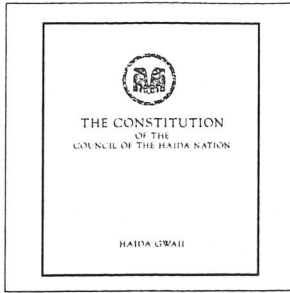




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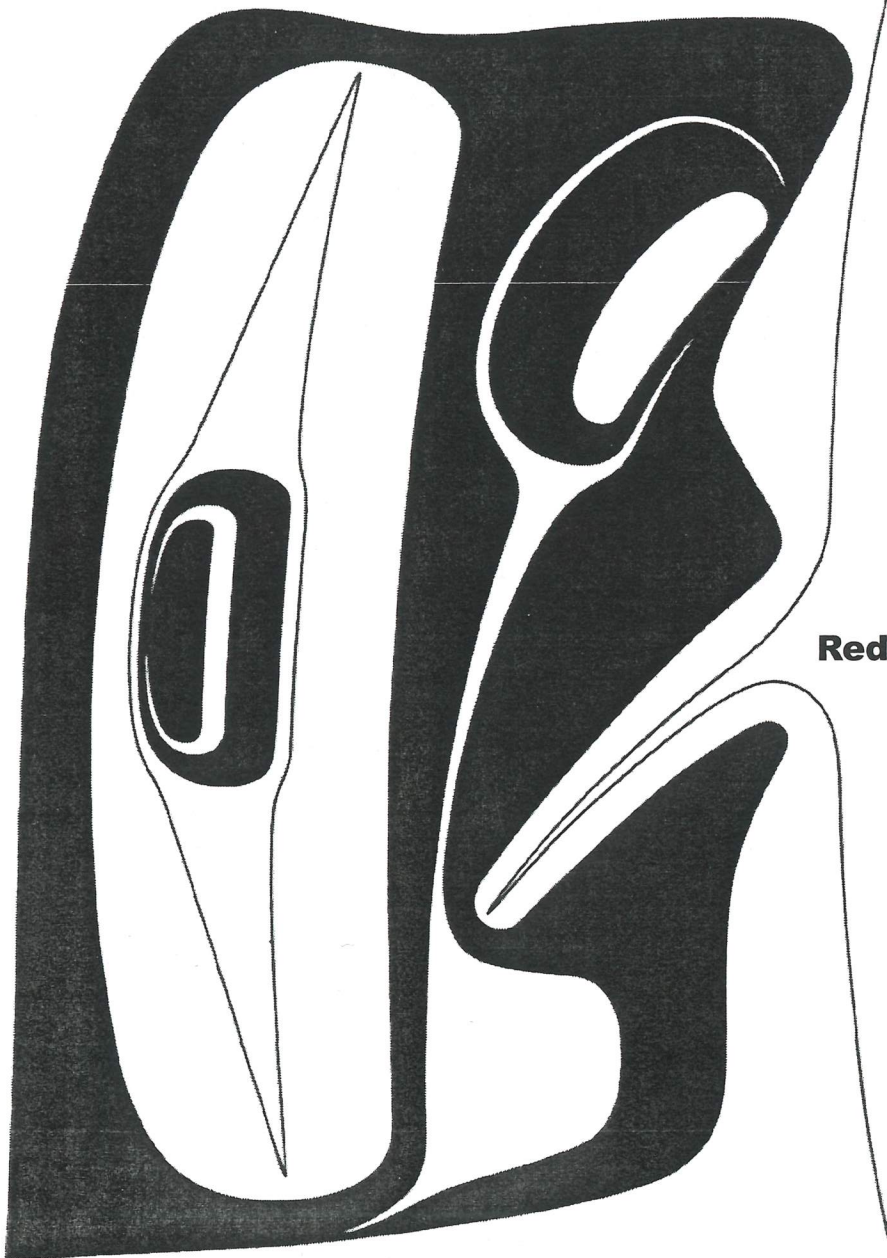


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THE FOREST
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HAIDA LAAS

Newsletter of the Haida Nation

March 2007



**Cedar & Culture
Rediscovery Celebrates
Haida Constitution**

FROM ARGILLITE, Robert Davidson, 2000-2003; Acrylic on canvas, 152 x 101.6cm. Photo: Robert Keziere



HAIDA LAAS

NEWSLETTER OF THE HAIDA NATION

published by the
Council of the Haida Nation

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MARCH 2007

Haida Laas,

In the deep and ancient past, our people built societies and developed laws through generations by culturally imprinting principles of respect. These laws required learned people, born and bred to interpret and apply those laws. For the most part these laws applied only to Haida people, and those few who came amongst us. Based on the material culture and oral traditions the organization and therefore the laws of the old Haida Society in many ways was idyllic and continues to be revered by those of us who are their descendants. In those days, there was no need for a written Constitution though there were customs and laws that bound our people together.

When the first Europeans came amongst our people, the benefits and troubles were mixed. Tens of thousands of Haida people were a force to reckon with. Unscrupulous fortune seekers were driven off. Just over 100 years ago however, our people were almost exterminated when only a few hundred people survived to find themselves under colonial domination, christianity and foreign vices. While the people adapted to the new realities in a changing world, their kids were herded off to residential schools with a clear objective to break the culture. The language itself has since reached the 'endangered' list while other aspects of the culture were similarly in a state of decline.

At the turn of the last century, the first industrial logging was met with little resistance. Attempts to organize politically were quashed by the colonial powers. A policy of benign neglect and the application of strategies to create a dependency were enacted by the Crown.

By the 60s and 70s the damages to the salmon streams were becoming apparent while laws were being enacted to restrict our hunting and fishing by the Crown with a clear intention of severing the connection of the Haida people to these Islands.

The Council of the Haida Nation was founded in answer to the need for a central unified organization to restore our Title and Rights. The primary menace at the time was clearly outside forces, particularly the government of Canada and BC (the Crown), the organization would therefore necessarily have to represent the people in the Courts of the very Crown we were fighting. From the humble beginnings it was clear from our people that the protection of our way of life was the primary reason for it's existence. At that time it is was also recognized that it would not be enough to hold the right to fish if there is no fish, no use having rights to hunt if there is nothing to hunt, that we would be forced to live out of the stores if our beaches are spoiled. Over time it became clear that the national political interest also had to include the bettering social and economic condition of our people.

Today, the Council of the Haida Nation faces challenges that are different from our ancestors, but it is expected that the challenges will be met in the same way as our ancestors might have dealt with them.

