

During 2008 and 2009, the Gitanyow Office of the Hereditary Chiefs prepared the *Gitanyow Policy Manual for Management of Cultural Heritage Resources*.

The policy manual is intended to contribute to preservation of Gitanyow cultural heritage resources, and will be a living document subject to periodic review and revision.

The policy manual has been reviewed with the Ministry of Forests and Range, the Integrated Land Management Bureau, and Forest Licensees. As a result of the review, amendments were made to the policy manual to provide clarifications and to facilitate implementation of the policies.

The Gitanyow Hereditary Chiefs approve the policy manual.

Gwaas Hlaam _____ Gamlaxyeltxw _____

Malii _____ Gwinuu _____

Haizimsque _____ Watakhayetsxw _____

Wii'litsxw _____ Luuxhon _____

Date: September 13, 2009

TABLE OF CONTENTS

LIST OF APPENDICES	ii
ACKNOWLEDGEMENTS.....	iii
FOREWORD	iv
1.0 PREAMBLE	1
2.0 PURPOSE OF THE POLICY.....	4
3.0 VISION STATEMENT.....	6
4.0 GUIDING PRINCIPLES FOR THE DEVELOPMENT OF POLICIES FOR MANAGEMENT OF GITANYOW CULTURAL RESOURCES	7
5.0 INTERNATIONAL DOCUMENTS THAT SUPPORT THE GITANYOW POLICY MANUAL FOR MANAGEMENT OF CULTURAL HERITAGE RESOURCES	9
6.0 GITANYOW CULTURAL HERITAGE RESOURCE MANAGEMENT POLICY: DEFINITIONS AND DESCRIPTIONS OF TERMINOLOGY.....	12
6.1 Gitanyow Language Terminology.....	12
6.2 Cultural and Archaeological Terminology.....	13
7.0 GITANYOW CONNECTION TO CULTURAL RESOURCES, AND GITANYOW RELATIVE CULTURAL VALUE OF THE RESOURCES	21
8.0 POLICY STATEMENTS	23
8.1 Heritage Conservation Act and Gitanyow Cultural Resource Management....	23
8.2 Confidentiality of Cultural Information	24
8.3 Gitanyow Traditional Cultural Expressions.....	25
8.4 Natural Resources: Gitanyow Territories and the Natural Resources of the Territories.....	29
8.5 Gitanyow Ancestral Human Remains	30
8.6 Gitanyow Cultural Sites	36
8.7 Artifacts and Features.....	42
8.8 Archaeological Investigation on Gitanyow Territory	45
8.9 Consultation.....	51
9.0 GITANYOW CULTURAL RESOURCE DATABASE	53
10.0 LAND USE PLANS THAT CONTRIBUTE TO THE MANAGEMENT OF GITANYOW CULTURAL RESOURCES	55
11.0 POLICY IMPLEMENTATION, MONITORING, AND AMENDMENT.....	58

Gitanyow Cultural Heritage Resource Management Policy

LIST OF APPENDICES

Appendix 1: Names and Positions of the Cultural Resource Management Policy Planning Team	59
Appendix 2: Gitanyow Connection to the Cultural Resources and the Relative Cultural Value of the Resource	61
2-A: Gitanyow Traditional Cultural Expressions	
2-B: Natural Resources; Land and Resources of the Land	
2-C: Cultural Sites	
2-D: Artifacts and Features	
Appendix 3: Conditions of the land on, and immediately adjacent to, cultural sites required to maintain cultural values; considerations for proactive discussion between Gitanyow and the development proponent.....	68
Appendix 4: Gwaas Hlaam Culturally Modified Trees Policy	70
Appendix 5: Gitanyow Consultation Protocol.....	75
Appendix 6: List of birds, animals, fish, and plants traditionally used by Gitanyow	82
Appendix 7: Map of Gitanyow Territory and House Territories (Scale 1: 500.000).....	121
Appendix 8: Bibliography: Citations and References.....	123

ACKNOWLEDGEMENTS

This policy manual was developed through the dedicated work of a number of individuals and organizations. We wish to acknowledge and thank everyone who has contributed time and knowledge to completion of this document, including:

- Representatives of the Office of the Hereditary Chiefs:
 - Phillip Daniels, Harry Daniels, Debbie Good, Wil Marsden, Don Russell, Glen Williams, and Robert Good, Senior Advisor, who provided the Gitanyow cultural information;
- Bernie Banovic and Fred Philpot, Professional Foresters, Rick Budhwa, Professional Archaeologist, and Michael Lee Ross, LL,B, who coordinated preparation of the policy and provided technical expertise;
- Representatives of Forest Licensees and Province of British Columbia Ministries that reviewed the policy and provided constructive criticism from their industrial and administrative perspectives.

We also wish to acknowledge and thank the Stó:lô Nation who made available their Stó:lô Heritage Policy Manual; the policy was a valuable reference regarding content and structure of a cultural heritage policy.

FOREWORD

In order to document Gitanyow traditional use of our Territories and locations of cultural resources, Gitanyow initiated Traditional Use studies on portions of our Territory (Petzelt 1998, 1999, 2000). These studies and the resulting database of cultural resources were never fully completed due to weather conditions and lack of funding, but do provide considerable information on Gitanyow culture, use of cultural resources, and locations of many cultural sites. The intent is to complete the TUS studies and develop a detailed database of cultural sites.

In the past several decades, development activities such as timber harvesting and logging road and highway construction have damaged or destroyed many Gitanyow cultural resources, from cabins, smokehouses, and grave sites, to trapping areas, wildlife habitats, and medicinal and food plant sites. The development and resource extraction has been initiated with inadequate knowledge and concern for Gitanyow traditional use and cultural resources. Currently, there is continuing timber harvesting and strong interest from industrial companies for mining, gas, and oil exploration and development. Additionally, tourism and recreational development is increasing. The potential is high for continued negative impacts to Gitanyow cultural resources and the ability for Gitanyow to use our Territories for our own benefit in a manner which is culturally appropriate to Gitanyow. Protection and preservation of Gitanyow cultural resources is essential to maintaining the identity, integrity, and well-being of Gitanyow Huwilt members.

In order to contribute to preservation of Gitanyow cultural resources for the benefit of present and future generations of Gitanyow Huwilt members, the Office of the Gitanyow Hereditary Chiefs is preparing a comprehensive policy for the management of Gitanyow cultural resources.

The Planning Team consists of:

- Representatives of the Gitanyow Hereditary Chiefs
- Professional archaeologist
- Professional foresters

Appendix 1 provides the names and positions of the Planning Team.

The Policy will be a living document, subject to periodic review and revision; it is intended to be an ongoing and evolving document which will provide for greater certainty in the resource management process. Moreover, the policy will help address various cultural resource management concerns of the Gitanyow which are not being effectively managed by current resource management processes.

Gitanyow Cultural Heritage Resource Management Policy

1.0 PREAMBLE

We, the Gitanyow, are a First Nation located in north-western British Columbia, and have occupied our Lax'yip (traditional territories) for thousands of years. Although culturally Gitksan, the Gitanyow are a politically autonomous group who maintain close ties with neighbouring Gitksan communities and Huwilp (Wilps). The Gitanyow Huwilp consist of eight historic Wilps (houses); four from the Laxgibuu (Wolf) clan and four from the Laxganada (Frog) clan (*Gitanyow Ayookxw: The Constitution of the Gitanyow Huwilp*, Draft 16B, March 6, 2007, hereafter *The Constitution*). The eight Gitanyow Wilp are:

Laxgibuu Huwilp

- (i) Gwaas Hlaam
- (ii) Malii
- (iii) Haizimsque
- (iv) Wii'litsxw

Laxganada Huwilp

- (i) Gamlaxyeltxw
- (ii) Gwinuu
- (iii) Watakhayetsxw
- (iv) Luuxhon

The Gitanyow Huwilp Territories (Gitanyow Territory) extend from Surveyor Creek-Bowser Lake in the north to approximately 15 kilometers from Kitwanga junction along Highway 37 in the south, and from the Kiteen and Kinskuch rivers in the west to Swan Lake and the Bell-Irving River in the east. The Territories include the Kitwanga-Cranberry valleys, much of the middle Nass valley, part of the upper Kispiox valley, and part of the lower Kiteen river valley. The total area of the Gitanyow Territory is approximately 6200 km².

The connection of the Wilp to its Laxyip (traditional territory) is integral to the Wilp and its members. Therefore, the ownership and authority of Wilp Laxyip cannot be severed and must be utilized, managed, and inherited in accordance with Gitanyow Ayookxw (*The Constitution*).

Gitanyow values and interests are directly and inextricably connected to and reliant upon the sustained presence and quality of our ecological resources. Sustaining the land is central to sustaining Gitanyow culture and providing for our economies.

Table 1 illustrates the linkages and hierarchies of the land, the natural resources of the land, and the Gitanyow cultural resources that evolved from the Gitanyow relationship to the their lands.

