the President

“Having settled some of the more contentious issues with the Crown,” Guujaaw said, “We can turn our attention to other matters.” Guujaaw was referring to having secured the Natural Cultural and Spiritual areas. “Items on the CHN agenda include management of the Protected Areas, securing a sustainable economy and planning in the Marine Areas. Also of concern is the proposed Enbridge pipeline which would bring tanker traffic. As well, the container shipping port will dramatically increase marine traffic into Prince Rupert and around the islands bringing in foreign marine life and attendant problems.”

Protected Areas

With the new Protected Areas secured, the next step is to design a management plan and strategies for our people to enjoy those lands. This work is happening in Massett at the Strategic Land Planning office (CHN offices). Some of these Heritage Sites have boundaries that include shoreline and ocean. The CHN wants to see a plan for these areas that will ensure they serve Haida people. Guujaaw was clear that the CHN had no interest in, “locking ourselves out of our own home.”



Photo: Cynthia Samuels

A young man about town: Rylie Stocker not only attends language class in Massett he also showed up at the quarterly meetings in New Massett.

Title Case

Guujaaw reported that the title case is one of the reasons the nation is able to move forward on various negotiations with both federal and provincial governments. The title case is a means of persuading them to sit down and talk about issues he said. The court decisions, up to now, that have ruled in Haida and First Nations' favour have built a case history that supports the title case.

Economics

CHN's mandate is to first take care of the land and culture and then work on the roadmap to economic independence. Having completed a land use plan, we know where and on what terms logging could occur, where and also will determine

on what terms fishing lodges can operate and what other economic activities are appropriate and can be of benefit to Haida Gwaii.

Haida Independence Project

The CHN is putting together the corporate structures to oversee and manage those economic projects that utilize the resources and the capitol of the Nation. The Haida Enterprise Corporation is the concept which will create an entity that would be separate politics from the management of businesses and yet be accountable to the people it represents. While the corporation will manage the business, the profits will be held by the Treasury of the Haida Nation

Continued next page

Report from the CHN Quarterly Meetings - continued from page 7

where priorities on how money would be spent will be set by the Haida Nation as a whole.

Marine Use Planning

Marine Use Planning is proceeding and will feed the planning from Haida Gwaii into the coast wide PCNCIMA process. The PNCIMA process is designed to develop and implement plans for estuaries, coastal and marine areas along the Pacific Coast. PNCIM, are you ready for it, stands for Pacific North Coast Integrated Management Area.

In Gwaii Haanas another planning process is taking place which includes the CHN, and the government of Canada. In 1988 when the Gwaii Haanas Agreement was signed the Haida designation included the Marine Area and the Federal government committed to include marine area around the Heritage Site and to this end,



Photo: Cynthia Samuels

The April Quarterly meeting in session at the Howard Phillips Community Hall.

planning is underway. Paul Pearson and Cindy Boyko represent CHN in this process.

Guujaaw said, "As with the land, there was never any comprehensive planning, rather, they reacted to economic demands. We will come out of this process [marine planning] with a far better situation than we have realized up to now."

Sport Fishing

Sports fishing has been a controversial topics for many years. While we have witnessed the tons of fish passing through our airports, this pales in comparison with the casualties of catch and release. As directed, the CHN now has agreement with three lodges to end catch and release. These lodges also realize the need to conserve bottom fish and to provide local employment etc.

To conclude his report, Guujaaw

said that the Nation is in a position to design its future and is also set to realize financial independence. But, he cautioned that this has got to be approached being mindful of the social matters and with concerns that prosperity could also bring troubles in certain quarters of the Nation.



Report from the Vice-president

Arnie Bellis spoke generally about what has been achieved compared to other nations, and the strategic approach to treaty, title and economics.

Treaty

On the issue of treaty he said that the CHN will never give up title to the land and that is just what the current treaty process asks for. What was a treaty table is now a new process and called



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 and click on
haida legends



a Reconciliation Table. This new negotiation differs from past treaty tables in that the process now includes the federal government along with the province.

The management of the protected areas and how to allow commercial use of the resources is something that is being worked on in the management plan. The Vice-president said that people need to get involved in these processes [management plans] to see themselves in the plan and to begin thinking about the kind of work they want in the future. He said that asking questions was important in that it promoted healthy discussion on subjects.

"The ideas that are being discussed need to be tested through healthy discussion," he said. "We need to get to a place with both villages and our citizens where economic development initiatives are complementing each other and not competing. We need to organize ourselves so that logs don't leave the Islands without being manufactured, all this is within our grasp. When we all get to this place it will benefit us—skills, money, work ethic— and we will be able to do it in a new way, not like the past."



Questions & Answers

Following are questions asked of the President and Vice-president in response to their reports. The questions are a combination of a few different questions on the same topic.

Question: How do we form a

corporation so that it does not do things we don't want it to do, and how can you ensure me that it will be good for our people?

President: We have always fought corporations, and it is understandable that we be cautious. We will design our own model for managing our business and we will set the

achieved he said in forestry, We have already made new rules that will see logging more responsive to nature and culture."