REDISCOVERY TO CELEBRATE 30 YEARS

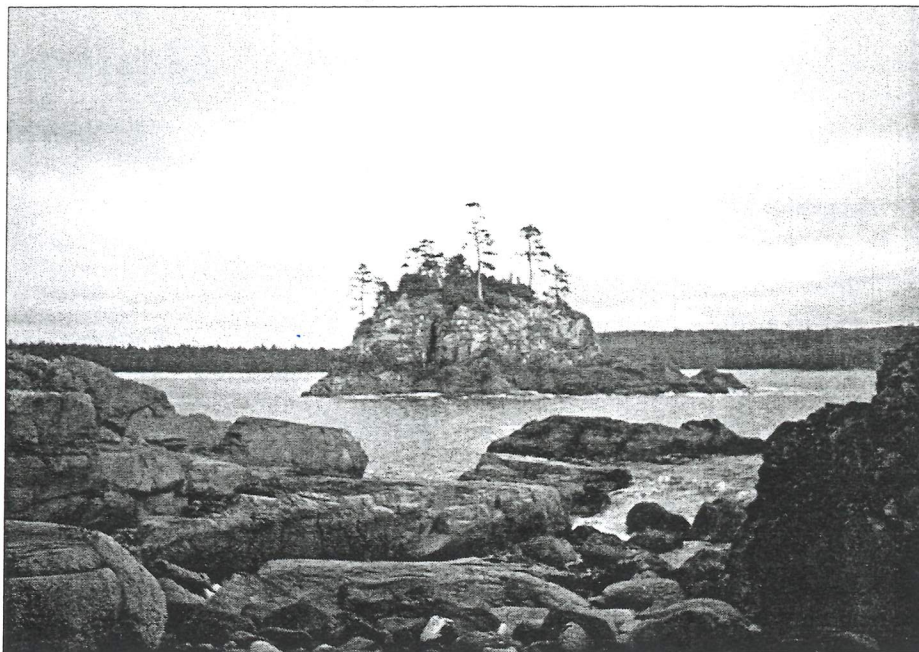
submitted by
Rediscovery In-town coordinator,
Laura Bell

The Rediscovery Program has been running at Taalungslung (Lepas Bay) since 1978. The camp which is located on the northwest coast of Haida Gwaii is 35 miles from Massett. The program offers wilderness adventures and a place for youth to discover themselves. Participants also learn about the Haida cultural heritage of Haida Gwaii.

We currently have two programs available. There are two fourteen- and two ten-day sessions. The ten day sessions are designed for pre-teens, 10-12 years of age, and the fourteen days sessions are for youths aged 13-18 years.

Cultural activities such as food gathering are taught as well as a history of the Islands and the Haida Nation. Marine studies, hiking, camping and survival skills are also taught. The Haida way of respect for the land, your self and each other is woven into all activities. Elders participate during sessions of their choice and teach language and various Haida traditions. At the end of the session everyone participates in a ceremony night when one youth is honoured as Stone Ribs and presented with a mature eagle's feather.

Our camp has been running for 30 years and we would like to now invite everybody to help us celebrate the 30th Anniversary. The celebration will take place May 18-20, 2007 at the Old Massett Community Hall. Leading up



An island in the bay at Taalungslung, the location of the Old Massett Rediscovery Program

to the celebrations we will be hosting many fundraisers which will include bingo. Here are some tentative dates — \$5000 Bingo, March 20 and April 12. The other possible date for the \$5000 Bingo is May 19th. We are also thinking about holding another Haida Hold'em Poker Tournament.

In preparation of this huge celebration we are in need of volunteers to form committees. We will announce the date of a public meeting where all committees will be decided. We look forward to your participation. •



In Remembrance

- Mike Boyko of Skidegate, February
- Ron Brown Sr. of Old Massett, January
- Minnie Croft of Skidegate, March
- Frank Edgars of Old Massett, March
- Chief Gaathlaay, Watson Pryce, March
- James Lewis of Old Massett, December
- Bill Stevens of Skidegate, February
- Mable Williams of Skidegate, January
- Gayle York of Old Massett, March



*The Council of the Haida Nation
extends its deepest sympathies
to the families.*

The Abstract Edge: guud san glans opens at National Gallery of Canada

In terms of artistic recognition, the top rung of the ladder is at the National Gallery of Canada. Robert Davidson's exhibition, *The Abstract Edge* culminated at the esteemed National Gallery in Ottawa after touring Canada for three years, exhibiting at the UBC Museum of Anthropology, the Kelowna Art Gallery, and McMichael Gallery at Klineburg, among others. Robert has brought Haida art to the high echelons of Canadian society. It doesn't get much better than that.

Robert has the ability to stretch the boundaries of Haida art while still keeping the traditional form alive. Robert lives outside the box while still following the rules of the game. He has an understanding of what's important and what can flex — he has captured the heart of the art.

In an article written by Shauna Lewis for *First Nations Drum* about the opening of Robert's exhibition at the Museum of Anthropology, UBC she says, "Words of praise and recognition for Davidson's works resonated throughout the opening ceremony as Chief Reynold Russ of Old Massett and the Chief of Skidegate, [Dempsey Collinson] conveyed their pride in both Davidson's character and his works.

"He [Davidson] believes in what he does," stated Russ. Davidson's steadfastness and dedication to



Robert Davidson with decedents of Virginia Hunter — Jennifer, Angela, Lavina, Marie, Georgina, Danielle — at the opening of THE ABSTRACT EDGE in Ottawa.

both his craft and Haida lineage was also illuminated in Chief Russ' address: "Robert you did so much for our Haida people, for showing our culture and artistic work. In finalizing his reverent address to Davidson, Russ concluded on an emotional note: "You are the eagle of the dawn," he said. "We are so proud of you". •



Robert Davidson with Ottawa Elder William Comanda.

Photos courtesy Reg Davidson

ROBERT DAVIDSON THE ABSTRACT EDGE National Gallery of Canada 2 February – 6 May 2007

This exhibition features painting and sculptures by Robert Davidson, a leading contemporary Haida artist who works to expand and transform his understanding of Haida art and cultural practice through engagement with abstraction, reclaiming cultural knowledge and developing a personal iconography in his art. The 30 works in the exhibition, dating from 1983 to the present, include acrylic painting on canvas, paper and deerskin drums, low-relief carved cedar panels, and sculptures in cedar and aluminium.

Organized by the Museum of Anthropology at the University of British Columbia and circulated by the National Gallery of Canada.

The CHN Haida Constitutional Assembly

March 28 and 29, 2007.

A Constitution is the fundamental law of a nation or state which establishes the character and basic principles of the government. This March a Constitutional Assembly is being held to familiarize Haida citizens with our Constitution and to talk about the way it operates in the day-to-day business of our lives. This gathering is also about the process to make amendments to the Constitution.

The Constitution of the Haida Nation was officially adopted in 2002, which leaves two more House of Assemblies at which amendments to the Constitution can be made. However, if it is deemed necessary by Haida Citizens to extend the time period for making amendments, an amendment to the Constitution can be made to that effect during one of the next two House of Assemblies.

First Nation Constitutions

Few Aboriginal Nations have maintained their traditional forms of governance, most 'First Nations' govern their citizens under either the 'Indian Act' or structures created by not-for profit or societies legislation (federal and provincial). While many constitutions have been drawn up as part of the 'treaty process' few have enacted their own Constitutions independently. While there is a developing awareness of the importance of self-governance to the health and survival of Aboriginal nations, many First Nations continue to struggle under the limitations of the federal Corporations Act or provincial not-for profit societies.

The Haida Constitution

The Haida Constitution, stresses responsibility over power and sets out our beliefs as to who we are as a people, the expectations and the primary principles by which we deal with each other and the rest of the world.

While there is nothing wrong with borrowing some component parts of other constitutions, the Haida Nation's political, cultural, social and economic realities and objectives are decided by our people; therefore, the Constitution of the Haida Nation is not like that of any other nation.

The Haida Constitution is developed as a document that can assert our rights as the Indigenous people and

true owners of these lands and waters. As with any set of guidelines, there are also rules by which changes are made, this allows for the necessary adaptation to evolving situations, but prevents a sitting Council from simply changing the rules to suite itself.