Gitanyow Huwilp members utilized all the land on our Territories from valley bottom to alpine tundra, including swamps, streams, and lakes, to conduct our traditional uses of hunting, fishing, trapping, food and medicinal plant gathering, and spiritual worship, to provide for our sustenance and cultural customs. A diversity of ecosystems and forest conditions, including aquatic systems (streams, springs, swamps, and lakes), areas of mature and old forest, areas of young forest

Gitanyow Cultural Heritage Resource Management Policy

and new growth, and dense forest and clearings were required to produce the variety of plants, animals, birds, and fish that were harvested and utilized (Gitanyow Traditional Use Study; Petzelt, 1998, 1999, 2000).

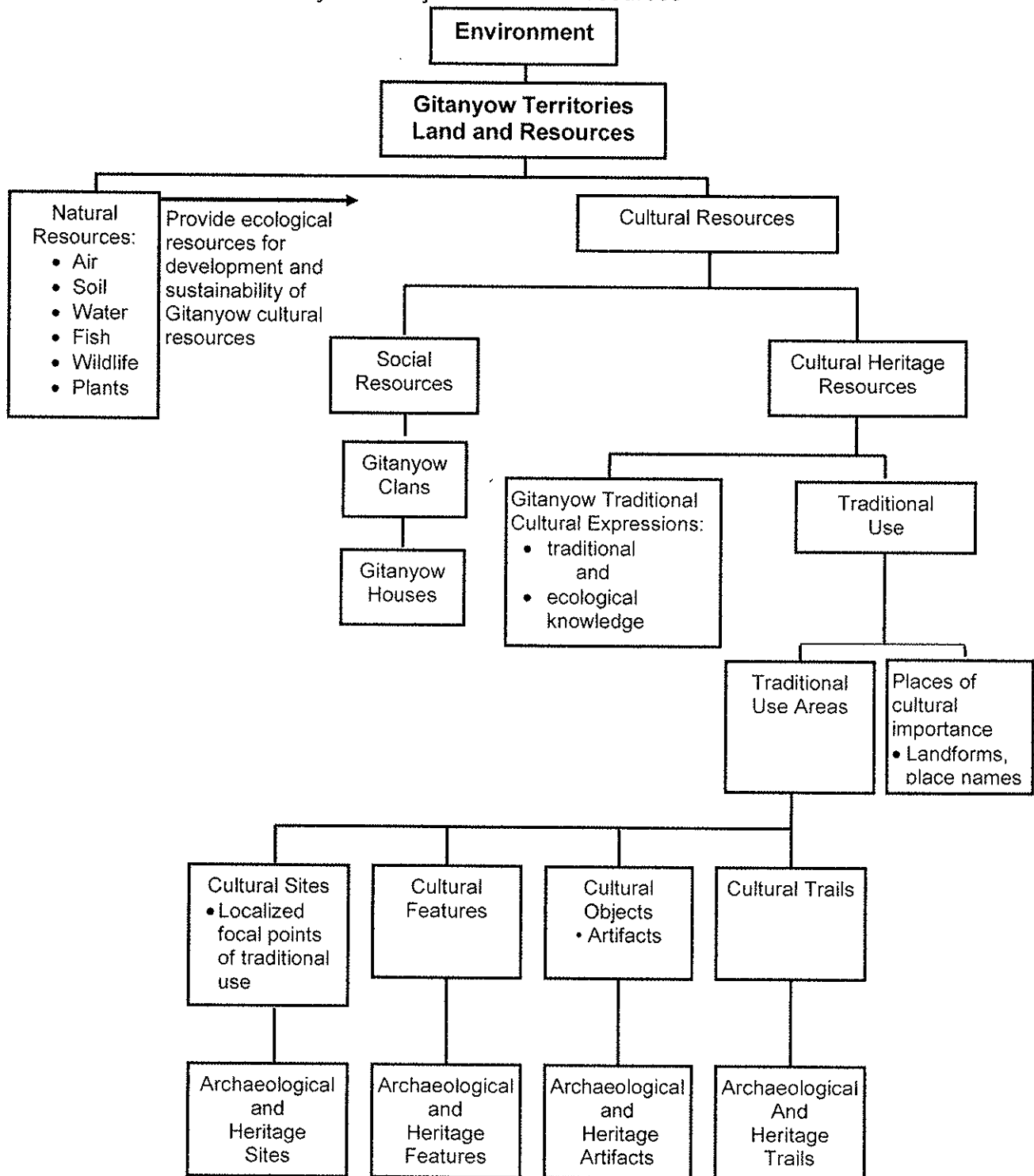
The land (Gitanyow Territory) is integral to the heritage and culture of the Gitanyow; heritage and culture was formed by the land and resources of the land, and cannot be considered separate from the land. The overall Gitanyow Territory is of primary importance to Gitanyow; specific sites are focal points of importance but are secondary in importance to the full Gitanyow Territory.

The continued existence of cultural sites in an undamaged condition is of importance to Gitanyow Huwilp members

- to maintain historic, emotional, and spiritual connections to our lands
- as a cultural museum for education of current and future Gitanyow, and non-Gitanyow, generations about Gitanyow history and culture
- as legal proof of historical Gitanyow occupancy and use of Gitanyow Territories; the sites must remain in existence and undamaged to facilitate cultural investigations that could provide evidence of Gitanyow ownership of their Territories prior to European contact and 1846
- to verify and support Gitanyow Adawaak (oral histories) and traditional use.

Gitanyow Cultural Heritage Resource Management Policy

Table 1: Hierarchy of Gitanyow Cultural Resources



(Adapted from Budhwa, 2009a)

- Notes:
- Gitanyow cultural resources are directly dependent on and shaped by the natural resources of Gitanyow Territories; the Gitanyow Territory is the PRIMARY cultural resource.
 - Archaeological sites, features, artifacts, and trails are a small subset of Gitanyow cultural resources.

2.0 PURPOSE OF THE POLICY

The purpose of the Policy is to assist the Gitanyow to:

- put into context the primary importance of the overall Gitanyow Territory and its connection to Gitanyow heritage and culture, i.e. the culture cannot be separated from the land,
- emphasize the continuity of Gitanyow life ways from the past to the present,
- identify cultural resources of importance to each Gitanyow House,
- identify where protection of cultural resources is required and to recommend measures that will provide the necessary protection,
- reference the policy to a cultural resources database that can be shared with and inform government agencies and industrial groups that wish to conduct business ventures on Gitanyow Territories,
- develop procedures and protocols for interaction between Gitanyow and other groups regarding investigation and management of cultural resources of any historic age,
- develop a resource for education of Gitanyow and non-Gitanyow people regarding Gitanyow heritage and culture,
- conserve and manage Gitanyow cultural resources for the benefit of present and future Gitanyow generations
- illustrate the place of archaeological resources in relation to cultural and natural resources.

It is intended that the Policy will be made public and available, and used by:

- the Gitanyow people
- government agencies
- industrial companies
- planning processes, such as Gitanyow Land Management Plans, Sustainable Resource Management Plans, Forest Stewardship Plans, Harvesting Plans, mineral, gas, oil, and energy resource plans
- Treaty processes

Gitanyow Cultural Heritage Resource Management Policy

- Educational groups; schools, universities, extension services
- Consulting agencies that conduct research and/or impact assessment work on Gitanyow Territories.

3.0 VISION STATEMENT

We have prepared this policy manual for the use of Gitanyow and non-Gitanyow people. Our intent is to promote understanding of and respect for Gitanyow culture, and the land and its ecological resources from which our culture was born and developed.

We believe that education and respectful communications about Gitanyow culture and our connections to the land will result in increased respect for our heritage. We believe that increased respect and knowledge will develop improved working relationships and cooperative planning with people working and recreating on our Territories. We believe that improved relationships will result in a more holistic treatment of the land and preservation of our cultural resources.

We believe that this policy manual will contribute to attainment of our vision.

4.0 GUIDING PRINCIPLES FOR THE DEVELOPMENT OF POLICIES FOR MANAGEMENT OF GITANYOW CULTURAL RESOURCES

The following are the main guiding principles upon which the policies for management and protection of cultural resources are based. These principles are founded in our Ayookxw (Gitanyow law) and supported by recent legal decisions.

- 1) Sustaining the land and the ecological resources of the land is central to Gitanyow cultural heritage. Gitanyow culture is directly connected to and dependent upon the presence and quality of the ecological resources of Gitanyow Territory. Gitanyow land and the resources of the land must be treated with respect.
- 2) Current generations of Gitanyow hold and manage their Territories IN TRUST for future generations. Current generations may take what they need but must not waste, in order that the Territories will sustain future generations.
- 3) We, the Gitanyow, are the owners and caretakers of our intellectual properties, cultural sites and features, and artifacts. These cultural resources were developed through time by Gitanyow and belong to the Gitanyow. The Gitanyow Huwilp members are strongly connected to these resources. Current generations have the responsibility to preserve these resources in order that they may be inherited by future generations of Gitanyow.
- 4) The date of 1846, established in the Provincial Heritage Conservation Act as the cut-off date for the protection of archaeological resources, has no relevance to the Gitanyow in determination of Gitanyow cultural values and importance of Gitanyow cultural resources, including archaeological resources. We, the Gitanyow, have the right and responsibility to maintain, protect, preserve, and develop our cultural resources; the right and responsibility includes past, present, and future expressions of our culture.
- 5) It is of great importance to share Gitanyow history and culture, both internally with young generations of Gitanyow, and with other peoples, in order to:
 - inform and educate all peoples about Gitanyow heritage and culture
 - promote understanding of and respect for the land and the cultural heritage that has developed from the land
 - promote recognition of the need for sustainable management of the land and preservation of Gitanyow cultural heritage resources
 - promote cultural continuity and revitalization.