Question: Things have been moving too slow with getting the sports fishing lodges on-board. I would like to see a deadline set for them to sign an agreement and



Photo: Cynthia Samuels

L-R: Leo Gagnon; Sgaann 7iw 7waans, Allan Wilson, Hereditary Chiefs Council; Captain Gold, CHN Skidegate; Gaahlaay, Lonnie Young; Remi Levesque, Skidegate Band Council.

parameters of operations, accountability and safeguards. We have looked at other corporations, good and bad and have to consider how we would ensure our corporation can't run away from us. Our corporation will manage the business but will not spend the money that it makes. The money will go to the Treasury of the Haida Nation and be spent to support the priorities that the Haida Nation determines.

As an example of what can be

then if they don't we consider our options—legal action might be one of those options. What is CHN doing and when is this going to be resolved?

President: We are considering many options. We are in negotiation with lodges right now and expect more agreements. We would like to accomplish what we want without going to court and yes that

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option is available, but the courts do not necessarily provide the solutions that we want.

Question: We need jobs. The way things are going it looks like everything is set up for tribal councils and band councils but not individual entrepreneurs. How are individuals going to fit into the future?

President: The CHN is calling for

an Economic Development Summit to move these things forward and we also need to clarify the roles of the Band Councils and private enterprise. We need to work together on this. We need to be able to take care of ourselves now and in the future—there are many elders who are in need, our language is in need. Individual enterprise is available to anyone, but when it is using the common property of the

people that is the rub and that is one of many things we need to figure out.

Vice-president: In terms of figuring out the economics, and we want to make a better collective. The Village Councils should be ready to take advantage of the opportunities we are creating.

Question: Our language is in peril. We have language programs in the villages but the leadership for this critical issue has to come from higher up. I believe this has got to be a national government issue. How is the CHN going to deal with this?

President: The Skidegate Band Council has already asked CHN to take over the language program. Education is normally the mandate of Band Councils though we know that our language is endangered and needs our attention—there are few left who speak it fluently—we know this is a high priority for our people and we need to find a way to continue financing the programs, this highlights the need to move on our economy. It also comes down to each individual taking the time to learn it.

Vice-president: We need to strike a process to deal with the issue head on. •



A sunflower star eating herring spawn on eelgrass along the southwest shore of Louise Island during low tide. See page 22 for herring survey story. Photo: Lynn Lee

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Vancouver: how to host West Coast Night

by Kwiaahwah Jones

Every Wednesday evening since 1997 at the Friendship Centre on Hastings between Commer-

cial and Victoria Drive in Vancouver, the north west coast urban rez gathers to share what is ingrained

in their very being. Whether it is Mount Currie, the Nishga'a, the Gitskan, the Tsimshian, the Haida, Kwakwaka'wakw and other nations including the Polynesian communities come and share songs, dances and food. People come to the urban rez gathering in times of celebration, rights of passage, announcement of names, and in times of need. This night, in fact every Wednesday night is simply called West Coast Night.

West Coast Night starts at about 7:00 pm and it serves an important purpose of filling the west coast/pacific soul. It gives identity to those who are from home and comfort for those who are home sick. I know from my six years of living in Vancouver, West Coast Night served as a draw for my soul, whether it's singing by the Kwakwaka'wakw, Haida, or Nishga'a a stir occurs that reminds me how important our teachings are.

One of my fondest memories of West Coast Night was a gathering of Kwakwaka'wakw, Salish, Squamish, Tsimshian and Haida, all urban, all young who weren't ready for West Coast Night to end at 10 o'clock — the Friendship Centre closes at 10. A group of about ten of

Continued next page

Reggie Davidson dancing the Shark mask at the Friendship Centre in Vancouver.



photo - Kwiaahwah Jones



Russian cell phone with case made of apple wood.

How to answer the phone in Haida

In Skidegate

Sii.ngaay 'laa. Good day.
Ernie huu iijii. This is Ernie.

Sing.Gaay 'laa. Good morning.

Ernie huu iijii. This Ernie.

SintaajiGa 'laa Good afternoon.

Ernie huu iijii. This is Ernie.

Singxyas 'laa Good evening.

Ernie huu iijii. This is Ernie.
Courtesy of the Skidegate Haida Immersion Program.

In Massett

Singee 'laa gang Good day.
The ee is an ay sound as in gay.

Gasinuu dang gahl tlayd hlang.aang?

How can I help you?

Haws dang ahl guusuu asang.

I will talk with you again.
Courtesy of the Language Nest.

You can visit SHIP in Skidegate anytime, their door is always open. Regular evening classes are scheduled for Monday and Thursday 7-9. They can be reached at 250.559.7861 or by email < ship@haidagwaii.net >.

In Massett, Lisa White of the Language Nest can be reached at 250.626.5135 or 250.626.3718.



photo - Kwiahwah Jones

A young child makes a get-away at West Coast Night, Vancouver.

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us sat around in the streetlight illumination of Hastings Street, singing songs, joking, laughing and dancing. It could have been a scene straight out of the movie *Smoke Signals*.

Every year a nation take turns and host the night, much like a big feast they feed everyone who comes. In a potlatch or feast a clan mobilizes to host. In Vancouver it's not clan, but it's all the ones who live in the city that are of one nation who come together to host showing who they are and where they come from.

March 9th, 2009 it was the Haida's turn to host a feast and bring what is ours to the people of Vancouver. A large feast was prepared by our urban matriarchs with contributions, potluck style, from urban Haidas. The Rainbow Creek Dancers brought song, dance and a large contribution of food, much of it harvested here on Haida Gwaii.