The Haida Constitution binds the Elected, the Hereditary leaders, the Village Councils and the collective of our People through a principled document which directs the elected to protect our Islands which is the source of our culture; it lays out the means by which we will govern our national interests with the objective of being self sufficient again; and reflect our values and aspirations as a Nation. •

How changes are made to the Constitution of the Haida Nation

Amendments, or changes, to the Constitution of the Haida Nation may be made only at the House of Assembly by a _ majority of qualified voters present.

Amendments may be made for a six (6) year period following the initial adoption of the Constitution at a House of Assembly, with a widely advertised two (2) month Notice of Change.

Thereafter, amendments to the Constitution will require four (4) public readings over a two-(2) year period. Two (2) of these public readings must be at a House of Assembly. The other two (2) readings must be widely advertised as to their purpose at least one month in advance.

The Constitution of the Haida Nation was officially adopted in 2002, which leaves two more House of Assemblies at which changes to the Constitution can be made.

However, if it is deemed necessary by Haida Citizens to extend the time period for making amendments, an amendment to the Constitution can be made during one of the next two House of Assemblies.



Constitution of the Haida Nation

BE THERE!

DAY ONE

Wednesday, March 28
Skidegate
Skidegate Comm Hall
10:00 am - 4:00 pm

DAY TWO

Thursday, March 29
New Masset
Howard Phillips Comm Hall
10:00 am - 4:00 pm

HAIDA PROCLAMATION

The Haida Nation is the rightful heir to Haida Gwaii. Our culture is born of respect; and intimacy with the land and sea and the air around us. Like the forests, the roots of our people are intertwined such that the greatest troubles cannot overcome us. We owe our existence to Haida Gwaii. The living generation accepts the responsibility to insure that our heritage is passed on to following generations. On these islands our ancestors lived and died and here too, we will make our homes until called away to join them in the great beyond.

ARTICLE 1 - HAIDA TERRITORIES

A1.S1 The Territories of the Haida Nation include the entire lands of Haida Gwaii, the surrounding waters, sub-surface and the air space recognizing the independent jurisdiction of the Kaiganii.

The waters include the entire Dixon Entrance, half of the Hecate Straits, halfway to Vancouver Island and Westward into the abyssal ocean depths.

ARTICLE 2 - THE PEOPLE

A2.S1 All people of Haida Ancestry are citizens of the Haida Nation.

A2.S2 The Haida Nation reserves the exclusive right to determine additional Haida Citizenship through a formal process accepted by the Haida Nation.

ARTICLE 3 - RIGHTS AND FREEDOMS

A3.S1 Collective Haida Rights:

(a) The Haida Nation collectively holds Hereditary and Aboriginal Title and Rights to Haida Territories.

(b) The Haida Nation collectively holds Cultural and Intellectual property rights of the Haida Nation and will protect the integrity of same.

A3.S2 Individual Rights:

- (a) Every Haida Citizen has a right of access to all Haida Gwaii resources for cultural reasons, and for food, or commerce consistent with the Laws of Nature, as reflected in the Laws of the Haida Nation.
- (b) Every Haida Citizen has the freedom to remain, enter, or leave the Territories of the Haida Nation.
- (c) Every Haida Citizen has the right to hold other Citizenship as they choose.
- (d) Every Haida Citizen has the right of conscience, religion, thought, belief, opinion, expression, association, and privacy.
- (e) The official languages to the Haida Nation shall be Haida and English.
- (f) Every Haida Citizen shall have access to all public records of CHN except in the case of someone found to be guilty of or suspected of treasonous acts, in which case, he/she will be informed of the reason for denying access.
- (g) No Natural born Haida Citizen can have their Haida Citizenship taken from them.

ARTICLE 4 - HAIDA CITIZEN PARTICIPATION

A4.S1 Any voting eligible Haida Citizen may propose policy legislation and vote to determine whether or not it is adopted.

A4.S2 The voting Haida Citizens of the Nation will elect Representatives to the CHN, pursuant to CHN Election Procedures.

A4.S3 Any Haida Citizen may attend and participate in CHN meetings, and will be subject to the CHN Rules of Order.

A4.S4 The decisions of the voting Haida Citizens of the Haida Nation will be binding upon the CHN.

A4.S5 Haida Citizens may through constituted means, recall any or all members of the elected CHN.

A.4.S6 All International Agreements, which go beyond the Mandate as laid out in Article 8, must be ratified by at least _ of the votes cast by a referendum vote of eligible voting Haida Citizens.

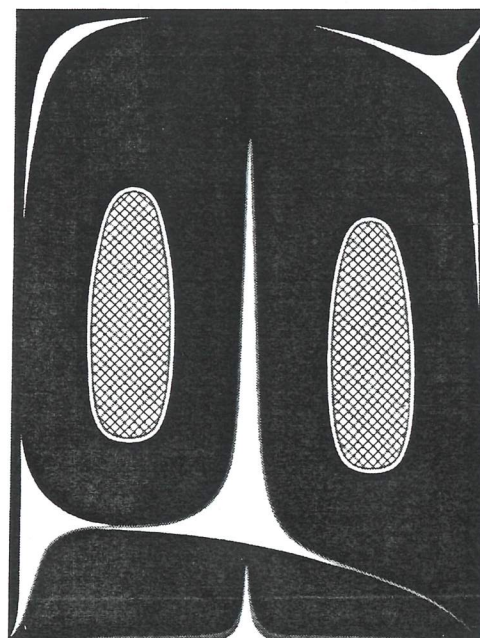
A4.S7 Consenting Haida Citizens may receive an appointment from CHN for specific tasks. Citizens may have such appointment rescinded by CHN.

A4.S8 Voting Haida Citizens are persons of Haida Ancestry who are 16 years of age or older on the day of voting.

Any voting eligible Haida Citizen may propose policy legislation and vote to determine whether or not it is adopted.

Any Haida Citizen may attend and participate in CHN meetings, and will be subject to the CHN Rules of Order.

Voting Haida Citizens are persons of Haida Ancestry who are 16 years of age or older on the day of voting.

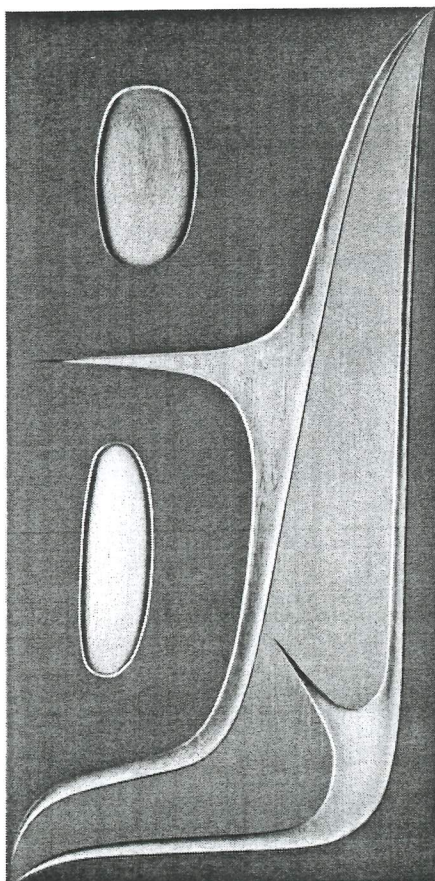


Robert Davidson, 1983
kugann jaad giidii
acrylic on paper
76 x 56 cm
Photo: Robert Keziere

No external government or judiciary may impose rights of Haida Citizenship to an individual who is not entitled by Haida ancestry.