Gitanyow Cultural Heritage Resource Management Policy

- 6) Gitanyow cultural interests must be effectively communicated to government, industry, and other peoples in a manner that:
- Is culturally appropriate to Gitanyow
 - Is relevant to non-aboriginal agencies and people
 - establishes cross-cultural respect and understanding with government, industry, and other peoples.

5.0 INTERNATIONAL DOCUMENTS THAT SUPPORT THE GITANYOW POLICY MANUAL FOR MANAGEMENT OF CULTURAL HERITAGE RESOURCES

At the International level there have been numerous documents prepared regarding protection of indigenous traditional knowledge. Three examples of such documents providing an international perspective on protection of indigenous traditional knowledge that strongly support this Gitanyow Policy Manual are as follow:

- (i) United Nations; *Declaration on the Rights of Indigenous Peoples*: UN Doc. A 61/L.67 (2007)
- (ii) United Nations Economic and Social Council; *Report of the Secretariat on Indigenous Traditional Knowledge*: UN Doc. E/C.19/2007/10
- (iii) World Intellectual Property Organization; *Protection of Traditional Cultural Expressions/Expressions of Folklore: Draft Objectives and Principles*: WIPO/GRTKF/IC/10/4

Specific Articles from the UN *Declaration on the Rights of Indigenous Peoples* that are particularly relevant to the protection and preservation of Gitanyow cultural resources include:

Article 3

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and *freely pursue their economic, social and cultural development.*

Article 5

Indigenous peoples have the *right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions*, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 11

1. Indigenous peoples have the *right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies and visual and performing arts and literature.*

2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with

Gitanyow Cultural Heritage Resource Management Policy

respect to *their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.*

Article 12

1. Indigenous peoples have the right to *manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.*

2. States shall seek to enable the *access and/or repatriation of ceremonial objects and human remains* in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13

1. Indigenous peoples have *the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.*

Article 24

1. Indigenous peoples have the right to *their traditional medicines* and to maintain their health practices, *including the conservation of their vital medicinal plants, animals and minerals.* Indigenous individuals also have the right to access, without any discrimination, to all social and health services.

Article 29

1. Indigenous peoples have the right to the *conservation and protection of the environment and the productive capacity of their lands or territories and resources.* States shall establish and implement assistance programmes for indigenous peoples for such *conservation and protection*, without discrimination.

Article 31

1. Indigenous peoples have *the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts.* They also have the right to *maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.*

Gitanyow Cultural Heritage Resource Management Policy

The above Articles clearly affirm, support, and reinforce the Gitanyow Policy Manual for Management of Cultural Heritage Resources.

6.0 GITANYOW CULTURAL HERITAGE RESOURCE MANAGEMENT POLICY: DEFINITIONS AND DESCRIPTIONS OF TERMINOLOGY

6.1 Gitanyow Language Terminology

Section 6.1 presents definitions of Gitanyow language terminology used in this Policy as set forth in *The Gitanyow Ayookxw: The Constitution of the Gitanyow Huwilp*, March 6, 2007.

Adawaak — ‘true traditions’ - The ancient histories passed down by oral tradition. The Adawaak describe the ancient migrations of a Wilp, the acquisition and defence of its territory, and major events in the life of the house, such as natural disasters and war, the establishment of trade alliances and major shifts in power. The Adawaak also contain limx’oy or laments. The Adawaak are perpetuated by the memory of heirs to chiefly positions and are repeated and witnessed by each generation of chiefs at important Li’ligit (yukxw or feasts).

Ayookxw — Gitanyow Law. Gitanyow traditional laws are founded on knowledge, experience, and practices that have been developed over thousands of years. They include laws of inheritance, ownership of Lax’yip, resources, the conduct of Li’ligit, duties and obligations and ensure balance, order, and peace.

Ayuuks — Wilp crests depicted on Git’mgan, regalia, blankets and other personal items arise /from specific events in the history of the house, as described in the Adawaak, and are exclusive to a Wilp. The Ayuuks shows the identity of a Wilp and its members, and identifies the sacred connection to their Lax’yip.

Ga Lax Yip Gitanyow - ‘*Gitanyow Territory*’ composite of the lax yip of the eight Gitanyow Huwilp

Git’mgan — carved poles that symbolize the adawaak of a Wilp and confirm the rights of the Wilp to its Lax’yip.

Gitanyow Huwilp - The collective of the eight Gitanyow Wilp and the responsible government body that discharges rights and responsibilities according to this Constitution.

Huwilp - plural of Wilp – Houses.

Lax’yip - Traditional territories. Wilp lands.

Lax Gibuu - Wolf Clan

Gitanyow Cultural Heritage Resource Management Policy

Lax Ganeda - Frog Clan

Li'ligit— Feast system. The feast is a complex institution through which the Gitanyow/Gitxsan formalize much of our social, political, and legal affairs. All acquisition and inheritance of Lax'yip, the declaration of formal rights of access, and the formation of marriage and trade alliances are validated and witnessed in through the Li'ligit. The Li'ligit is hosted by a Wilp, assisted by related Wilp of the same clan, and attended by Wilp members of different clans in the village and nation.

Limx'oy — "*Crying Song*." Ancient songs and laments that refer to events in which the Wilp endured great hardship or loss. These powerful songs are both historical and highly emotional, and they often express sadness at a loss of members of a Wilp in a great natural disaster or war or the loss or abandonment of a Lax'yip or village, and which is depicted on the Git'mgan. The Limx'oy of a Wilp frequently forms part of its Adawaak referring specifically to places and events related there. These songs differ from the Adawaak in that they often retain the original language in which they were created.

Pdeek' — the clan of your Wilp. There are four pdeek', Lax Ganeda, Lax Gibuu, Lax Skiik, and Giskhaast, ancient phratric groups that cut across Gitxsan, Nisga'a and Tsimshian villages and tribes.

Simalgyax language — mother language of the Gitxsan, Tsimshian and Nisga'a.

Simgigyat — Chiefs, pl of Simogyet

Simogyet — Chief, head of Wilp

Wilp—'*House*' the primary social, political, and economic unit in Gitanyow/Gitxsan society. All members are related matrilineally to a female ancestor of the Wilp. It is the Wilp that owns the names, territory, adawaak, ayuuks and git'mgan. The Wilp always bears the name of its chief and may be part of a larger clan group (pdeek') that cuts across national boundaries.

6.2 Cultural and Archaeological Terminology

The following section is a summary of terms and concepts used in this document, along with general descriptions to provide a common basis for understanding. These definitions and descriptions have been established by balancing principles from Gitanyow culture with standard resource management practices.

- (1) **ARCHAEOLOGICAL IMPACT ASSESSMENT (AIA):** A detailed field analysis of an area (generally small and localized), conducted by a professional archaeologist. The analysis is generally based on information from an Archaeological Overview

Gitanyow Cultural Heritage Resource Management Policy

Assessment (AOA) that indicates a moderate to high archaeological potential of the area and is primarily conducted on behalf of a company planning a development. The AIA requires a permit to be issued by the Provincial Archaeology Branch to the archaeologist that will conduct the analysis. A copy of the application for the permit will be sent to Gitanyow by the Archaeology Branch, with a request for Gitanyow comment to be submitted within 30 days.