When a petite hummingbird flutters across the dance floor, or

a grand peace dance welcomes everyone to the evening, you know that sharing in one of the most powerful expressions any culture can have. The men challenged each other to steal the breath of the single ladies, and the ladies opposed each other in dance swinging their fingers in the air. Dogfish was danced in smooth fluid motion and mountain goat kicked its way around. Eagle spirit mesmerized all who watched, paddlers chanted and moved in unison as they ambitiously paddled through the hall. A jazzy finish ended the performance, and the encore ensued with the Rainbow Creek Dancers showing off their blankets.

The evening did come to an end, yet like the light of the sun, those who go to West Coast Night know it will come around next week to warm their soul. West Coast Night has been a gathering since 1997 and continues to bring meaningful experiences and memories to all who go. •

The Beach

by Sharon Jeffery, Haida Fisheries Program Biologist

Stretching over 30 kilometres in length, the surf-swept, sandy expanse of North Beach is a unique ecosystem that provides abundant harvest of clam, scallops, crabs and other seafood. Yet, due to its great attraction and sensitive nature the things that make this beach unique may also contribute to its downfall. As our use of the beach increases so will our need to take more responsibility for its care.

North Beach has an important commercial fishery; in fact, it boasts the only commercial fishery for razor clams in British Columbia. Landed catches ranging up to 520,000 lbs, worth about \$500,000 have provided an important source of revenue to the people of Massett. The commercial fishery for clams on this beach is also of historic significance as it was the first commercial fishery in BC to be cooperatively managed by a First Nations group and the Department of Fisheries and Oceans. Under the co-management agreement the Haida Fisheries Program develops a razor clam management plan with DFO. The plan is reviewed yearly by both parties and sets the total allowable catch, minimum size limits, and season opening dates.

To determine the commercial Total Allowable Catch, Haida Fisheries conducts surveys during the summer low tides to calculate how many clams are on the beach. This survey is then used to set a catch limit for the following year.

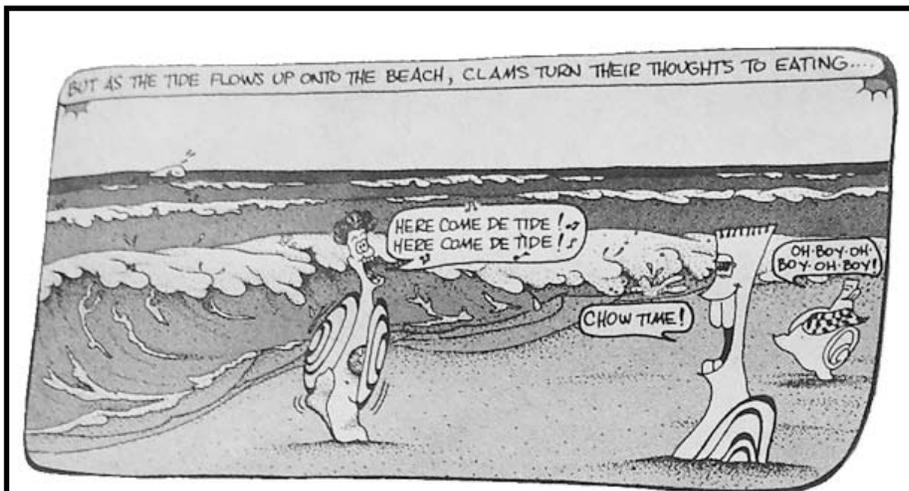
The management plan for 2009 has just been released and key

points in the plan include a Total Allowable Catch of 297,000 lbs, a season opening on March 26, and a change to the opening dates from tides 5' and lower, to 4' and lower.

Haidas have gathered seafood and enjoyed the shores of North Beach for as long as anyone can remember. The bounty that has been harvested is an important part

of Haida culture and economics. Generations have learned how to catch crabs in the shallow waters; dig for the quickly burrowing razor clam; read the weather to profit from scallops swept onshore; and just enjoy leisurely walks along its shores. However, this precious beach is under pressure and increased and careless use is affecting the health of North Beach. Luckily there are many ways in which we can minimize impact on the beach while getting maximum enjoyment from it.

Continued next page



A Clam's Life

Razors clams breed between May and September and this lifecycle is associated with rising water temperatures. A temperature of 55°F is believed to be required to trigger spawning. When breeding, eggs and sperm are discharged onto wet sand and into seawater—fertilization occurs by chance. It is estimated that females hold between 300,000 and 118 million eggs, and the larger the female razor clam the more eggs produced. The fertilized eggs bear little resemblance to their parent clams. The microscopic larvae have short, hair-like projections called *cilia* with which they propel themselves through the water. Toward the end of a free-swimming period, which may last from 5 to 16 weeks, shells begin to form and they start looking like clams. The young clams take up residence in the sand where their growth rate varies from area to area. Some razor clams have reached 18 years of age, and it's possible that older individuals exist.

Illustration from: Tales of Raven, Vol 1 - No Tankers Tanks, 1977

Ocean People

Vanessa Bellis has been an employee of the Haida Fisheries Program since 1996, when she was hired as a seasonal employee. By 1999 Vanessa was a regular on the HFP team and in 2007 she moved into a full-time permanent position and has continued to take on new responsibilities every year.

The daughter of Joyce and John Bennett, Vanessa is a Raven from the Yagulaanas clan of Dadens. In 2003 she married Noel Bellis and together they have two children—Isabel and Seth.