The lawmaking authority of the Nation shall be vested in the House of Assembly.

Additional sittings of the House of Assembly may be held throughout the year with twenty- (20) days notice given by CHN.



Robert Davidson, 2001
Double Tri-Neg
Red cedar and acrylic
119 x 58.4 x 4.3 cm
Photo: Kenji Nagai

ARTICLE 5 - HAIDA CITIZENSHIP BY ACQUISITION

A5.S1 Adoption of persons not of Haida Ancestry by Haida families does not automatically confer Haida Hereditary or Aboriginal Rights to the land or right to Citizenship of the Haida Nation.

A5.S2 No external government or judiciary may impose rights of Haida Citizenship to an individual who is not entitled by Haida ancestry.

A5.S3 "Citizen of Haida Gwaii" is an honorary designation, which may be conferred to a person who is not of Haida Ancestry. Such bestowal shall not be construed as granting of Haida Citizenship or Haida Hereditary or Aboriginal Rights.

ARTICLE 6 - THE HOUSE OF ASSEMBLY

A6.S1 The lawmaking authority of the Nation shall be vested in the House of Assembly.

A6.S2 Resolutions and motions at the House of Assembly will be valid with the approval of _ of the votes cast.

A6.S3 The House of Assembly may establish Tribunals of exclusive jurisdiction.

A6.S4 The House of Assembly will be held the second week of October of each year.

A6.S5 Additional sittings of the House of Assembly may be held throughout the year with twenty- (20) days notice given by CHN.

A6.S6 Annual House of Assemblies shall alternate between Skidegate and Old Massett.

A6.S7 The quorum of the House of Assembly shall be forty – (40) voting eligible Haida Citizens. Such number shall be confirmed present by the presiding Assembly Chair prior to any votes being made.

A6.S8 House of Assemblies shall be called by the Vice President of the Haida Nation, or CHN designate, with twenty-(20) days public notice.

A6.S9 The Vice President of the Haida Nation or CHN designate shall ensure the house of Assembly is audio and written recorded; and

(a) that the HOA minutes are entered into the CHN Record of Proceedings, no less than thirty (30) days following the adjournment of an HOA; and

(b) that the minutes are provided to the Haida Citizens at the next Annual House of Assembly, for adoption.

A.6.S.10 The CHN Administrative staff and CHN Representatives shall assist the Vice President of the Haida Nation in implementing the convening of a HOA.

A.6.S.11 By petition and signature, submitted to CHN, one hundred -(100) voting eligible Haida Citizens may call for a special House of Assembly. The Vice President of the Haida Nation shall call and implement this House of Assembly no later than thirty-(30) days of receiving the petition.

A.6.S.12 The President; Vice President; and the CHN Massett, Skidegate, Vancouver and Prince Rupert Representatives shall attend and participate at all House of Assemblies.

ARTICLE 7 - COUNCIL OF THE HAIDA NATION

A.7.S1 The Governing Power of the Haida Nation shall be vested in the Council of the Haida Nation (CHN).

A.7.S2 The CHN shall be elected by the voting Citizens of the Haida Nation.

A.7.S3 The CHN shall consist of the President and the Vice President, and four (4) Regional Representatives each of Massett and Skidegate, Four (4) Regional Representatives proportionately distributed to off-Island Regional Councils, and one appointment by each of the Village Councils of Old Massett and Skidegate.

(a) Elected CHN Representatives may not hold an elected position on a Village Council.

(b) The terms of office are two years.

A.7.S4 The CHN will develop and enact policies pursuant to legislation adopted at the House of Assembly and in accordance with this Constitution.

A.7.S5 CHN Representatives will uphold the principles and dignity of the Haida Nation at all times.

A.7.S6 The CHN shall uphold the principles embodied in the Haida Accord enacted by Hereditary Chiefs, Council of the Haida Nation, Old Massett Village Council, Skidegate Band Council.

ARTICLE 8 - MANDATE AND RESPONSIBILITIES OF THE COUNCIL OF THE HAIDA NATION

A.8.S1 The Mandate of the Council of the Haida Nation is Haida Gwaii and surrounding waters.

A.8.S2 CHN shall strive for the full independence, sovereignty, and self-sufficiency of the Haida Nation.



“The Haida Constitution is our vehicle to achieve our goals. It has been developed solely by the Haida people — we own it. I would like to see all Haida Citizens attend the upcoming assembly and become part of the solution as we move the business of the Haida Nation forward.”

Arnie Bellis, Vice president

The Governing Power of the Haida Nation shall be vested in the Council of the Haida Nation.

The Mandate of the Council of the Haida Nation is Haida Gwaii and surrounding waters.

CHN shall promote a peaceful co-existence with other people and governments without compromise to the objectives of the Haida Nation.

CHN shall establish land and resource policies consistent with nature's ability to produce. The Policies will be applicable to all users of the Territories.

CHN shall keep the Citizens of the Haida Nation fully informed and shall keep a Record of Proceedings, and from time to time publish reports on the activities of CHN, excepting such parts as may in their judgment, require confidentiality. CHN will publish "Haida Laas" as the official publication of the Haida Nation.

A.8.S3 CHN shall perpetuate Haida heritage and cultural identity, and will enact Policies for same.

A.8.S4 CHN shall protect the Domestic and Foreign interests of the Haida Nation and Territories through long-term strategies, negotiations, and steps consistent with the objectives of the Haida Nation.

A.8.S5 CHN shall promote a peaceful co-existence with other people and governments without compromise to the objectives of the Haida Nation.

A.8.S6 CHN shall establish land and resource policies consistent with nature's ability to produce. The Policies will be applicable to all users of the Territories.

A.8.S7 CHN shall regulate access to resources by Citizens of the Haida Nation and other users of Haida Gwaii.

A.8.S8 CHN shall conduct the external affairs of the Haida Nation.

A.8.S9 CHN shall provide for the Common Defense of the Haida Nation.

A.8.S10 CHN shall keep the Citizens of the Haida Nation fully informed and shall keep a Record of Proceedings, and from time to time publish reports on the activities of CHN, excepting such parts as may in their judgment, require confidentiality. CHN will publish "Haida Laas" as the official publication of the Haida Nation.

A.8.S11 CHN shall establish Election Procedures, which must be adopted by the House Assembly.

A.8.S12 CHN may delegate a consenting Haida Citizen to represent CHN on specific matters. Any Haida Citizen so delegated may have this responsibility rescinded by CHN.

A.8.S13 CHN shall maintain a Secretariat:

(a) The Secretariat shall be called Haida Tribal Society. This Society will include representatives of Council of the Haida Nation and Old Massett Village Council and Skidegate Band Council. The Secretariat will report to Council of the Haida Nation, and to the House of Assembly.

(b) The Secretariat will administer the Treasury and Holdings and manage the Haida Tribal Society Programs and staff of the Haida Nation, as directed by the CHN, through adopted CHN Policy and Procedures.

(c) Pursuant to the Policies and Directive of the CHN, the Secretariat may:

(i) Borrow money on the credit of the Haida Nation with consent of the Council of the Haida Nation.