- (2) **ARCHAEOLOGICAL OVERVIEW ASSESSMENT (AOA):** An office-based exercise, conducted by an archaeologist, that provides mapped overview zonation of an area (Gitanyow Territory) into low, medium, and high potential for the presence of cultural sites, features, and artifacts. Considered in the assessment are criteria such as topographic features, locations of natural resources, traditional knowledge, and cultural heritage. The AOA is utilized to focus the Preliminary Field Reconnaissance (PFR) and Archaeological Impact Analysis (AIA).
- (3) **ARCHAEOLOGICAL SITES:** A location that contains physical evidence of past human activity and that delivers its primary documentation and interpretative information through archaeological research techniques. (Archaeology Branch, 2008)
 - An Archaeological Site is a subset of Traditional Use Sites.
- (4) **BUFFER ZONE:** An area of land surrounding a cultural resource in order to provide protection to the cultural resource. The buffer zone is restricted from industrial development. Buffer zones can vary in width, depending on Gitanyow cultural importance, category of resource, and site-specific criteria. Dimensions of a buffer zone will be implemented and recorded as horizontal distance, measured from the outside edge of the defined resource. Establishment of buffer zones requires documentation of the cultural and scientific rationale for the buffer zone.
- (5) **CONSERVATION:** any activity undertaken to protect, preserve, or enhance the heritage value of Gitanyow heritage property. Heritage value is the historical, cultural, aesthetic, scientific, or educational worth or usefulness of a site or object (Heritage Conservation Act [RSBC 1996] Chapter 187).
- (6) **CULTURAL AREAS:** Any area within Gitanyow Territory that the Gitanyow consider has cultural importance, regardless of the presence or absence of physical remains of activities or beliefs.
- (7) **CULTURAL HERITAGE RESOURCES** (also termed as **CULTURAL RESOURCES** in the Policy text): Those cultural resources considered culturally important to the Gitanyow; resources that provide a connection or linkage between the past, present, and future of Gitanyow, including, but not limited to:
 - Gitanyow Territory and House Territories

Gitanyow Cultural Heritage Resource Management Policy

- Fish, wildlife, plants
- Water
- Land forms, landmarks, place names
- Cultural areas
- Gitanyow Traditional Cultural Expressions
- Cultural sites and features

Artifacts

- (8) CULTURAL HERITAGE RESOURCE FIELD ASSESSMENT (CHRFA): A field reconnaissance of an area (small or large) to assess the existence of or potential for the presence of cultural sites and features. The field reconnaissance does not require a permit from the Provincial Archaeology Branch and does not require a formal Archaeologist Report to be submitted to the Provincial Archaeology Branch. In order to carry out a CHRFA on Gitanyow Territory, the assessing person(s) must meet one of the following three criteria:
- i. Is a registered professional in good standing with the Association of B.C. Forestry Professionals and has
 - demonstrated experience in identifying cultural heritage sites and resources
 - received specific training from the Gitanyow on the importance and identification of Gitanyow cultural heritage sites and features
 - developed a consistent mechanism, suitable to Gitanyow and the development proponent, for recording and reporting on the assessment of cultural heritage resources, or
 - ii. is an individual, Gitanyow or non-Gitanyow, authorized by the Office of the Hereditary Chiefs to conduct Cultural Heritage Resources Assessments on Gitanyow Territory, or
 - iii. is a qualified professional archaeologist, with experience in field assessments of First Nations cultural heritage resources within the general cultural area of the British Columbia Northwest Coast-Interior Plateau.
- (9) CULTURAL SITES: Any site that is of cultural value to the Gitanyow; places where cultural practices were/are conducted; places that provide significant connections to the heritage/history of a people.

Cultural sites include ALL sites of cultural value to Gitanyow, without constraint of historical age or material remains. Cultural sites are integral to the cultural heritage of a people.

Cultural sites (including archaeological sites and designated Heritage Sites) include:

Gitanyow Cultural Heritage Resource Management Policy

- land forms/landscapes; place names within Gitanyow Territory
- features; land that has been modified by activities or practices of the Gitanyow; cannot be removed from the site without destroying the feature, i.e. an integral part of the landscape within which the feature is situated. Examples of features include:
 - house depressions
 - trails
 - cache pits
 - Culturally Modified Trees (CMTs)
 - grave sites
- artifacts; objects that have been manufactured by Gitanyow; are within a site but can be removed from the site. The cultural site is the specific location on the land where the artifacts are located; the type of artifact determines the nature of the site and influences the cultural value and significance of the site. Examples of artifacts include:
 - totem poles
 - projectile points
 - chipped stone flakes
 - tools
 - pottery, baskets, boxes

(10) CULTURAL VALUE: The cultural value or ethnic significance, of any particular element of Gitanyow heritage reflects the nature of the attachment/connections between the land, object, site, or knowledge, and its original owner/maker or caretaker. Land, objects, sites, or knowledge that were/are most dear to the owner/maker/caretaker are those that hold the highest cultural value.

- All Gitanyow cultural heritage resources have an inherent cultural value.
- Assignment of a “low” cultural value is a ranking of value relative to other cultural heritage resources and should not be considered as a lack of respect for the Gitanyow heritage resource.
- Cultural value can be determined only by the Gitanyow people. Determination of cultural value is the responsibility of the current owner/caretaker of the resources.
- For purposes of preparation of this Cultural Heritage Resource Management Policy, cultural heritage resources are assigned a relative cultural value ranging from very high to low, based on the Gitanyow attachment/connection to the resource.

Gitanyow Cultural Heritage Resource Management Policy

- The Gitanyow attachment/connection to the resource could include, but not be limited to, one or more of:
 - spiritual
 - historic/heritage
 - emotional
 - practical
 - education
 - economic
 - legal:

integral to and embedded within these attachments/connections is the “sense of place” held by the Gitanyow.

(11) CULTURE: A shared, learned, system of values, beliefs, and attitudes that shape and influence perception and behaviour.

- Culture includes all that a people inherit from the past, practice in the present, and protect for future Gitanyow generations; that identifies and defines who and what the people are. The culture is formed by the land, and includes the language, customs, laws, practices, foods, clothing, spirituality, art, songs, dress, appearance, stories, oral histories, and traditional knowledge of the Gitanyow.
- Culture is an integral part of the heritage of the Gitanyow and cannot be separated from the land and resources where the people lived and developed.

(12) GITANYOW TRADITIONAL CULTURAL EXPRESSIONS¹: Gitanyow Traditional Cultural Expressions are Gitanyow Intellectual Properties of any form, whether tangible or intangible, in which Gitanyow traditional culture and knowledge (including ecological knowledge) are expressed, appear, or are revealed, and comprise the following forms or combinations of forms of expression:

- a. verbal expressions, such as Gitanyow Adawaak (oral histories), Simalygax language, Ayookxw (law), stories, epics, legends, poetry, riddles and other narratives; words, signs, names (including geographical place names), and symbols;

¹ The definition/description of Gitanyow Traditional Cultural Expression is adapted from The World Intellectual Property Organization, Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore, Tenth Session, 2006; The Protection of Traditional Cultural Expressions/Expressions of Folklore; Draft Objectives and Principles: WIPO/GRTKF/IC/10/4 (2006).

Gitanyow Cultural Heritage Resource Management Policy

- b. musical expressions, such as songs, Limx'oy (laments), and instrumental music;
- c. spiritual expressions
- d. expressions by action, such as dances, plays, ceremonies, rituals and other performances;

whether or not reduced to a material form; and

- e. tangible expressions, such as productions of art, in particular, drawings, designs, paintings, carvings, sculptures, woodwork, metalware, jewelry, baskets, needlework, textiles, dress, costumes; handicrafts; musical instruments; Ayuuks (family crests); Git'mgan (totem poles); and architectural forms;

which are

- (i) the products of creative intellectual activity, including individual and collective creativity;
- (ii) characteristic of Gitanyow's cultural and social identity and cultural heritage;
- (iii) maintained, used or developed by the Gitanyow community, or by individuals having the right and responsibility to do so in accordance with Gitanyow law and practice.

Gitanyow Traditional Cultural Expressions are properties owned by the Gitanyow who maintain, protect, and develop them primarily as cultural resources. However, these properties may also be economic assets that can be, if Gitanyow wishes, traded or licensed for income generation and economic development.

Gitanyow Traditional Cultural Expressions evolved from and were shaped by the surrounding land and the natural resources of the land; they are directly and inextricably connected to and reliant upon the sustained presence and quality of the ecological resources of the land. Traditional Cultural Expressions are expressions of Gitanyow beliefs and values, embodiments of Gitanyow skills and know-how, and reflections of Gitanyow history. Traditional Cultural Expressions are strongly connected to Gitanyow Huwilp members and are of great cultural value to Gitanyow, defining very clearly the identity of the Gitanyow people; who we are and how we connect to our Territories.

- (13) HERITAGE: What a people inherit; the shared, inherited, history and culture of the Gitanyow people, providing connections between the past, present, and future:

Gitanyow Cultural Heritage Resource Management Policy

- the land and land forms where they lived
- the customs, practices, and laws of the Gitanyow people
- the resources of the land that were utilized
- the oral or written history
- the sites where customs/traditions were conducted
- the traditional knowledge of the people
- spiritual and material realms

- (14) HERITAGE INSPECTION: a physical examination and other research necessary
- a. to identify the heritage value of a property or a portion of it, and,
 - b. to establish, if the property is a heritage site or heritage object,
 - i. the need for protection or conservation, or,
 - ii. conformance with heritage protection requirements (Province of BC, 2009).

HERITAGE INVESTIGATION: An archaeological or other systematic study of heritage property to record its history, and may include the recording, removal, and analysis of artifacts, features, and other material necessary for the purposes of heritage investigations (Province of BC, 2009).