In her spare time Vanessa enjoys walking, jogging, knitting, and spending time with her family. In her youth, she swam in the ocean in front of her house and competitively throughout the province. When HFP advertised for individuals interested in training to be a commercial diver in 1999, Vanessa applied and was chosen and it was no surprise that she proved strong and comfortable in the water given her background.

In January 2000, Vanessa became a Worker's Compensation Board certified diver and has been active on HFP dive projects ever since. Over the years she has participated in geoduck, urchin, abalone and herring dive surveys and has also worked on many other projects including razor clam biomass estimates and aging, sockeye enumeration, coho counts, Yakoun counting fence, Pallant Creek, smolt trapping, and creel surveys.



Vanessa Bellis of the Haida Fisheries Program

Vanessa's participation in these projects gave her the skills and knowledge she needed to take on more challenging roles in the fisheries program.

Vanessa has a great work ethic, her enthusiasm and willingness to learn has made possible her move to supervisory roles and in 2007 Vanessa became the field supervisor for the recreational fishing creel. In this job she is responsible for crew supervision, scheduling, data entry and quality control, and day-to-day operations. Vanessa has excelled in this position and will be missed by all the crew during her upcoming maternity leave. We wish her all the best in the coming year and look forward to her return in 2010.

The Beach - continued from page 13

Following are some tips on how to make your trip to the beach as low impact as possible:

- Minimize driving on the beach, walk when you can, and when long distances need to be covered drive only above the 5' tide line. The Haida Fisheries Program marks this height on the beach east of Tow hill (look for buoys spaced every 250m along the beach), but when in doubt drive as high on the compacted sand as possible. By doing this, you will ensure that young, fragile clams that live both higher on the beach and in shallower sand than adults, are not crushed under the weight of the vehicle.

- Make sure that your vehicle is well maintained before you take it on the beach—oil or gas leaks onto the sand can be devastating to animals in the area

- Take only what you need from the beach and leave nothing behind: Garbage on the beach is not only an eyesore, but a health hazard for wildlife

- Harvest responsibly: all non-commercial harvesters should follow sport fishing guidelines. For example, do not harvest female, under-sized, mating or soft-shelled crabs. By not taking these crabs you will ensure the maximum reproductive potential of the crab population in the area.

North Beach is a precious place that is important to the people of these islands in so many ways. With the proper care it will continue to feed, educate and give peace to residents for years to come. It is up to each of us, on every visit, to make sure that we do our part in respecting the place that gives us so much. •

Art & Education: a potent combination

by Patricia Moore – Economic Development Planner, Old Massett Village Council

The Old Massett Village Council has embarked on a new project called *A Splash of Art*. The project began with Band Administrator, Jason Majore wanting to put a totem pole in front of the newly renovated community hall.

The economic development department took on the task and began looking for funding in September 2007. The idea of having a pole standing in front of the community hall ended up creating a project that will build capacity in the community, create tourism infrastructure and provide employment for six months. The funding campaign to raise over half a million dollars began, and after a year and a half the project was ready to launch in January 2009; thanks to generous contributions from Gwaii Trust, Coast Sustainability Trust, BC Arts Council, Service Canada, the McLean Foundation, and North West Community College.

Since January of this year, thirteen participants from the *Art Access Program*, which is provided through North West Community College, have been given the opportunity to work with carvers Christian White, Jaalen Edenshaw and Donnie Edenshaw as they

Giving Thanks

The organizers of Gaaysiigang - an oceans forum for Haida Gwaii, would like to further thank: Nadine Wilson, Des Wilson, Bottle & Jug Works, Sheila Karrow and John Davis for their contributions and hard work. •

carve three thirty-three foot poles. The participants spend their mornings working on upgrading math and English skills, researching Haida art, learning the Haida language, exploring the basics of drawing, working on regalia for the pole raisings, and learning how to market and promote their art work through portfolios, biographies and artist statements.

The program has not only given participants' exposure to many different mediums of art, but it has provided them with an opportunity to explore the many careers attached to the profession. Of great benefit to students is that the program includes an Essential Skills for Work Element that has them learning skills they need to be productive employees. The Art Access program is a pilot project and will serve as a template for other communities in Northern BC, and the Old Massett Village Council is honored to be a part of it!

Carver Donnie Edenshaw's totem will represent the Raven clans of Old Massett, and Jaalen Edenshaw's will represent the Eagle clans. The poles will stand in front of the Old Massett Community Hall and will belong to the community. Christian White's totem will be a gift to the communities of Port Clements and Masset, and will stand on the new hospital grounds situated between Old Massett and Masset. The carving will represent the relationship between the three communities, and will serve as a reminder of what we can achieve when we work together.

In addition to the poles, OMVC is commissioning the work of various

Old Massett artists to carve six, seven-foot poles that will create signage throughout the Masset and Old Massett area; Hence the name *A Splash of Art*. The dates of the pole raising events are to be announced. •



Jaalen Edenshaw and Donnie Edenshaw are carving 33' poles which will be raised in front of the Old Massett Community Hall. Christian White is working on the third 33' pole that will be placed in front of the new hospital situated between New and Old Massett.

