

WELCOME



to an evening for

ATHŁII GWAI

March 21, 1986

We need your help

Your presence here this evening is a clear contribution to the cause of the Haida people. We are grateful for your support and hope that you will completely enjoy your evening.

Your contribution will be used to continue our commitment to protecting the forests of South Moresby and Duu Guusd Tribal Park. The camp at Sedgewick Bay on Lyell Island has been, and will continue to be, maintained through generous donations. The actions of the provincial government may force the Haida Nation to develop new camps, new lines, new strategies. The trade union movement, the churches, community organisations and concerned committed individuals right across this country, have extended their contributions to allow us to fulfill our commitment. We are grateful.

We are also acutely aware of how difficult it can be in these tough financial times to find the money to contribute. We know that every dollar we receive is precious. We need all the contributions, no matter what the amount. We hope that you will continue to find it possible to support our cause, both politically and financially. This evening we have posters available for your purchase. Also, we have enclosed a cheque blank for your convenience. Feel free to fill it out this evening and contribute when the dancers come by, or give it to a friend who may be considering offering financial assistance to our cause.

If you find, at some later date, that you are able to contribute, or that an organization to which you belong would like to make a financial contribution, please send your donations to:

COUNCIL OF THE HAIDA NATION

Vancouver Local

c/o 3rd Floor, 440 West Hastings Street,

Vancouver, B.C.

684-0231

All donations will be forwarded to the central fund on Haada Gwai.

If you wish to receive further information regarding the Council of the Haida Nation and our campaign to defend our resources, write to us at the above address.

How aa'

ACKNOWLEDGEMENTS & MANY THANKS TO:

Bobby Wraith
Vickie Jensen
Vancouver Municipal
Regional Employees Union
Vancouver City Council
Rainbow Creek Dancers
Erin Hubert
Karen Dean
Kris Klaasen
Corey Hawes
Dave Zeffert
Kelly Deyong
Beth Lomax
Nola Johnston
Robert Davidson
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Bill Reid

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Jim & Marie Sawyer
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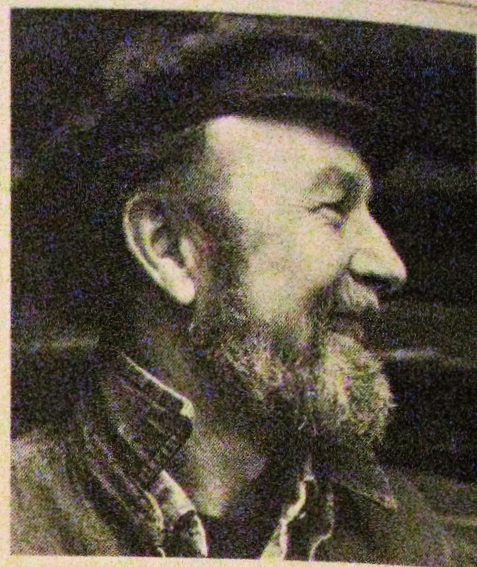
COUNCIL OF THE HAIDA NATION - VANCOUVER LOCAL

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Pete Seeger

PETE SEEGER'S generous and gracious act of solidarity in appearing here tonight, is a natural extension of a life-time devoted to achieving social justice.

Seeger was born in 1919 in New York City to musicologist Charles Seeger and violinist Constance Edson Seeger. It wasn't long before Pete picked up the five-string banjo, guitar or any instrument that was lying around. He spent two years at Harvard studying sociology and journalism before dropping out and giving up his career goal of becoming a newspaperman. After assisting Alan Lomax for a year at the Library of Congress Archive of Folk Song, Seeger formed the **Almanac Singers** along with Lee Hays, Woody Guthrie, Millard Lampbell and others. Later, Seeger and Guthrie travelled the country playing union halls and migrant farm worker camps.

In World War II, Seeger served overseas in the Army. On returning after the war, Seeger and Hays formed People's Songs, Inc. the forerunner of *Sing Out!* magazine as a way to spread songs they believed in. In 1949 Seeger, Hays, Ronnie Gilbert and Fred Hellerman formed the **Weavers** and had many hit songs recorded, among them "Goodnight Irene".