- (15) PRELIMINARY FIELD RECONNAISSANCE (PFR): A preliminary field investigation of an area (small or large) to assess the existence of or potential for the presence of cultural sites and features, and to recommend more detailed archaeological field studies where appropriate. Does not require a permit from the Provincial Archaeology Branch and does not require a formal Archaeology Report to be submitted to the Provincial Archaeology Branch.
- (16) SENSE OF PLACE: A feeling or perception held by Gitanyow to a certain place on the landscape. This "place" on the landscape will possess a strong identity and character, and a high degree of authenticity to which people attribute a special meaning and relationship. The loss of "sense of place" may have significant impact on individuals and communities with connections to that place; "sense of place" needs to be considered in any management decision regarding cultural resources (adapted from Cresswell, 2005; Budhwa, 2008).
- (17) SIGNIFICANCE: An overall ranking of the importance or noteworthiness of a particular element of Gitanyow heritage. There are many considerations to evaluating significance: the primary consideration is cultural value. Additional considerations could include:

- educational value
- scientific value
- historic value
- economic value
- legal value

Gitanyow Cultural Heritage Resource Management Policy

- rarity.
 - Determination of the significance of a cultural heritage resource is complex, may be very time consuming, and involves consideration and balance of a number of values that frequently may compete.
 - Significance is generally determined by an archaeologist, following archaeological investigation of the cultural resource.
 - Determination of significance needs to consider not only the cultural value to the Gitanyow people but the diversity and range of values to the broader community at the local, regional, and Provincial level.
- (18) TRADITIONAL USE: Any Gitanyow use of any aspect of Gitanyow Traditional Territory.
- (19) TRADITIONAL USE AREA: A broad cultural area, as opposed to a localized, specific site, within which landscape-level cultural activities such as hunting and trapping occur. The traditional use area encompasses the cultural sites, features, artifacts, and cultural trails.
- (20) TRADITIONAL USE SITE: Specific places within the landscape where traditional activities were/are performed. Traditional Use Sites may lack physical evidence of human-made artifacts or structures, yet maintain cultural significance to a living community of people. Determination of the importance of a site needs to consider the use of the site in relation to the function of the larger House Territory or entire Gitanyow Territory.
- (21) TRAILS: Paths or corridors used by Gitanyow for trade, travel, or migration; trails often connect the entire landscape, building links between traditional use areas and between different Nations.

7.0 GITANYOW CONNECTION TO CULTURAL RESOURCES, AND GITANYOW RELATIVE CULTURAL VALUE OF THE RESOURCES

We, the Gitanyow Huwilp members, are profoundly connected to our landscape, including both our natural and cultural resources. This connection reflects the historic, current, and future use of our resources and includes:

- Spiritual connections (S)
 - Connections from the heart and soul; feelings and beliefs, as opposed to academic or intellectual knowledge; an internal, intangible but real belief that the resource is “part of you.”
- Historic connections (H)
 - Connections through knowledge of Gitanyow historic use of a resource
- Practical connections (P)
 - Connections through Gitanyow historic, current, and future use of the resources for the practicalities of food, shelter, protection, transportation, i.e. subsistence.
- Legal connections (L)
 - Connected through Gitanyow traditional law
 - Connected through Provincial and federal law; cultural resources provide legal evidence of Gitanyow historical occupancy and use of our Territories
- Education connections (Ed)
 - Connected through the use of resources to educate past, current, and future Gitanyow and non-Gitanyow generations about Gitanyow history and culture.
- Emotional connections (Em)
 - Connected through feelings such as pride, satisfaction, fear, awe, spirituality, happiness etc. generated by sight or thought of the resource.
- Economic connections (Ec)
 - Connections related to the use of a resource in historic, current, and future economies; e.g. barter, trade etc. of cedar, fish, fur etc.

An integral component of these connections to our cultural resources is the concept of “sense of place” (see definition in Section 6.0), that is embedded in all our forms of connectivity.

These connections are listed separately for discussion and description but are, in fact intertwined; they are closely interconnected and collectively define the connections of Gitanyow Huwilp members to our cultural heritage.

Cultural values are considered to be the value or importance to the Gitanyow of each resource relative to the other resources. All cultural resources are important and have value to Gitanyow; “low” value is a relative designation, NOT a term of disrespect or lack of importance. For example, the relative values of a grave site or burial ground to a

Gitanyow Cultural Heritage Resource Management Policy

single CMT: both are important to Gitanyow, but the burial site may have a very high designated cultural value while the CMT has a lower value.

Appendices 2-A, 2-B, 2-C, and 2-D list a diversity of cultural resources organized by general resource type, and present the Gitanyow connection to each resource along with the Gitanyow relative cultural value of each resource.

8.0 POLICY STATEMENTS

A policy is a plan of action that guides or influences future decisions .

The policy statements contained within this document are intended to assist the Gitanyow in management of our cultural resources. The policies are intended to be flexible, at the discretion of Gitanyow, in order to facilitate resource management. Most importantly, these policy statements allow the Gitanyow to express ourselves in a culturally meaningful and appropriate manner.

The Simogyet (Chief) of each House Territory has the final responsibility for all resource management decisions for their Territory. Any inquiry, notification, or consultation regarding cultural resources is to be submitted to the Office of the Hereditary Chiefs. The submitted information will be directed to the Chief of the House Territory on which the resource is located, by either Gwaas Hlaam, the overall Head Chief, or the President of the Office of the Hereditary Chiefs.

8.1 Heritage Conservation Act and Gitanyow Cultural Resource Management

While the purpose of the Heritage Conservation Act is to encourage and facilitate the protection of heritage property in British Columbia, its focus is on management of resources that have archaeological value (Archaeology Branch, 2007). We must emphasize that archaeological resources are only one component of Gitanyow cultural resource management; archaeological resources are a small subset of Gitanyow cultural resources (see Table 1). We recognize and accept that the Heritage Conservation Act governs archaeological resources, and we will respect the parameters of the Act as a minimum level of protection. However, the Act does not have any jurisdiction over the management of our cultural resources and traditional use areas. Further, we do not recognize the date of 1846 as a “protection date” for any of our resources, whether they are cultural or archaeological.

Gitanyow have clearly demonstrated cultural continuity and continuous landuse from the past to the present, and any cultural resource —pre or post 1846—has meaningful ethnic significance to us. (Budhwa, 2009a, Klassen, 2009).

8.1.1 Policy Statements for the Heritage Conservation Act

We, the Gitanyow, have the right and responsibility to maintain, protect, preserve, and develop our cultural resources; the right and responsibility includes past, present, and future expressions of our culture.

Gitanyow Cultural Heritage Resource Management Policy

- Gitanyow will recognize and respect the Heritage Conservation Act and will accept cultural resource protection measures mandated by the Act as the minimum level of protection for our cultural resources.
- Gitanyow will, at our discretion, implement a higher level of protection than mandated by the Act, for our cultural resources that we believe are not adequately protected by the Act.
- Gitanyow will protect all cultural resources of importance to us, regardless of the date of origin of the resource.

8.2 Confidentiality of Cultural Information

The Gitanyow possess sensitive cultural knowledge, some of which may be considered confidential in nature. An example of such knowledge is the geographic locations of sensitive sites and objects.

8.2.1 Policy Statements for Confidentiality

- Confidential information is not to be related outside the Feast Hall.
- Development companies and government agencies that wish to work on Gitanyow Territory are to sign a Confidentiality Agreement with Gitanyow regarding the location of sites or objects that will be identified to them by Gitanyow as confidential information.
- Development companies that will be working in the vicinity of a sensitive site or object may be given the confidential information regarding the general nature and location of the site or object, in order that the company can avoid or otherwise provide adequate protection for the site or object. Company staff working in the area are to maintain the highest level of confidentiality regarding the nature and location of the sites and objects.
- Maps showing the general location of a sensitive site or object may be available. These maps are to show the general location of a sensitive site/area using a large polygon rather than a specific point. These sensitive sites/areas are to be referred to with a generic term and not the specific confidential information of the site or object.
- Management documents that refer to the site or object are to use generic terms such as "management zone" or "no work zone" or "sensitive resource," in order to maintain the confidentiality of the site or object.

8.3 Gitanyow Traditional Cultural Expressions

Gitanyow Traditional Cultural Expressions are Gitanyow Intellectual Properties, owned, maintained, protected, and developed by the Gitanyow (See Definition, Section 6.5). These properties are Traditional Knowledge that has been passed from generation to generation. Traditional Cultural Expressions may be tangible or intangible, and are resources of high cultural value to the Gitanyow.

These resources are termed "Gitanyow Traditional Cultural Expressions" as opposed to "Intellectual Properties" to avoid confusion with Intellectual Property as defined and administered by Canadian and International Intellectual Property law. Gitanyow traditional knowledge is not simply a different kind of intellectual property; it is a completely different entity (UN Doc. E/C 19/2007/10 at page 8).

As Gitanyow cultural resources, Gitanyow Traditional Cultural Expressions are shaped by the surrounding land and natural resources; their meaning, vitality and value depends upon the sustainability and health of the land and natural resources. Gitanyow Traditional Cultural Expressions are strongly connected to the Gitanyow Huwilp members and are of great value to Gitanyow, defining very clearly the identity of the Gitanyow people, who we are, how we relate to one another, and how we connect to our Territories.