A transformation of self

by Fraser Earl – Instructor, NWCC Masset Campus

In the community of Old Massett, people who achieve success through the arts brings a great deal of respect to the community. Haida youth look up to carvers with the same reverence as their other heroes—basketball stars. And as Haida art is cultural in context, each of the aspiring artists in this First Nations Art Access program needs to be fluent in their cultural practices and stories. This is exactly what the First Nations Art Access program does, it assists artists to navigate the cultural learning that is essential to becoming an artist. For many in the program, this was their first positive experience in education.



Counter clockwise from front: Daisy White, Amos Williams, Bryce Williams Coleen Williams, Gary Bishop, Sylvia Williams, Jordan Jones, Jerome MacDonald, Ross Samuals and Neil Gertzen, in the middle.

The program began January 5 and will finish June 21, 2009. Classes are being held at the Northwest Community College campus in Masset, and at the Tluu Xaadanaay longhouse and two other outdoor carving sites in Old Massett.

The FNAA program is a North West Community College fine arts program combined with an Old Massett Legacy Project. The program consists of classes in Haida language, culture, computer upgrading, and career planning all focused within an arts context. The goal of the program is to develop and foster aspiring artists to reach their potential as

artists, mentors and community leaders. The program includes an apprenticeship with three carvers that are working on the Old Massett Legacy Totem Pole and Sign Carving Project.

The class has also organized and participated in two field trips; a day trip to the village site of Yan across Massett Inlet and a trip to the Kaay Llnagaay Heritage Centre in Skidegate. Both field trips were extremely popular and provided context for their cultural and creative processes. The field trips also were a catalyst to spur further learning and had a big impact on the class, both individually and as whole.

The Masset campus portion finished on May 2nd with an art show based around the idea of transformation. Transformation is a key concept in stories and art with many supernatural beings altering their appearance between animal and human form. In Haida art the act of transforming is portrayed in many ways, and in this case the transformation will literally be the artists. •

DID YOU KNOW?

Did you know that 10% of households purchase a work of art each year. This spending total about half a billion dollars in Canada.

Canada Council for the Arts

Forest People.5

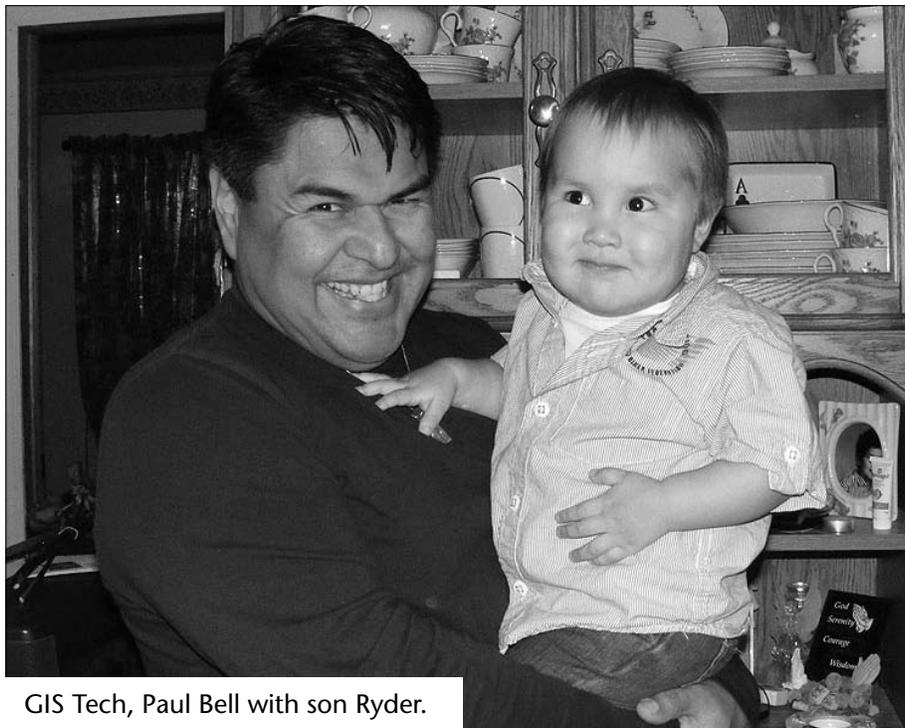
by Tyler Hugh Bellis

Spring is here! Now that we are out of the wild winter weather and into the blue skies of spring it's time you get out and start checking out some of our wonderful forests we have... what's that you say not so blue skies... well too bad, when you live here you hardly can complain about rain, we live in a rainforest! Well maybe if running around in the woods all day is not your cup of tea perhaps our profile on Paul Bell will get you interested in some of the work we do at the Forest Guardians.

Paul Bell - Geographic Information Systems (GIS) technician.

Paul recently joined the Forest Guardians/Haida Mapping team in October 2008. He was hired as a GIS technician and was immediately thrown into the fray by working on numerous mapping projects. Paul's previous training and work experience has allowed him to meet the challenge of his new job with confidence and like so many of our employees, Paul has a wide variety of skills and passions. He is an avid fisherman, a proud father of his two year old boy Ryder, and husband to Lisa. He has a wealth of local work experience and is an accomplished artist.

Paul first got interested in computers in the early 90's, he started playing around with different programming software, he explains, "I would make the computer do simple commands that it wouldn't or shouldn't know how to do and that was always fun." From there Paul started looking further into different types of computer software until he came across the world of GIS. Paul very quickly grew a "great respect



GIS Tech, Paul Bell with son Ryder.

for the complex programming that was involved in the making of GIS software." This view into how complex GIS programming was really impressed Paul and he decided to pursue his interest by enrolling in a 16-month GIS course at Niagara College in 1998.