The Haida Nation wishes to extend its appreciation to Pete Seeger for his donation of immeasurable talent to our cause.

THE DANCERS

Robert Davidson, artist and master carver -
lead singer

Dorothy Grant, artist, basket weaver and
blanket maker

Reg Davidson, artist and carver - lead dancer
Peggy Shannon, Teacher/Master of Education
and nonnie

Richard Baker, Counsellor

Brenda Baker, Teacher and Cannery Worker

Marianne Jones, Actor

Sara Davidson, Robert's Daughter and student

Benjamin Davidson, Robert's Son and student



Tu'ul gandlen xyall *xaadaa (Rainbow Creek Dancers)

Six years ago tonite, on March 21, 1980, the Tu-ul gandlen xyall *xaadaa (Rainbow Creek Dancers) made their debut.

From the raising of his totem pole in 1969, the first to be raised in the village of Masset in 100 years, Robert

Davidson had been exposed to the rich texture of cultural experience amongst the Haida elders.

It was this richness which was being celebrated at a special gathering in 1980 — *The Tribute to the Living Haida*. Bringing together Haida's from throughout B.C. and Alaska, the potlatch saw the handing on of culture, with Nonnie (grandmother) after Nonnie rising up to bestow Haida names on their children and grandchildren. Each village contributed something different, something unique that had survived the events of many years.

For the dancers working with Robert Davidson (who had initiated the Tribute) the gathering was to serve as an auspicious beginning. The opportunity to learn the subtleties of the dances from the elders were unlimited. This gathering acknowledged and confirmed an age-old tradition of Haida ceremony and art.

While presently residing in the Village of Vancouver, the dancers represent the three living Haida villages of Skidegate, Masset and Hydaburg.

The function of their performances have been largely ceremonial — feasts and pole-raising as far away as Japan and as close as potlatches on Haada Gwaii. It was for these ceremonies that the regalia, masks and instruments have been created. Tonite, the Rainbow Creek Dancers will still follow tradition, for tonite is a sharing of cultures and concerns, a coming together in common humanity.