To this point in time, Gitanyow Traditional Cultural Expressions have been transferred to successive generations through oral communication; there has been little or no documentation of traditional cultural expressions. With the impact of the modern world on Gitanyow Huwilp members, traditional cultural expressions are not being effectively taught to and retained by younger generations; therefore, there is a significant risk that traditional cultural expressions that have been for centuries transferred to successive generations of Gitanyow will be lost forever to future Gitanyow generations unless measures are taken to document and record the cultural expressions.

Policy statements regarding traditional cultural expressions refer to cultural expressions as a whole, with specific reference to individual elements of traditional cultural expressions where required.

8.3.1 Policy Statements for Gitanyow Traditional Cultural Expressions

8.3.1.1 Intrinsic Value

Gitanyow Traditional Cultural Expressions have intrinsic value, including social, cultural, spiritual, economic, scientific, intellectual, commercial, and educational value.

8.3.1.2 Framework of Innovation and Creativity

Gitanyow Cultural Heritage Resource Management Policy

Gitanyow Traditional Cultural Expressions constitute frameworks of innovation and creativity that benefit the Gitanyow (and others) and assist present and future generations of Gitanyow in meeting their particular needs and challenges.

8.3.1.3 Living Resource

Gitanyow Traditional Cultural Expressions are a living resource and will continue to be transmitted to future generations of Gitanyow. Gitanyow traditional cultural expressions, to the extent possible, will be documented for the benefit of future generations of Gitanyow, to ensure that the cultural resource is not lost to Gitanyow. Documentation may be written, audio, or visual recordings, at the discretion of the appropriate House Chief.

8.3.1.4 Responsibility and Right

Gitanyow has the responsibility and the right to maintain, control, protect, and develop Gitanyow Traditional Cultural Expressions. This is in Gitanyow law.

8.3.1.5 Ownership

Gitanyow Traditional Cultural Expressions belong to and thus are owned by Gitanyow. More specifically, they belong to and are owned by Gitanyow individuals, Gitanyow families, Gitanyow Wilps, or the Gitanyow Nation. Ownership is integral to Gitanyow culture and is determined by Gitanyow law.

8.3.1.6 Property

Any property interests, including Intellectual Property interests, associated with Gitanyow Traditional Cultural Expressions are exclusively Gitanyow property interests.

8.3.1.7 Prior Written Informed Consent

- Except for those Gitanyow House members who are entitled by Gitanyow law to use Gitanyow Traditional Expressions, those who wish to use Gitanyow Traditional Cultural Expressions must obtain prior written consent from the Chief of the Gitanyow House that is the owner of the Traditional Cultural Expression. For the use to be legitimate, the consent must be based on full information concerning the use and its purpose. The requirement for consent is in Gitanyow law.

Gitanyow Cultural Heritage Resource Management Policy

- Formal written acknowledgement of/credit to the appropriate Gitanyow person, persons, or entity is a condition for consent to such use.
- This consent ends with the user to whom the consent was given and with the completion of the purpose for which the consent was requested. This consent cannot be passed on to successors. It does not extend to other uses and purposes.
- All requests for information regarding or for consent to use Gitanyow Traditional Cultural Expressions are to be in writing and initiated through the Office of the Gitanyow Hereditary Chiefs. The overall Head Chief, Gwass Hlaam, will direct the request to the appropriate House Chief.

8.3.1.8 Acknowledgement and Credit

- All Gitanyow Traditional Cultural Expressions must be recognized and acknowledged by any user other than the Gitanyow House that is the owner of the property. This is in Gitanyow law.
- Acknowledgement and crediting internally within Gitanyow society will be conducted as an oral process, in keeping with Gitanyow tradition.
- Acknowledgement for use external to Gitanyow society requires formal written credit for Traditional Cultural Expressions that are used, quoted, or referenced.

8.3.1.9 Appropriate Uses of Gitanyow Traditional Cultural Expressions

- (i) Excepting confidential information, consent to the use of Gitanyow Traditional Cultural Expressions will generally be given for:
 - i. Educational purposes – Gitanyow encourages and promotes such education use; and,
 - ii. Purposes of informing planning processes that potentially affect Gitanyow Territories.
- (ii) In certain circumstances, confidential information may be made available to specific individuals or development companies under a formal Confidentiality Agreement.
- (iii) Gitanyow Traditional Cultural Expressions that are exclusively owned / held in trust for future Gitanyow generations by a Gitanyow House (e.g. crest images, oral histories, feast names, songs, and laments) may be used for commercial purposes only with:

Gitanyow Cultural Heritage Resource Management Policy

- the prior informed written consent of the House Chief and the entire House membership;
- proper acknowledgement and credit of ownership; and
- fair compensation to the House.

This policy is consistent with Gitanyow law (Overstall, 2008).

- (iv) Gitanyow Traditional Cultural Expressions that are not exclusive to a Gitanyow House, family, or person (e.g. general crest images) may be used by Gitanyow persons for personal and economic use only with the collective permission of the Gitanyow Hereditary Chiefs. This policy is consistent with Gitanyow law (Overstall, 2008).
- (v) Provided the conditions set forth above in section 8.3.1.7 are satisfied, Gitanyow Traditional Cultural Expressions that are not exclusive to a Gitanyow House, family, or person may be used by non-Gitanyow persons for personal and commercial purposes only with the collective permission of the Gitanyow Hereditary Chiefs. This policy is consistent with Gitanyow law (Overstall, 2008).

8.3.1.10 Duplication or Reproduction of Crest Images, Totem Poles, Masks, and Ceremonial Regalia

- Duplication or reproduction of crest images, totem poles figures, masks, and ceremonial regalia by anyone other than the Gitanyow House that owns them is not permitted. By Gitanyow law, such duplication or reproduction is theft.
- Photographs and sketches of crest images, totem pole figures, masks, and ceremonial regalia by non-House members, including non-Gitanyow persons, is permitted for personal, non-commercial use.

8.3.1.11 Misuse and/or Misappropriation of Gitanyow Traditional Cultural Expressions

No individual or organization may gain access to or use any Gitanyow Traditional Cultural Expression by representing themselves as belonging to, affiliated with, or supported by a Gitanyow House without written verification of their claim by the Gitanyow Chief of that House. Such access and use without the free, prior, and informed consent of the Traditional Cultural Expression's owners is misappropriation and misuse of Gitanyow Traditional Cultural Expressions.

8.3.1.12 Use of Gitanyow Place Names

Gitanyow Cultural Heritage Resource Management Policy

The use of Gitanyow names of places of cultural importance for geographic locations in Gitanyow Territories is encouraged by Gitanyow, provided that:

- i. the context is accurate and acceptable to Gitanyow,
 - ii. the spelling is accurate,
 - iii. the location of the place names on maps is accurate.
- Acknowledgement and credit is to be given to the Gitanyow House that is the owner of the place name. Informed written consent from the appropriate House Chief to use the place name is required. Informed consent requires a written request to the House Chief for permission to use the place name that clearly communicates the intended purpose and context of the use of the place name.
 - Gitanyow has a database and map of place names that can be referenced by others planning to use the place name. The database and map will accurately provide correct spelling and geographic locations of the place names.

8.3.1.13 Use of Gitanyow Language

- The use of Gitanyow language, Simalgy'ax; Gitanyow dialect, by all Gitanyow is encouraged.
- The use of Simalgy'ax should be consistent and accurate in spelling, as set forth in *A Short Practical Dictionary of the Gitksan Language* (Hindle & Rigsby, 1973). The dictionary will be incorporated in the Gitanyow cultural resource database.

8.3.1.14 Intellectual Property Rights in Canadian and International Law

- These Policy Statements specifically and this Policy Manual generally are without prejudice to Gitanyow's right to avail itself of the protection afforded by Canadian and International Intellectual Property law, including the law on copyright, trademark, and patent. Gitanyow will, as circumstances permit and require, utilize standard Canadian and International Intellectual Property law to protect Gitanyow Traditional Cultural Expressions from misuse and misappropriation.

8.4 Natural Resources: Gitanyow Territories and the Natural Resources of the Territories

Natural resources are ecological resources; the land of Gitanyow Territories and the resources of the land. These include geographic features, minerals, soil,

Gitanyow Cultural Heritage Resource Management Policy

water, fish, wildlife, and plants of the land. These are tangible resources that provided for Gitanyow subsistence and economies and shaped the evolution of Gitanyow culture. These resources are directly and inextricably linked to Gitanyow cultural resources and the Gitanyow Huwilp members. This is our way – past, present, and future. Therefore, the cultural continuity of Gitanyow is directly dependent on the sustainable management of these ecological resources.

8.4.1 Policy Statements for Gitanyow Natural Resources

8.4.1.1 Gitanyow Territory and House Territories

- The Territory boundaries will remain intact to be passed down to future generations. This is in Gitanyow law.
- Gitanyow promotes the placement of Territory boundaries on all provincial and development proponent maps that overlap Gitanyow Territories.