After the completion of the course Paul returned home and looked for work in his new field of expertise. Paul found himself working for the forestry company Weyerhaeuser (presently Western Forest Products) in 2002. Paul worked for Weyerhaeuser for four years before deciding to tackle new challenges which included managing the Old Massett Village Council wood lot and working for the Skeena-Queen Charlotte Regional District. This occurred over the last 5 years but with the birth of his son 2 years ago Paul was hoping to work in the Massett area to be closer to his

family and when a job opened at the Forest Guardians he jumped on it.

Paul admits, "It's tough jumping back into GIS work, it has been 5 years since I last worked at Weyerhaeuser, but my qualifications and my work ethic has allowed me to tackle any obstacles that I have faced so far." Many of the obstacles were unexpected he explains. "My job at Weyerhaeuser and my job here at Haida Mapping are exact opposites even though they are both considered mapping." Along with having to learn a new version of the GIS software, Paul is also adapting to how the two organizations function. "Here at Haida Mapping we can only work with data that is shared by forest tenure holders and a lot of the time

Continued next page



Illustration - Cori Savard

HOOKED ON HAIDA

A b-ball player — clearly the star — receives a pass, makes a slick move and in the dying moments of the game shoots from centre court, only to be robbed at the basket by Raven. Sounds like the All-Native in Rupert but it's not. This is the final scene in the video, Hoopla a 4-minute video produced locally with a crew of over 25 Massett and New Massett artists, animators and set designers.

Getting young and old to disconnect from the tv and spend time learning is a difficult assignment. But getting hooked on Haida rather than the latest *reality* show was the task this group set themselves. Why fight it!

The Xaad Kihlgaa Hl Suu.u Society certainly wasn't going to, but what they did do was realize that the power of TV and other media could interest a whole new audience and plant the seeds for learning the Haida language. So they got busy writing proposals, which were successful, hired a team and began working on scripting videos, and writing stories.

The fruits of their labour is now posted to the web and available at haidanation.ca. Just click on the link *haida legends* and up pops the societies Haida language site. There are nine legends ready for viewing and reading. There are four short videos — Yaanii K'uuka, The Golden Spruce, Hoopla and the Haida Raid. Most of the material is in Haida with English translation.

The illustrated stories include Tree Spirt, Yaahl gin Tlaaw hlaas Gyaahliingee (Raven Creation Story) Taan Aaw Gyaahliingee (Bear Mother) and three others. Theses stories are accompanied by audio files of the story being read in Haida and more content will be posted as it is developed.

Xaad kihlgaa hl suu.u is the umbrella Haida language organization for the northern Haida dialect and assists the Xaad Kil Gwaaygangee (Language Nest), school programs, and Simon Fraser University Haida Language Proficiency Program among others. •

Forest People.5 - continued from page 17

they are fragments of complete data sets. Since companies collect their own data it is considered to be private property and they often only share it when they are legally required to. It is very frustrating to work with incomplete data sets when you are trying to work through different projects."

Currently, Paul is compiling data from every forest tenure licensee on Haida Gwaii to see exactly how much logging activity has taken place by each company. This data will give us more knowledge about resource management on the Islands and will also be utilized in the Haida Title Case.

Paul thinks there is a lot of opportunity for young Haida people to get involved in GIS work. "A young person would need to be interested in programming software in order to appreciate the complex mapping software and they would need to be interested in their environment because that is what we are be mapping. They would be really benefit from doing some of the ground work such as first-hand data collection, that is what really ties the earth features into the mapping software and then what it could or should look like on a map. If this young person also has an interest in database design and management they will really enjoy working with GIS software."

To me his work sounds like a complete package both in the office and in the field so I guess Paul will never be safe from the rain around here. Anyway, I hope this look at Paul's work has given you a better understanding of what a GIS technician does and we should all be thankful to have such talent working for the Haida Nation. •

Speaking out for language

by Florence Lockyer

There are many questions about what's happening in Old Massett with regards to the revitalization of our Haida language? Well, just to let you know there are many initiatives in Old Massett that have been running for years.

The Haida Language and Culture Program has been supported with financial assistance from the Old Massett Village Council. It is a program offered in all three local schools — Chief Matthews School, Tahayghan Elementary School and the George M. Dawson High School.

Chief Matthews School operates its own program, but is still under the umbrella of the Old Massett Village Council. There they have the expertise of Ms Rhonda Bell, naanii Nina Williams and tsiinii Stephen Brown who have been assisting Ms Bell with mentoring and translation. Marilyn Collison is staff support in the classroom. It is the practice of the Chief Matthews School to incorporate as much Haida language and culture into all classrooms, not just the language class.

The local public schools, Tahayghan Elementary School and George M. Dawson, offer the Haida Language and Culture Programs as an elective course in their system. It's offered in partnership with OMVC and School District # 50. Students at Tahayghan Elementary School attend the Haida Language and Culture Program which is lead by Maureen Lagroix. She has the as-



photo: Lisa White

Emily Goertzen, Archie Stocker and son, Rylie at the Language Nest in Massett.

sistance and strong support naanii Mary Swanson, tsiinii Claude Jones and Diane (Smith) York and sometimes Louise Almquist fills in as relief staff.