TONIGHT'S PROGRAMME

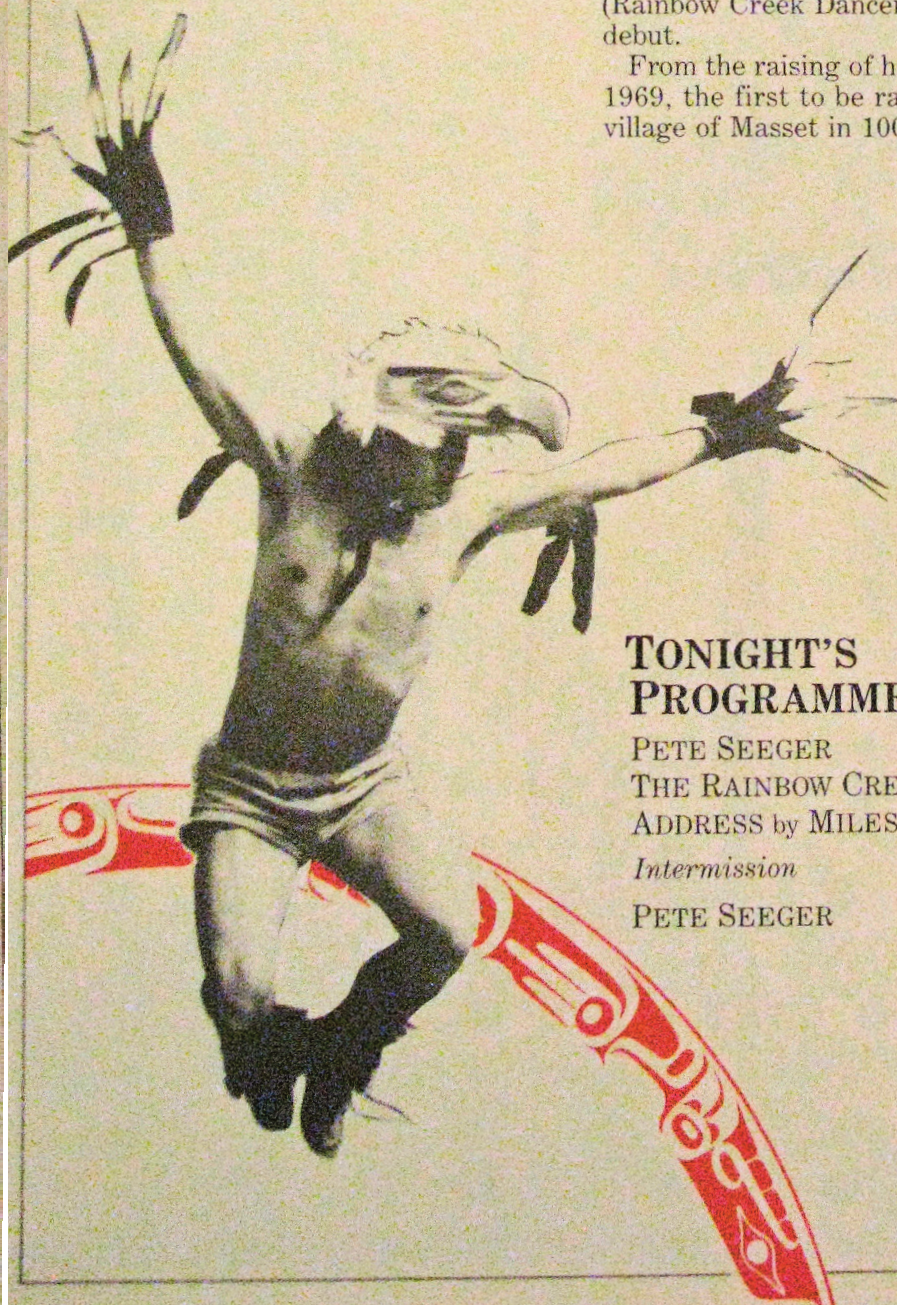
PETE SEEGER

THE RAINBOW CREEK DANCERS

ADDRESS by MILES RICHARDSON

Intermission

PETE SEEGER





*Raven and the
Chemsell by Haida
artist Bill Reid.*



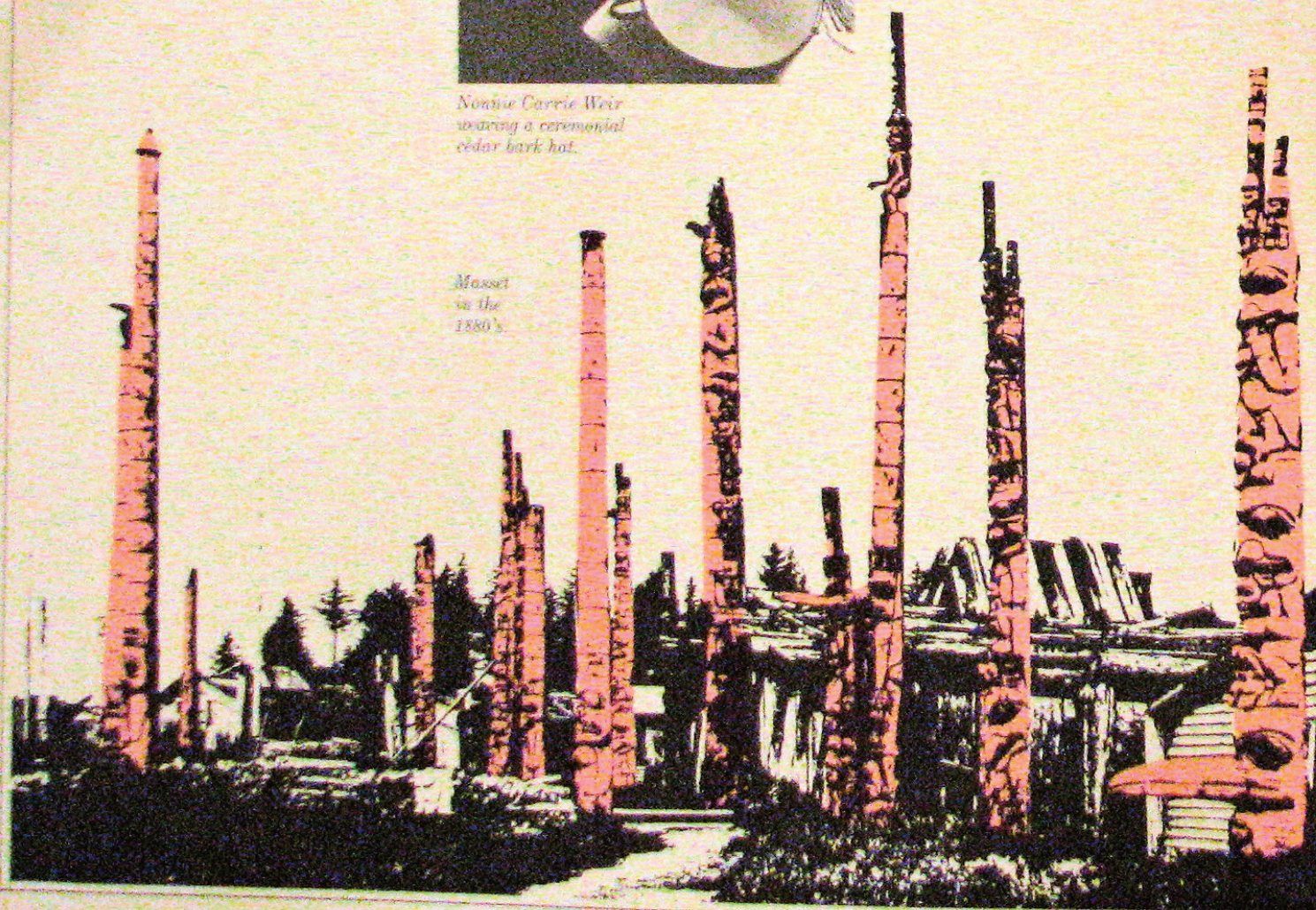
Skidegate as it looks today.

*Masset and Skidegate are the two villages where people
on Haida Gwaii currently live. The other villages are unoccupied.*

HAADA GWAI



*Nonnie Carrie Weir
wearing a ceremonial
cedar bark hat.*



*Masset
in the
1880's*

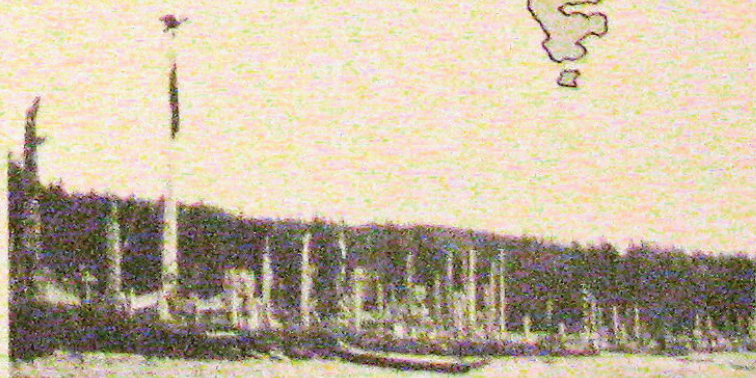


Children of the good people at the Tribute to the Living Heroes ceremony on March 21, 1980.

Wildlife abounds on South Moresby.



Claude Davidson of Masset and Chief Shapson, Elders of Sanikilile.



Skidegate in the 1880's.

A history of people, land and politics

The January 1986 General Assembly of the Council of the Haida Nation, after years of deliberation, confirmed the commitment of the Haida people that the forests of South Moresby and Duu Guusd Tribal park are to remain in their natural state.

From committees, through courts, to Cabinet, the Haida people have continually used every means available to protect the future of our people and lands. Our commitment is made, our decision is firm.