(ii) Regulate commerce with Foreign Nations and among domestic communities.

(iii) Coin money and regulate the value thereof.

(iv) Lay and collect Taxes, Duties, Imports and Excises, to pay the Debts and costs associated to supporting the Haida Governance; and provide for the general Welfare of the Haida Nation.

(v) Employ such persons or institutions deemed necessary by the CHN to carry out the CHN mandate.

A.8.S14 CHN may establish committees, institutions, and other processes to carry out the CHN mandate.

ARTICLE 9 - COMPOSITION OF THE COUNCIL OF THE HAIDA NATION

A.9.S1 The CHN Executive Representatives

(a) The President Of The Haida Nation

The President sits as the Chief Executive Officer and is the political leader and first speaker of the Haida Nation.

(i) The President is responsible to regulate the activities of CHN in a manner consistent with the Constitution of the Haida Nation.

(ii) The term of office of the President shall be two – (2) years.

(iii) The President must be a natural born Citizen of the Haida Nation.

(iv) The President must reside on Haida Gwaii within sixty – (60) days of election.

(v) The President shall take direction from the CHN.

(vi) The President, with consent of CHN, may appoint a specific portfolio to a CHN Representative. Through the same process, appointments may be rescinded.

(vii) The President, with consent of CHN, may appoint specific tasks to any consenting Haida Citizen. Through the same process, appointments may be rescinded.

(b) The Vice President Of The Haida Nation

The Vice President is the second speaker of the Haida Nation.

The President sits as the Chief Executive Officer and is the political leader and first speaker of the Haida Nation.

The President is responsible to regulate the activities of CHN in a manner consistent with the Constitution of the Haida Nation.

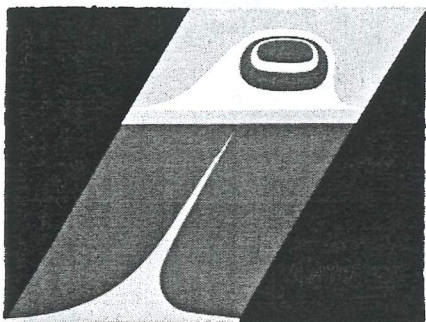


Robert Davidson, 2001
Are You Ready for the New Light?
Acrylic on paper
101.6 x 35.6 cm
Photo: Kenji Nagai

The Vice President is the second speaker of the Haida Nation.

The Vice President shall take direction from CHN.

The CHN Regional Councils shall be established and organized to represent Haida Citizens. CHN Regional Councils will form the base for consultation and participation between CHN and Haida Citizens.



Robert Davidson, 1997
Untitled
Acrylic on paper
57 x 76.2 cm
Photo: Kenji Nagai

(i) The term of the office of the Vice President shall be two – (2) years.

(ii) The Vice President must be a natural born Citizen of the Haida Nation.

(iii) The Vice President shall reside on Haida Gwaii within sixty – (60) days of an election.

(iv) The Vice President shall take direction from CHN.

(v) The Vice President shall call the sittings of CHN, and shall oversee CHN activities.

A.9.S2 Regional CHN Representatives:

(a) The term of office of the CHN Regional Council Representatives shall be two – (2) years.

(b) CHN Regional Representatives must be natural born Citizens of the Haida Nation.

(c) CHN Regional Representatives shall have one (1) vote on all matters in CHN requiring a vote.

(d) The CHN Regional Councils shall be established and organized to represent Haida Citizens. CHN Regional Councils will form the base for consultation and participation between CHN and Haida Citizens.

(e) Regional Council Elections shall be coordinated with general Elections of CHN.

(f) CHN Regional Council Representation and structural organization shall be consistent with the Constitution of the Haida Nation.

(g) Alternates for CHN Regional Council Representatives shall be the two persons receiving the next highest number of votes

(h) CHN Regional Council Alternates may be called to sit in place of an elected CHN Regional Council Representative except in the case where there are no other candidates, the CHN Regional Council may appoint two alternates.

A.9.S3 Executive Committee

(a) The CHN shall establish an Executive Committee to conduct the affairs of CHN between regular sittings. This Committee shall be accountable to the full CHN.

(b) The Executive Committee shall consist of two CHN Representatives

from each of Massett and Skidegate, including the President and Vice President.

A.9.S4 Departure Of Council Of The Haida Nation Representatives

In the case of departure of any CHN Representative due to resignation, disability, discharge, or loss of life, the following procedures will be enacted:

(a) PRESIDENT: The powers and duties of the President will be passed to the Vice President forthwith.

(b) VICE PRESIDENT: CHN shall, from among their numbers, select a new Vice President.

(c) In the case of departure of both President and Vice President a House of Assembly will be convened by the CHN Representatives, and the House of Assembly shall decide which CHN Representatives will fill those seats, or may call a general election.

(d) CHN Regional Representatives: An Alternate will fill the vacancy, or the CHN Regional Council may choose to have a by-election.

(e) In the case of departure of any CHN Representative, positions of appointment may be recalled or re-appointed by CHN.

A.9.S 5 Limitations Of Council Of Haida Nation Members

(a) Any public representation must be consistent with adopted policy of the CHN.

(b) Interpretations of CHN Policy shall be determined by _ vote of CHN quorum majority.

(c) All CHN Representatives must act and be seen to be acting in the best interest of the Nation.

(d) No Executive Member or CHN Regional Council Representative or person or entity engaged by CHN may use their position or privileged information acquired in the relationship with CHN for personal or other gain.

ARTICLE 10 - SITTINGS OF THE COUNCIL OF THE HAIDA NATION

A.10.S1 Regular sittings of the CHN will be held quarterly, according to the seasons of the year.

A.10.S2 Special sittings may be called by written notice signed by the President or Vice President of the Haida Nation, or by the majority of the CHN, and at such sittings the CHN may transact any business and take any actions within its powers.

President: The powers and duties of the President will be passed to the Vice President forthwith.

Vice President: CHN shall, from among their numbers, select a new Vice President.

In the case of departure of both President and Vice President a House of Assembly will be convened by the CHN Representatives, and the House of Assembly shall decide which CHN Representatives will fill those seats, or may call a general election.

At all sittings of the CHN, a quorum shall consist of eight – (8) Representatives, including the chair. No business shall be transacted unless there is a quorum.

Whether assembled or not, a CHN quorum shall be able to transact any business or take any action within the powers of the CHN, provided that CHN has fully consulted each CHN Representative. Provision must be made for evidencing the concurrence of the quorum in writing, which shall be transmitted to the President for preservation in the Record of Proceedings.

Forty-(40) Haida, by petition to the Vice President of the Haida Nation or a quorum of CHN, may call a sitting of the CHN within fourteen – (14) days of receipt of petition by the Vice President.

A.10.S3 At all sittings of the CHN, a quorum shall consist of eight – (8) Representatives, including the chair. No business shall be transacted unless there is a quorum.

A.10.S4 Whether assembled or not, a CHN quorum shall be able to transact any business or take any action within the powers of the CHN, provided that CHN has fully consulted each CHN Representative. Provision must be made for evidencing the concurrence of the quorum in writing, which shall be transmitted to the President for preservation in the Record of Proceedings.

A.10.S5 Forty-(40) Haida, by petition to the Vice President of the Haida Nation or a quorum of CHN, may call a sitting of the CHN within fourteen – (14) days of receipt of petition by the Vice President.