At George M Dawson, the Haida Language and Culture Program is offered as an elective for students who want to learn more about their language and culture. The lead teacher is Marni York with support from Candace Weir-White

**xaad kihlgaa hl suu.u
= speak Haida**

and tsiinii Stephen Brown. The program has been operating for almost 25 years but with depleting enrollment at the high school it is in jeopardy. It is important for our youth to learn about their culture and language. Encouragement for higher enrolment in the electives is essential for its continued success.

Simon Fraser University Linguistic courses are offered on a regular basis in Old Massett. Want to attend, but don't want to take it for university credit? You can audit the course, which means you can take

continued next page

Speaking out for language - continued from page 19

it, do the work, but not be graded on your assignments—it's a great way to learn. In the same program a few students successfully completed the certificate in Haida Language Proficiency this last academic year. This adds to the number who received their certification several years ago. There are at least twelve community members who have received language proficiency through SFU. Contact Lucille Bell about the SFU courses.

Along with these courses that are offered there is also a Monday night language practice at the Family Center. At these sessions SFU students can practice speaking with an elder but you don't have to be an SFU student to attend, all community members are invited to the practice nights – they are free and you don't have graded assignments!

For the younger children not yet of school age, (up to four-years) and their parents, the xaad kihlgaa hl suu.u Society continues to offer the Language Nest on Mondays, Tuesdays, and Wednesdays from 11 am to 1:30 pm.

The Language Nest is open to all parents and their young children; it is designed to help the parent learn alongside their children so that our language can be used more at home and in the community. A learner needs to practice the language with another speaker and so the practice of teaching parents and children is a good way to

xaad kil = Haida language

begin, as parents and children can use their new words in a variety of settings.

Currently, we are in an era where the number of our valued elders is decreasing and the number of fluent speakers is not increasing. Our children who are learning xaad kil in school are not having an opportunity to use or practice Haida outside of school. Why? Because few parents are learning the language. The Language Nest is free – it's

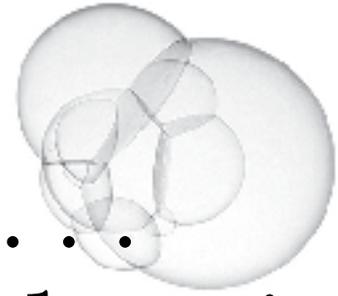
just up to you to get there. When you walk through the door you are greeted by Lisa and the elders, usually naanlang Emily Goertzen, Primrose Adams, and Merle Andersen. After a few 'lessons' a very nice lunch is prepared and served by the OMVC Culinary Artists. Then after lunch, songs are learned by both parent and child. Bring your drum... it's fun! Lisa White is the coordinator and can be reached at the Family Center from 9 am to 2:00 pm on these days. •



Tsiinii Stephen Brown

photo: Lisa White

Living in a bubble... of plastic



by Kwiaahwah Jones

As I sit and stare out the window, I find myself thinking about the world, its politics, religion and culture and sometimes I think about what I take for granted in my life. Perhaps something I have overlooked, something I have not appreciated, or maybe it is something that I have done that will affect people in the future.

Consider the simple act of going to the grocery store. I go and buy my food and leave. I go home to cook and unwrap the food and toss the wrapping into the trash can. Most, if not all of the items I am dealing with are wrapped in plastic of some type. Plastic is a very durable non-biodegradable substance that takes forever to breakdown. Plastic comes in many forms, from the most obvious which are bags from the store, but it is also found in thumb tacks, computers, pens, mechanical pencils, erasers, medicine bottles, water and juice bottles, eco-fleece, key chains, binders, it is sewn into cloths, and the list goes on and on. Some plastics claim to biodegrade, but this type needs an environment with specific conditions to biodegrade. What all of these words are leading up to is something that directly affects us, and future generations. That is the effect of plastic in the Pacific Ocean.

Currently, no pun intended, out there in the Pacific Ocean is one of the biggest floating wastelands

(in this case waste waters) in the world. There is an area twice the size of the Texas, floating between Hawaii and Japan, which scientists refer to as a *plastic soup*.

This *plastic soup* is contained by ocean currents and undercurrents, and was discovered by ocean

“... over 100 million tons of trash [...] circulates in an area that is also known as the Great Pacific Garbage Patch or simply, Trash Vortex.”

researcher, Charles Moore. Moore believes the area holds over 100 million tons of trash that circulates in an area that is also known as the *Great Pacific Garbage Patch* or simply, *Trash Vortex*. Moore thinks that the patch is a collection of about 80% land-based material and 20% trash dumped by ships at sea. This slow moving plastic patch is actually hard to see. That's because the contained material is in a constant process of disintegration. In 2001, researchers found that in certain areas the number of bits of plastic reached one million pieces per square mile.

What kind of impact does this have? Well, it affects all sea life within the area as bits and pieces of this swirling vortex are mistaken as food by birds, turtles, and other sea life. Scientists are finding birds and turtles killed by plastics. Autopsies are showing unnaturally large amounts of plastics in animal

digestive tracts — everything from concentrations of microscopic pieces of plastic to fishing line and shampoo bottle tops.

According to the United Nations Environmental Program, it is estimated that about 1,000,000 sea birds and 100,000 sea mammals

die every year because of plastic and the Trash Vortex is one contributor to that statistic. The UN also figures 90% of ocean pollution is plastic and in 2006 an estimated 46,000 pieces of plastic could be found in every square mile of ocean.