1974

- ITT-Rayonier presents a five-year logging plan which proposed to move their contract operation (Frank Beban) south from Talunkwan Island to Burnaby Island. The Skidegate Band Council objects due to Haida reliance on the area.

- Skidegate Band Council and the Islands Protection Society draft a proposal to preserve portions of Moresby Island.

1978

- The Tree Farm Licence (TFL) held by ITT-Rayonier expires.

- Chief Tanu is denied his application to stop renewal of the TFL by the Supreme Court of B.C. because the Forests Minister had yet to make a decision.

- Chief Tanu returns to court just prior to renewal date, and is again denied as the Forest Minister has listened to Haida concerns and made minor changes in the new licence. The next day the licence is renewed with none of the changes promised.

- Once more Chief Tanu returns to Court. His application is denied because the Tree Farm Licence has already been renewed.

- Council of the Haida Nation applies to Supreme Court of Canada, who denies the application because it is a provincial matter.

1979

- Provincial government creates South Moresby Planning Team. Logging continued on Lyell while the team works on a report.

1981

- The Council of the Haida Nation designates DUU GUUSD TRIBAL PARK, and petitions government to defer all development plans within the Tribal Park.



Miles Richardson, Jr., president of the Council of the Haida Nations listens as contractor Frank Beban asks Haidas to allow logging to continue in November, 1985.

1982

- The United Fisherman and Allied Workers Union and the Native Brotherhood, the two main fishing organisations, recognize the Tribal park and support its designation.

1983

- Formal feast in Naden Harbour to declare Tribal Park. Haida's travel to Japan requesting the owners of the logging company cease operations in the park.

- Although the Graham Island Advisory Planning Team has rejected a proposed government lease, the provincial government issues the lease adjacent to a Haida village site.

1984

- South Moresby Resource Planning Team gives its report to the Environment and Land Use Committee of Cabinet. Government sits on the report. Logging continues.

- Haida Nation holds a series of



The first representatives of the Haida nation blocking a logging road on Lyell Island in October, 1985.

meetings with government ministers concerned, offering to help develop a solution.

1985

- CIPA Industries Ltd. (the logging company operating in the Tribal Park) dissolves. Provincial government passes up chance to cancel cutting rights in Duu Guusd.

- Haida Council meets with Parks Minister Brummet who states that no cutting permits will be given out while the Haida's and the province are talking, and before a formal decision is made on the whole of South Moresby.

- Logging on Lyell is gearing down as quota had been cut and Frank Beban's contract with Western Forest Products is due to expire.

- Suddenly Minister of Forests announced that logging would continue on the remaining portions of Lyell Island, excluding Windy Bay.

- Haida Council meets with Minister of Environment Pelton who agrees that such a violation must cease after forty days. If it does not stop, the Haida Nation will consider it an act of aggression.

- Haida Council meets with ELUC who assures us that no further timber cutting permits would be issued until a formal decision on land allocation for South Moresby was announced.

- Minister of Forests issues three new cutting permits, in a new area on the south side of Lyell Island. These new permits exceed Beban's annual cut quota.

- Environment Minister announces new Wilderness Advisory Committee to study South Moresby and Duu Guusd Tribal Park among other areas.

- Logging resumes on Lyell Island, with 25 RCMP officers stationed at the Beban logging camp in October. The Haida Nation blocks the road. Western Forest Products files for injunction and it is granted despite Haida evidence.

- Despite injunction, Haidas again block the logging road, but stand aside to let the loggers pass. Haida elders were then arrested. Blockades and arrests continue.

- Forest company applies for contempt charges against 17 Haidas. B.C. Attorney-General announces that he will intervene in the public interest to introduce more severe charges.

- B.C. Supreme Court authorizes serving of contempt charges against 17 Haida, and charges of mischief against 72 Haidas.

- Ten of the 17 have their charges of contempt upheld. They are sentenced to five month suspended sentences and denied access to Lyell Island.

1986

- Of the 72 Haidas charged with mischief, 11 have their charges changed to a criminal breach of court order. The others have a stay of proceedings. One of the 11 later had his charges dropped.