A.10.S6 Quarterly and regularly scheduled meetings, at which a quorum of CHN sits, shall be widely advertised to the Haida Public by the Vice President at least seven (7) days prior to the sitting.

A.10.S7 Each CHN Representative is entitled to cast one vote with the exception of the presiding chair who may vote only in the event of a tie.

A.10.S8 All votes in CHN are recorded in the Record of Proceedings of CHN.

A.10.S9 Activities of the CHN will be decided by a majority vote of _.

ARTICLE 11 - RECALL, REMOVAL, AND FORFEITURE

A.11.S1 Any Representative who, in the line of duty, is cited for neglect of duty, servitude, and public activity disrespectful to the dignity of office shall receive a notice of conduct from a _ majority of the CHN.

(a) The Hereditary Chief's will be notified of all notice of conducts served.

(b) Decisions of conduct made by the CHN must be pursuant to the Haida Constitution; Haida Accord; HOA Legislation; and CHN Policies.

A.11.S2 CHN may issue a second notice of conduct, which may be a call for resignation or removal from CHN.

A.11.S3 Any petition for Recall, Removal, or Forfeiture shall be presented to the CHN and the Hereditary Chief's Council for review and may result in a notice of conduct or a call for resignation or removal from CHN.

(a) Any Petition must contain signatures of _ of last votes cast for the Representative, or 50 signatures, whichever is greater.

A.11.S4 Any Representative who is found to have used their position for

personal or other gain, or who has acted in a manner deemed to warrant immediate action shall be asked to resign by a quorum of CHN.

A.11.S5 Any Representative removed from their position may appeal to the Judicial Tribunal.

A.11.S6 Any Representative who misses three (3) formal sittings without valid reason will be recalled.

ARTICLE 12 - HEREDITARY CHIEF'S COUNCIL

A.12.S1 Heredity is an internal matter formalised through the ancient clan customs of the Haida Nation.

(a) The Haida Nation is a matrilineal society, and we recognize the prominent role of our hereditary matriarchs as part of our governing body.

A.12.S2 The Potlatched Hereditary Chiefs will assemble as the Hereditary Chief's Council to address the issues of the Haida Nation with provision of a recording secretary.

(a) An appointed spokesperson will be called by the Hereditary Chief to sit in his/her place, with written notice.

A.12.S3 The Hereditary Chief's Council will regulate its own activities through a process of a minimum of a _ majority.

A.12.S4 The Hereditary Chiefs will be notified of sittings of the CHN and will be requested to attend.

A.12.S5 Prior to a referendum vote by the Haida Nation, the Hereditary Chief's Council will approve or disapprove any International Agreement between the Haida Nation and other nations, which are directly related to Haida Title and Rights.

A.12.S6 The Hereditary Chief's Council shall uphold the principles embodied in the Haida Accord, an internal document of the Haida Nation, enacted by Hereditary Chiefs, Council of the Haida Nation, Old Massett Village Council, Skidegate Band Council.

ARTICLE 13 - VILLAGE COUNCILS

A.13.S1 Old Massett Village Council and Skidegate Band Council perform the function of local government of their respective communities.

A.13.S2 Village Councils are responsible for the well being of the Communities and will enact legal policies and programs for same.

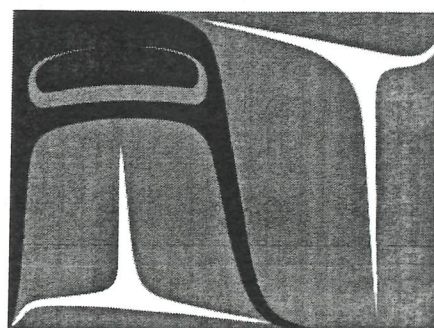
A.13.S3 Village Council responsibilities include, but are not limited to,

The Haida Nation is a matrilineal society, and we recognize the prominent role of our hereditary matriarchs as part of our governing body.

The Potlatched Hereditary Chiefs will assemble as the Hereditary Chief's Council to address the issues of the Haida Nation with provision of a recording secretary.

An appointed spokesperson will be called by the Hereditary Chief to sit in his/her place, with written notice.

The Hereditary Chief's Council will regulate its own activities through a process of a minimum of a _ majority.



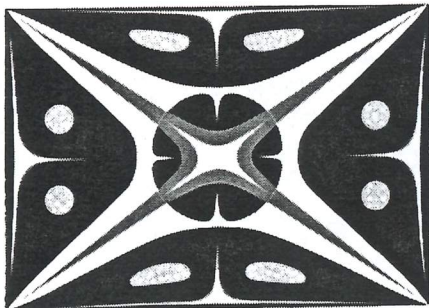
Robert Davidson, 1999
Untitled
Acrylic on paper
76.2 x 101.6 cm
Photo: Robert Keziere

Village Councils shall each make an appointment of one of their Council Members to Council of the Haida Nation, and shall have the authority to recall said appointment with written notice to Council of the Haida Nation.

Village Council Representatives will uphold the principles and dignity of the Haida Nation at all times.

Amongst other strategies, CHN will pursue the goals of the Haida Nation through negotiations and diplomacy.

CHN shall inform all Haida Citizens of all negotiations enacted.



Robert Davidson, 1992
The World is as Sharp as the Edge of a Knife
Gouache and watercolour on paper
73.7 x 101.6 cm cm
Photo: Robert Keziere

delivery of programs and services regarding cultural, social, education, health, economic, and municipal services.

A.13.S4 Village Councils shall each make an appointment of one of their Council Members to Council of the Haida Nation, and shall have the authority to recall said appointment with written notice to Council of the Haida Nation.

A.13.S5 Village Council Representatives will uphold the principles and dignity of the Haida Nation at all times.

A.13.S6 Village Council Representatives shall uphold the principles embodied in the Haida Accord enacted by Hereditary Chiefs, Council of the Haida Nation, Old Massett Village Council and Skidegate Band Council.

ARTICLE 14 - JUDICIAL TRIBUNAL

A.14.S 1 A Judicial Tribunal may be convened to resolve internal conflicts in a timely way.

A.14.S 2 A Judicial Tribunal will be convened only when:

(a) All other Haida Nation processes have been exhausted to bring an issue to closure; and

(b) All parties agree, in writing, to accept and abide by the findings and ruling of the Tribunal.

A.14.S.3 On consultation and agreement with the Hereditary Chief's Council and the Village Councils, CHN will select and appoint three (3) Haida Citizens to convene a Judicial Tribunal for a specific issue.

A.14.S.4 Convened Judicial Tribunals will uphold the principles of the Haida Constitution and the Haida Accord.

A.14.S.5 Hearings of Judicial Tribunals shall be open to Haida Citizens.

ARTICLE 15 - INTERNATIONAL AGREEMENTS

A.15.S1 Amongst other strategies, CHN will pursue the goals of the Haida Nation through negotiations and diplomacy.

A.15.S2 CHN shall inform all Haida Citizens of all negotiations enacted.

A.15.S3 CHN will oversee the negotiation process and will provide the negotiators with the goals and objectives as well as ongoing direction and advice.

A.15.S4 Development of International Agreements shall proceed with full consultation of the Haida Citizens, Hereditary Chief's Council, and Village Councils.