Living on Haida Gwaii we are surrounded by water and not only do we rely on the ocean but bears, eagles, ravens, and other life depend on what the surrounding oceans provide. It would be heartbreaking to come across any animal that has died as a result of plastic. When we are living *in and with* plastic what is the answer? How can we do something about this growing problem and how can we contribute to the solution here on little old Haida Gwaii? Maybe the answer is simple... maybe its time to move away from plastic personally and as an Islands community. •

Knock, knock who's there?

by Lynn Lee,
Haida Fisheries Program

While many people were enjoying the cozy heat of their wood stove in late March, a Haida Fisheries crew was basking in the cold west coast waters of Port Louis, braving swell, wind, and snow to measure herring spawn. Crazy, you say? Perhaps, but it is actually necessary, and fun. As many know, the herring populations around Haida Gwaii have not been doing so well in recent years. On the east coast populations are so low that even k'aaw fisheries have been closed, but on the west coast, a few licenses have operated including two (one local and one off-island) this season.

Using spawn distribution and abundance data, and herring sampling data surveyed each year, the

Department of Fisheries predicts the amount of herring that will return the following year with a computer model. The DFO herring spawn database contains over 70 years of data and is one of the most consistent time series of fisheries-related biological data available on the coast. For over a decade, Haida Fisheries has surveyed the spawn for DFO. This year more spawn was surveyed than in recent years, so perhaps the forecast is looking up.

K'aaw or herring-roe-on-kelp is an important food for Haidas. Herring and herring roe are also critical links in the marine ecosystem, transferring energy from the sun (by eating plankton) to marine species which include birds, fish, mammals and invertebrates

(by being eaten). Although it is perhaps most talked about, herring are not the only forage fish in the ocean. As salmon fishermen and seabird experts know, sand lance (or needlefish) is another critical forage fish. Others less familiar are opalescent squid, smelts, open-ocean ranging Pacific saury and hundreds of lanternfish species. Next time you catch a spring salmon, have a look in its stomach and see what it's been eating.

Herring spawn season brings with it a huge gathering of marine life. Eagles by the hundreds perch on trees, scanning the shoreline with keen eyes for balls of herring flipping at the surface. Humpback whales open their gigantic baleen-



Photo: Haida Fisheries Program

The 2009 Haida Fisheries herring spawn dive survey crew on the MV Haida Provider (left to right): Steve Wesley (engineer), George Wesley (skipper), Sharon Jeffery (biologist/diver), Shane Collinson (diver), Brad Setso (technician/diver), Lynn Lee (supervising biologist/diver), and George Williams (cook). The crew was out on the survey vessel for 25 days between March 27th and April 27th, starting out with 6 days on the west coast in Port Louis and working throughout the east coast between Selwyn and Skincuttle Inlets for 19 days.

filled mouths to scoop herring by bucketfuls and Pacific white-sided dolphins join in the chase. Packs of sea lions bark and snort, feeding on herring and ready to do donuts around unsuspecting divers while avoiding killer whales teaching their young to hunt. Gulls are packed so full of herring spawn that they forget the need to fly. And quietly, slowly, unassuming invertebrates like bat stars, whelks and moon snails graze upon blankets of spawn.

All this we witness from on and under the water during our herring spawn dive survey work. It is truly inspiring. But when a big bull sea lion comes knocking at the door, it's a tough office to work in. Really!



Our Clans invite you & your family

Friday June 12, 2009

Headstone moving for
 Clarence (Dempsey) Collinson
Chief Skidegate &
 Irene Collinson *Skil-da-Vuaans*
 2:00 PM Skidegate Cemetery
 Feast follows at George Brown Rec. Ctr.

Saturday June 13, 2009

Potlatch for Russ Jones
 To take the chiefs name:
Nang Jingwas
 4:00 PM George Brown Rec. Ctr.
 Ceremony to be followed by a
 Feast

Skidegate Gidins
Naa S'aagaas Xaaydagaay
and Sgajuuga.ahl'Laanaas

GWAI HAANAS

NATIONAL PARK RESERVE AND HAIDA HERITAGE SITE

Gwaii Haanas is compiling information on the southern village sites – *K'uuna Lnagaay* (Skedans), *T'aanuu Lnagaay* (Tanu), *Hlk'yah Lnagaay* (Windy Bay), *Gandll K'in Gwaay.yaay* (Hot Spring Island), and *SGang Gwaay* – to contribute to Watchmen Resource Books. Information in these resource books will include: clans, crests, myths, census information, and post-contact records.

Do you have a special interest in any or all of the village sites? Are you a descendant with the knowledge and willingness to share? Have you worked as a Watchman and would like to give us your input? Would you like to review draft forms of Resource Books?

The project team sees traditional and oral history as an essential component to the research of these sites. Any and all feedback, suggestions, and information is strongly encouraged.

To participate in this research project, contact Valine Crist, Cultural Resource Management Intern:
valine.crist@pc.gc.ca. Telephone: 250.559.6328.

Athlii Gwaii Today



Gwaii Haanas Superintendent, Ernie Gladstone with CHN President, Guujaaw at the site of the Athlii Gwaii camp, Gwaii Haanas. Newspaper clippings from the cabin walls show press coverage of the events in 1985 that protected the southern islands of Haida Gwaii.