8.4.1.2 Resources of the Territories

- The land will be used in a respectful manner that conserves, sustains, and, where required, restores the resources of the land for the benefit of current and future generations. This is in Gitanyow law.

8.4.1.3 Resource Management Planning Processes

- Gitanyow Huwilp members will participate, in a respectful and co-operative manner, with provincial agencies and resource development proponents to prepare and implement sustainable land and resource management plans for Gitanyow Territories. Examples of such plans are Sustainable Resource Management Plans (SRMP), Forest Stewardship Plans (FSP), and plans for mineral, gas and oil extraction, and hydroelectric development that will maintain sustainability of all the resources of Gitanyow Territory. Gitanyow will inform these planning processes with Gitanyow interests, values, concerns, and traditional knowledge, and will use Gitanyow data, the best science available, and pro-active planning and dialogue to develop plans that sustain the resources of the land.

8.5 Gitanyow Ancestral Human Remains

Gitanyow ancestral human remains were traditionally cremated in cremation pits that were used multiple times, as a graveyard. This practice was in use until the time of European contact, from which time human remains were interred in grave sites, within

Gitanyow Cultural Heritage Resource Management Policy

designated cemeteries, and in graves throughout Gitanyow Territories. Human remains were also buried in unmarked burial sites, the locations of which are generally unknown.

Interments within designated cemeteries were documented; burial records are maintained by the Department of Indian Affairs, Vital Statistics Branch. There are no records of burials on Gitanyow Territories outside of designated cemeteries.

Gitanyow human remains are the ancestry of current and future Gitanyow generations and are strongly connected to and highly respected by Gitanyow Huwilp members; grave sites, burial sites, cremation pits, and their human remains are sacred to Gitanyow.

The locations of Gitanyow human remains may be known, in grave sites or cremation pits, or may be discovered through archaeological investigations, disturbance of ground by industrial activity, natural events such as stream bank erosion, wind throws, or other incidental means. Gitanyow human remains may also be repatriated to Gitanyow from museums or other sources external to Gitanyow Territories.

Human disturbance to Gitanyow ancestral human remains is an act of disrespect for Gitanyow ancestry, and is a very serious consideration for Gitanyow Huwilp members.

8.5.1 Policy Statements for Gitanyow Ancestral Human Remains

8.5.1.1 Disturbance to Gitanyow Human Remains

- There should be NO human disturbance to Gitanyow ancestral human remains, whether in a designated cemetery, a known grave or cremation pit site, or discovered incidentally through archaeological investigation, industrial development activity, or other means.
- Where a natural event such as stream bank erosion has exposed or threatens to disturb human remains, the remains may be exhumed and re-buried at another location.
- It is recognized that some disturbance to a site may occur as a result of archaeological investigation. In the event that archeological investigation discovers human remains, the archeologist will immediately cease investigation of that site and request consultation and instruction from the appropriate Gitanyow representative (see Section 8.5.1.3 "consultation") regarding further disturbance to the site and the human remains.
- Industrial development will not be accepted as an appropriate reason for disturbing Gitanyow ancestral human remains. In the event of a conflict from a development, either planned or in progress, the highest priority

Gitanyow Cultural Heritage Resource Management Policy

approach will be to relocate the development so that the human remains and the site on which the remains are located are not disturbed.

- It is the responsibility of every corporation that plans a development on Gitanyow Territory to conduct sufficiently detailed archaeological investigations to locate cultural sites that contain human remains **prior** to commencing the development, in order that the development may be effectively relocated without a loss of infrastructure investment.
- In the event that the development cannot be relocated in a manner and to a location that will protect the human remains from disturbance, or where human remains are incidentally discovered during a development, planning and progress of the development will cease. Representatives of the development company will notify and consult with the appropriate Gitanyow representatives (see Sections 8.5.1.2 "Notification" and 8.5.1.3 "Consultation"). The Gitanyow and Company representatives will jointly prepare, subject to any RCMP investigation, a plan regarding management of the human remains.

8.5.1.2 Notification of Discovery of Human Remains on Gitanyow Territory

- When human remains are discovered by any means, the person or corporation that made the discovery will immediately notify:
 - The Office of the Hereditary Chiefs. The President of the Hereditary Chiefs will direct the notifications to the Chief of the House Territory on which the human remains were discovered.
- Discovery of any human remains, under Canadian law, must be immediately reported to the RCMP in order that the RCMP may investigate and determine whether or not there has been a crime committed.

The RCMP will follow established legal and internal procedures, which usually includes:

- Contact with a Coroner
- Contact with a professional archaeologist to examine the site and remains. Given the sensitive nature of human remains, the Gitanyow must have input regarding the archaeologist who is contracted to carry out the examination
- Determining if the human remains need to be exhumed for further forensic analysis. This would be a joint RCMP and Gitanyow decision.
- Analyzing exhumed remains as required to determine ancestry, age, sex, etc.

Gitanyow Cultural Heritage Resource Management Policy

- Returning the remains to Gitanyow for further analysis or burial as soon as the RCMP have no further need to hold the remains.
- When the human remains are returned by the RCMP to Gitanyow, the Chief of the House Territory on which the remains were discovered will receive the remains.

8.5.1.3 Consultation Regarding Human Remains

- Any investigation of a site will cease upon discovery of human remains. The archaeologist or other project leader will consult with the Chief of the House Territory on which the remains are located and request instructions, subject to any RCMP investigation, regarding:
 - Further site investigations
 - Exhumation of the human remains
 - Analysis of the remains for ancestry, age, sex to provide Gitanyow with historical data and evidence of occupation of the Territory
 - Re-burial of the remains.
- Plans for developments that may disturb human remains will not be implemented without meaningful consultation with Gitanyow; any progress on a development that has disturbed human remains will immediately cease operation. Representatives of the development company will consult with all of the following:
 - Office of the Hereditary Chiefs
 - Chief of the affected House Territory
 - Living family members of the remains, if known

regarding the development, whether planned or in progress.

The first consideration, of the highest priority, will be to preserve the human remains in its primary context (i.e. where the remains were originally discovered) in order to retain the cultural and archaeological values. The primary method of preservation, of highest priority, will be to relocate the development to avoid disturbance to the human remains. Where the development cannot be relocated to protect the remains, Gitanyow and the company representatives will jointly prepare a plan, subject to any RCMP investigation, that provides measures for:

- Methodology of exhuming the human remains
- Who will conduct the exhumation of remains
- Required analysis of the remains for ancestry, age, sex, etc. to provide data for Gitanyow historical records and evidence of occupation
- Where the remains will be re-buried

Gitanyow Cultural Heritage Resource Management Policy

- The re-burial ceremony that will be conducted
- Compensation to the House or family members for the disrespect to Gitanyow ancestors.

The development corporation will be responsible for the cost of exhumation, analysis, and re-burial of the remains, and for Gitanyow compensation.

- The President of the Office of Hereditary Chiefs will receive any notifications of developments that may disturb human remains, and will direct the requests to the Chief of the relevant House Territory for consultation and decisions regarding the human remains.

8.5.1.4 Repatriation of Gitanyow Human Remains

- In the event that human remains of Gitanyow ancestors outside the Traditional Territory become known, the Gitanyow Office of the Hereditary Chiefs will pursue repatriation of these remains to Gitanyow Territory.
- Gitanyow ancestral human remains that are repatriated to Gitanyow will be received by the Chief of the House Territory from which the remains were taken, if known. Otherwise, the remains will be received by the President of the Office of the Hereditary Chiefs.
- The repatriated human remains will be buried on the House Territory from which they were taken. If the Territory of origin is unknown, the remains will be interred in the Gitanyow cemetery.
- Burial ceremonies for repatriated remains will be the same as for all other Gitanyow reburial ceremonies.

8.5.1.5 Procedures for Exhumation and Reburial of Gitanyow Human Remains

- Any Gitanyow ancestral remains that have been exhumed or repatriated should be reburied on Gitanyow Territories.
- When remains are exhumed and reburied, the interment site chosen will be as close to the original site as possible.
- The closest living relative, and/or the House, will:
 - Select the site for re-burial
 - Supervise the exhumation of the remains
 - Arrange for the casket
 - Re-enact the burial ceremony in the chosen location

Gitanyow Cultural Heritage Resource Management Policy

- Hold a feast to inform Gitanyow Huwilp members what has been done and to pay for the work.
- When the remains are re-buried on the original site, for example on the site of an archaeological investigation, Gitanyow Huwilp members will hold a ceremony to pay respect and to witness that the process was completed to Gitanyow standards.
- When remains are exhumed from within a cemetery with records of the original burial, documentation that the remains were exhumed and reburied in another part of the cemetery will be submitted by the Office of the Hereditary Chiefs to the Department of Indian Affairs, Vital Statistics.
- Reburial of human remains on the Territory will have the same reburial ceremonies as held within a Gitanyow cemetery. Repatriated remains will have the same ceremonies as for any other Gitanyow ancestral human remains.