- Eight of the 10 have appeared and elected for trial by jury. Trial is still pending.

- Frank Beban is charged with an offence under the Fisheries Act and ordered to appear.

- Report of the Wilderness Advisory Committee goes to Cabinet.



The roots of the Haida people are intertwined with the forests. Clearcut logging threatens that heritage.

At the time of printing the contents of this report are still unknown. All we can do is repeat our decision: **The forests of South Moresby and Duu Guusd Tribal Park are to remain in their natural state.**

Strength from one another



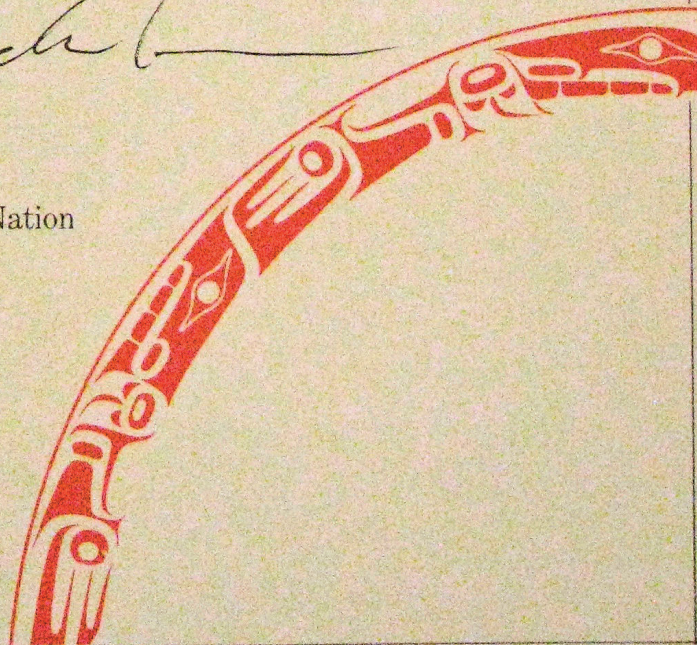
For anyone who has been involved in the issue of our relationship to the environment and human rights, they will know the real enemy is misunderstanding and silence. Time and time again political repression has resulted amid a climate of secrecy and deliberate obscurity. Our first responsibility is to protect the lands and seas from which we are dependent and then to communicate as widely and broadly, and as accurately as possible, our peoples side of the situation and through this effort to gain as much public understanding and support that we can possibly muster. This concert does just that.

On behalf of the Council of the Haida Nation, we extend our sincerest expression of thanks to Pete Seeger for his show of solidarity and support. This demonstration of support occurs at an important time in the history of the Haida People, the protection and defence of our homelands.

The Haida People firmly believe that we have an important and valuable role to play in the building of Canada. We are confident that the foundation we build today, through efforts such as South Moresby and Duu Guusd Tribal Park, be a solid one and that the final result can only mean a stronger nation, one in which we can draw strength from one another.

How aa'
(Thank you)

Miles Richardson
President
Council of the Haida Nation



Rainbow Race

One blue sky above us
One ocean lapping all our shores
One earth so green and round
Who could ask for more
And because I love you
I'll give it one more try
To show my rainbow race
It's too soon to die

Some folks want to be like an ostrich
Bury their heads in the sand
Some hope that plastic dreams
Can unclench all those greedy hands
Some want to take the easy way
Poisons, bombs they think we need them
Don't you know you can't kill all the unbelievers
There's no short cut to freedom

One blue sky above us
One ocean lapping all our shores
One earth so green and round
Who could ask for more
And because I love you
I'll give it one more try
To show my rainbow race
It's too soon to die

Go tell all the little children
Go tell all the mothers and fathers too
Now's our last chance to learn to share
What's been given to me and you

One blue sky above us
One ocean lapping all our shores
One earth so green and round
Who could ask for more
And because I love you
I'll give it one more try
To show my rainbow race
It's too soon to die

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This pole, carved by Robert Davidson in 1969, was the first to be raised in the village of Masset in more than one hundred years.