A.15.S5 A final draft of any International Agreement must first be accepted by CHN and must then receive a minimum of _ approval of the Hereditary Chief's Council, and if so accepted, CHN will conduct a vote of the Haida Citizens consistent with the CHN Election Procedures and Referendum process of the Haida Nation. International Agreements must receive approval of a majority of at least _ of the votes cast.

A.15.S6 Signatories to International Agreement will be the President and Vice President of the Haida Nation and the Hereditary Chief's Council.

ARTICLE 16 - RATIFICATION AND ADOPTION

A.16.S1 This Constitution must be adopted at the House of Assembly by _ majority.

A.16.S2 From the time of adoption this Constitution will be the basis of the Law of the Haida Nation.

A.16.S3 The Constitution of the Haida Nation is the highest written law, reflecting the highest values of the Haida Nation, and any law that is inconsistent with the provisions of the Constitution is, to the extent of the inconsistency, of no force or effect.

ARTICLE 17 - AMENDMENTS

A.17.S1 Amendments to the Constitution of the Haida Nation may be only at the House of Assembly by a _ majority of qualified voters present.

A.17.S2 Amendments may be made:

(a) For a six (6) year period following the initial adoption of this Constitution at a House of Assembly, with a widely advertised two – (2) month Notice of Change; and

(b) Thereafter, amendments to the Constitution will require four (4) public readings over a two – (2) year period. Two – (2) of these public readings must be at a House of Assembly. The other two – (2) readings must be widely advertised as to their purpose at least one – (1) month in advance.

This Constitution must be adopted at the House of Assembly by _ majority.

From the time of adoption this Constitution will be the basis of the Law of the Haida Nation.

The Constitution of the Haida Nation is the highest written law, reflecting the highest values of the Haida Nation, and any law that is inconsistent with the provisions of the Constitution is, to the extent of the inconsistency, of no force or effect.

The Accord: as important as the Constitution

The Haida Accord is a document founded under the old principles of respect.

It is often thought that First Nations are split and locked in internal power struggles and therefore unable to effect any kind of politics against their true adversary.

The Haida Accord was put together by the leaders of the day (1998) in response to similar problems facing the Haida Nation. These troubles were answered through deep discussion and finally consensus of the Village Councils, the Hereditary Chiefs, and the CHN.

While the Accord is not a big document, it is as important as the Constitution as it is an essential ingredient necessary to keep us moving ahead.

Many of the Hereditary Chiefs who were among the original signatories are no longer with us but left us this legacy to work from. While things cannot be expected to be perfect, we do have the ability to work things out between ourselves. The influence of our people on the lands has been beyond the expectations of a few years ago and First Nations across the continent and abroad look to our people for the kind of leadership the Haida Nation has become known for. •

DID YOU KNOW?

Robert Davidson is only the second First Nations artist to have a solo exhibit at the National Gallery of Canada. The first was Anishnaabe artist Norval Morrisseau.

HAIDA ACCORD

November 14, 1998

We the undersigned, who represent the Haida Nation as:

Hereditary Chiefs, Council of the Haida Nation, Old Massett Village Council, Skidegate Band Council, do commit to work cooperatively as a Nation to protect and enhance the well being of Haida Gwaii and our people. In doing so, we agree:

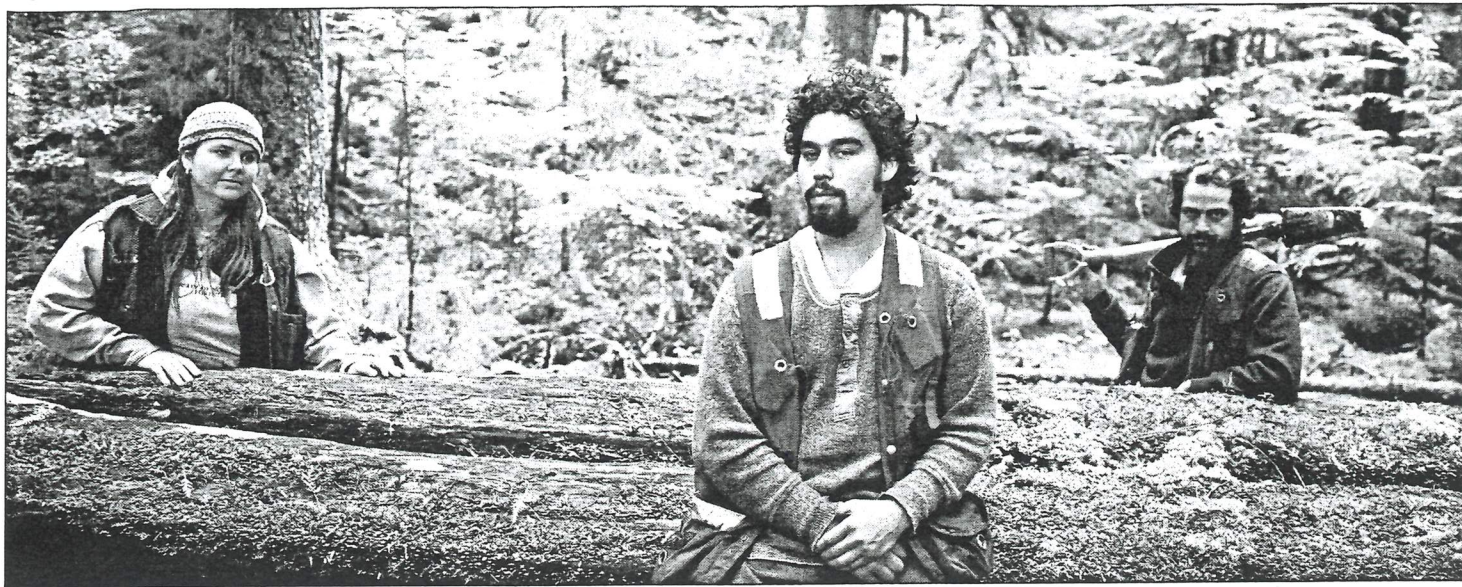
1. The Constitution of the Haida Nation is the guiding document of Policies and Principle from which we govern ourselves;
2. To uphold the Constitution of the Haida Nation encompassing Haida values in decision making;
3. To work respectfully and cooperatively to resolve internal conflicts and differences in a timely way, internal to the Haida Nation;
4. The citizens of the Haida Nation collectively hold Title to Haida Gwaii and commit to go forward as one Nation to share all lands, waters, and resources within our territory for the benefit of all living Haida and future generations;
5. To protect Haida Culture and Heritage while providing for the economic needs of our people;
6. We will protect Haida Title and Rights to the territories of the Haida Nation;
7. To be accountable to the people by presenting factual reports and full financial disclosure on all programs and services within the Nation;
8. To participate in development of policies and strategies, to direct and support bodies assigned specific tasks, and we will strive for full understanding and consensus in advancing our interests within or outside our Nation.

Sworn this day November 14, 1998

Watson Pryce
 Chief Iljawass
 E J Wilson
 Sgaan 7w7waans/Tyaann
 N Young
 Git ee Waans
 Thasi
 Wayne Wilson, SBC
 Kim Davidson, OMVC
 Kathleen Pearson, CHN, Vice President
 Ron Brown Jr., CHN, President

Note: the following were not present at the November 14, 1998 signing ceremony in Skidegate but signed at a later date.

Miles N. Richardson, Chief Chee Xial
 Dempsey Collinson, Chief Skidegate
 Chief Cumshewa
 Alex Jones
 Donald Bell



Lana Wilhelm, Jaalen Edenshaw, Gerry Morigeau in the bush.

Photo: Farah Nosh

Canadian Geographic calls them “Keepers of the Forest.”

Canadian Geographic has just published “Keepers of the Forest – meet the dedicated cedar warriors working to save the last remaining old-growth giants on Haida Gwaii” in its latest edition. Authored by Joanna Fultz with photos by Farah Nosh the article talks about the life cycles of the old forests on the Islands and the relationship of Haida culture to the forest. The article focusses on cedar. It describes the protection of the remaining monumental cedars as a battle to secure a 1,000 year supply for art and culture. The article says that if logging were to stop today that there remains only enough for 20 years supply of monumental art.

Along with the magazine there is an online edition with more stories, video and sound. *Journey through the Forest* is a slideshow of photos by Farah Nosh with a voice over by Lana Wilhelm and Jaalen Edenshaw describing in depth the issues around cedar. A photo gallery shows Forest Guardians working in the forest, two other galleries show a collection of spectacular views and poles and from around the Islands. •

Q&A: Cedar and Culture *By Melissa Juergensen*

CG: What is the historical significance of cedar to Haida culture?

Barb Wilson: Historically, cedar has been the backbone of many parts of Haida daily life. Totem poles, houses and clothing all came from cedar. Looking at what was available on the land, cedar was the most versatile of all the woods on Haida Gwaii.

CG: What exactly is cedar used for?

BW: In the past, cedar was used to

make about five different sizes or types of canoes. The whole make-up of the house including wallboards and corner posts, as well as decorative accessories were made from cedar. Before we had access to woven materials, cedar bark was also used to weave clothing, such as capes and tunics. When we got wool from trading with the mainland, cedar was woven with the wool in order to give the material a certain amount of strength and stability.

Today, our people are going back to honouring the things we did in the past by doing them again. To a large extent we’re using cedar every day. We use cedar for the sides of our houses, our roofs and for carving totem poles. Not everybody does, but some of us do.

CG: To what extent would you say that monumental art and Haida culture is threatened by the loss of cedar?

BW: The logging companies are doing what’s called helicopter-logging. They are able to look at the forest and pick and choose which trees to remove by helicopter, effectively taking the very best cedar out. They tell us that they’re being respectful of the land, but in fact what they’re doing is high-grading. The loss of cedar has a big impact on the cultural and monumental art that we do because the skills of our ancestors can’t be practiced if the material we need is no longer around. •

Interview courtesy of Canadian Geographic.

<http://canadiangeographic.ca/>



Chief Gaahlaay Ts'aahl Eagle Clan

Watson Pryce

March 16, 1905 — March 6, 2007

nephew and successor Lonnie Young (Carol) and their family.

Watson had a very clear memory of being a very young boy, perhaps four or five years old, sitting in a canoe and looking out at the ocean. He was the last Haida we know of, to travel on a traditional Haida Canoe (his mother's food gathering canoe) with his parents, to Sgang Gwaay.

He attended Coqualeetza Residential School from 1914 to 1924, from the age of nine to 19 years old. He often spoke fondly of these years learning how to bake, sew and farm. He was very proud to be trained as a lifeguard at the school. He returned back to the Coqualeetza in 1998 where he was welcomed with an honour song by Sto:lo people and was given gifts. It was a very healing moment.

In 1985, at the age of 80, he stood and affirmed with the Haida Nation that not one more tree would fall in Gwaii Haanas. He was among the first elders on the line, along with Ethel Jone, Adolphus Marks and his niece Ada Yovanovich, to be arrested for their commitment to preserve the lands and waters of Haida Gwaii. Shortly after winning their battle he traveled across the country on Via Rail to bring awareness of the issues that face our Nation.

Watson succeeded his uncle Solomon Wilson and potlatched his name on May 3, 1986. He took his role seriously, attending and representing his clan at many events. Watson potlatched 3 times during his Chieftainship. Watson potlatched his successor, Lonnie Young, in September 1998. Watson gathered his clan together annually at clan picnics. One year it was held at Xaaynaa, which was a memorable time for his clan.

He was an environmentalist during his later years. Advocating the preservation of Haida Gwaii in all forms. He was also a member of the *Friends of Jiinang.ga*. He had a great concern that the fish in

his territory would be obliterated and he therefore refused to give permission to the sport fishing lodges to be on his territory.

Watson had many fond memories of traveling the world. He travelled to Russia, across Canada twice and to many places in the United States. One of his fondest memories is travelling to Little Buffalo, Northern Alberta to support the Lubicon Nation in their plight to save their land.

Diane and Buddy traveled to Denver, Colorado in 1986 and thereafter Watson's involvement in the Traditional Circle of Indian Elders and Youth began. He was an active and revered member. In many of the places they travelled to the locals had never met such an elderly man.

In 1998, Watson joined the Skidegate Haida Immersion Program and was instrumental in preserving and documenting the Haida Language. His connection to the old Haida was invaluable. His dedication to preserving the Haida Language is an immense legacy. Watson became the oldest person in the world to graduate with a Dogwood Diploma at the age of 94 years.

Watson was knowledgeable of the medicines and was in touch with the seasons gathering traditional foods throughout his life. He was often hunting geese and deer with his brother George and loved fishing and all aspects of food gathering.

He was very proud to be the oldest man in Haida Gwaii. He attributed his longevity to his healthy lifestyle. He was very proud that he quit smoking and drinking at a young age and was always saying, "it's easy to quit, it's all in your mind, and when you do quit, you live a good life."

Watson was a man of few words and had an amazing gift of speaking to the point. His sense of humour was evident to his last hours of his life.

With the residential school settlement money he spoke daily on planning to buy a boat and motor to go jig halibut with Dullskin. His settlement cheque came in on March 7, 2007.

Happy Fishing Gaahlaay!

Gaahlaay was predeceased by his parents Alex and Sara Price, brothers Herbert, George, William, and his sister Susan. Following Haida custom, he married Isabella (his brother's widow). Isabella had a daughter Dorothy Fiveland (Price) and a son Norman George Price. In their later years they adopted Diane Brown (Price) from his niece Ada Yovanovich (Young).

Isabella passed away in 1957 and in 1963 he married Sarah Wilson (Jones) – Jads-gun. Sarah passed away in 1982.

Watson is survived by his son Norman Price and daughter Diane Brown (Dull). Grandchildren Randy, Marla, Norma-Rose, Stephanie, Norman jr., Judson (Severn), Lauren (Mark) and Tangunaay, Caroline Paulson, Herb Jones (Ilona), Marilyn Hogben (Bruce), Dolly Cooper (Les), and many great grandchildren, great-great grandchildren, and great-great-great grandchildren.

Watson's life spanned six generations: Watson to daughter Dorothy to grandson Herb Jones to great grandson Jim Jones to g-great grandson Jud Jones to g-g-great granddaughter Mckenzie-Anne Jones.

Watson was also predeceased by: Ralph Young, Harriet/Connie Morse (Robbie), Ada Yovanovich (Bill); and is survived by his nieces: Bea Harley, Bernice Lewis (Lloyd), Audrey Young, Patricia Gellerman (Dave) and their families; and his