8.5.1.6 Gitanyow Internal Reburial Ceremonies

The procedure for reburial is no different from current day practices.

- The Gitanyow House Group must be notified by the archaeologist as to when the return of remains is to occur. Remains are to be placed in a Bent Box or casket.
- The House Chief and members shall be present upon the arrival and shall conduct the traditional ceremonies required for proper burial.
- In preparation for burial of remains, the House Group must plan and then invite others to attend the event. Upon the arrival of the remains, the chiefs will then proceed with the ceremony; singing of lament songs.
- The remains shall be brought to its original site, if possible, or taken to the Gitanyow interment site for burial. (Members of a Chief's father clan shall be appointed to dig the grave prior to burial and place an "Outer protector box" within the grave.)
- Once the remains are buried, the Chief shall announce a feast to follow, where all workers selected shall be paid for jobs completed.
- This feast reflects that all business is conducted and is re-affirmed by the giving of gifts and by speeches made by the Guest Chiefs.

Gitanyow Cultural Heritage Resource Management Policy

- Documentation and recording of the day's event are kept and shall be placed in the Gitanyow database and/or at the Gitanyow Museum.

8.5.1.7 Management of Gitanyow Grave Sites, Cremation Pit Sites, and Burial Sites

- Grave sites, cremation pit sites, and burial sites contain the remains of Gitanyow ancestors and must be treated with respect and protected against human disturbance.
- Management of these sites to provide identification and protection will include the following:
 - Record the site location with GPS co-ordinates
 - Retain the original marker or provide a new and permanent marker
 - Establish a sign to mark the site
 - Clear any bush or trees from the site
 - Provide a permanent protective fence around the site
 - Provide a buffer zone to the interment site. The buffer zone will be cleared of forest for a distance of 40 metres in all directions around the fence. The intent of the buffer is to prevent any falling trees from damaging the fence and site features.
- Where the site is within a protected area under the SRMP / Old Growth Management Area, Ecosystem Network reserve, rare ecosystems, designated wildlife habitat area, etc., there will be no cleared buffer. Clearing will be restricted to trees whose roots will directly affect the gravesite.
- The buffer can initially be cleared by mechanical means; following clearing operations, the buffer zone will remain a machine-free zone.
- Clearing and fencing will occur following consultation with the development proponent. Responsibility for clearing will lie with the development company; the fencing will be the responsibility of the affected Gitanyow House.
- Outside the cleared buffer, the forest can remain intact, or can be harvested or otherwise developed, subject to constraints for other cultural and land management values.

8.6 Gitanyow Cultural Sites

Cultural sites are any site that is of cultural importance to the Gitanyow, without constraints of historical age or material remains. Again, it is emphasized that the pre-1846 date contained in the Heritage Conservation Act which signifies automatic protection for archaeological resources has no relevance to the

Gitanyow Cultural Heritage Resource Management Policy

Gitanyow. We recognize and respect the Heritage Conservation Act and we will NOT provide less protection than mandated by the Heritage Conservation Act for archaeological resources, but we may require a greater level of protection for specific resources. We, the Gitanyow, have the right and responsibility to maintain, protect, preserve, and develop our cultural resources; the right and responsibility includes past, present, and future expressions of our culture.

Archaeological sites are types of cultural sites located within Gitanyow Territories where traditional practices were/are conducted. Therefore, archaeological sites and designated Heritage Sites are a small subset of Gitanyow cultural sites; they are cultural sites where an archaeological investigation has occurred.

Many Gitanyow cultural sites have been damaged or destroyed during the past several decades by development activities such as timber harvesting, logging road and highway construction.

The protection and preservation of Gitanyow cultural sites is integral to our cultural survival. We are concerned that continued resource extraction will destroy our remaining cultural sites. It is of great importance to the Gitanyow to preserve all remaining cultural sites in order to:

- Maintain Gitanyow connections to our land
- Retain the function of the sites for current and future use
- Maintain opportunities for cultural education of current and future Gitanyow and non-Gitanyow generations
- Preserve potential archaeological evidence of Gitanyow historic occupation of our Territories
- Maintain patterns of sites that demonstrate how the land was used
- Verify and support Gitanyow oral histories.

Section 8.6 Gitanyow Cultural Sites establishes policies relevant to all Gitanyow cultural sites.

The highest priority will be conservation of cultural sites by avoidance of the sites. Specific buffer widths and other measures to conserve the site will be determined through proactive consultation for every cultural site potentially affected by a proposed development.

Specific buffer widths for Gitanyow cultural sites, other than those presented in Section 8.5 *Human Remains*, are not prescribed by this Cultural Heritage Resource Management Policy.

Table 2 provides recommendations for general buffer widths to achieve acceptable levels of avoidance of cultural sites, based on the relative cultural importance to Gitanyow of the differing categories of sites as documented in

Gitanyow Cultural Heritage Resource Management Policy

Appendix 2-C. These are recommendations, not rigidly prescribed buffer widths, and are intended to inform development proponents of the expected “ballpark” level of protection for Gitanyow cultural sites. The intent is that the majority of sites will receive avoidance protection that closely approximates the buffer widths, but that the widths may be increased or decreased based on site-specific considerations, through proactive and meaningful consultations between the House Chief and the development proponent.

The conservation of cultural sites through establishment of protective buffers occurs within British Columbia and Canada, and internationally (Archaeological Services Inc. 2004; Brown 2005, Council of the Haida Nation 2007, Draye 2006, Stanera 2006, Taupo District Council 2004, Whitfield and Tawney 2004). The Gitanyow policy for protective buffers is consistent with the policies and practices in other jurisdictions.

**TABLE 2:
RECOMMENDED GENERAL AVOIDANCE BUFFER WIDTHS**

Relative Cultural Site Importance	Recommended General Buffer Width (metres)
<p>(1) Sites with cultural features above ground (e.g. fishing sites, cabin sites, cache pits):</p> <p style="text-align: center;">VH H M-H M, M-L L</p>	<p style="text-align: center;">200 100 75 50 25</p>
<p>(2) Sites with NO cultural features above ground (e.g. lithic scatter, buried artifacts). Excluded from this site category are human remains, grave sites, burial sites, cremation sites. (See section 8.5.1.7 for buffer widths around grave, burial, and cremation sites.)</p>	<p style="text-align: center;">0</p> <p>NO avoidance buffer distance, but no ground disturbance; no industrial or recreational activity except on frozen soils/snow pack >.75 m depth.</p>

Considerations that need to be addressed during proactive consultations between the development proponents and Gitanyow include, but are not limited to, considerations presented in Appendix 3.

8.6.1 Policy Statements for Gitanyow Cultural Sites

- The Chief of each House Territory has the final responsibility for all resource management decisions for their Territory. Any inquiry, notification, or consultation regarding cultural sites should be directed to the House Chief of the Territory on which the site is located.
- All cultural sites are to receive a level of protection that retains the cultural value and function of the site. The level of protection will be based upon :
 - The cultural importance to Gitanyow of the specific site. Gitanyow cultural importance will be the primary consideration.

Gitanyow Cultural Heritage Resource Management Policy

- Specifics of the site, including the type of site, current condition of the site, and major physical characteristics of topography, slope stability, geographic location, vegetation, and potential for windfall.
 - Results of archaeological investigation and recommendations of the archaeologist.
- An Archaeological Overview Assessment (AOA) will be conducted for the entire Gitanyow Traditional Territory, in order to identify areas of high, medium, and low potential for the presence of cultural sites, features, and artifacts, and to focus subsequent Archaeological Impact Analysis (AIA) and Preliminary Field Reconnaissance (PFR).
 - An Archaeological Impact Assessment (AIA) will be conducted for every proposed development, including silviculture site preparation, that is
 - Within an area of high potential for cultural heritage sites, as determined by our archaeological overview assessment (AOA)
 - Within 300 meters of any cultural site listed in the Gitanyow Cultural Resource Database.
 - Where a preliminary field reconnaissance (PFR) indicates there is a cultural site, or a high potential for a cultural site, that could be impacted by the proposed development.

Where the proposed development is within 200 metres of a cultural site identified in the Gitanyow Cultural Resources Database, the area to which the archaeological field examination is applied will include the cultural site and the land between the cultural site and the proposed development. The rationale is that close proximity to a cultural site increases the probability of the presence of additional cultural heritage resources. The intent is to assess the presence or absence of additional cultural heritage resources situated between the cultural site and the proposed development, and to assess the potential for impact of the development on the cultural site and any additional cultural resources situated between the site and the proposed development.

The results of this field examination will be included in the archaeologist's final report, together with recommendations for protection of the cultural site and any adjacent cultural resources present. This information will be provided to the House Chief of the appropriate Territory. The level of intensity of the field examination of the cultural site and the land between the site and the proposed development will be at the discretion of the examining archaeologist, based upon the presence, absence, and type of cultural heritage resources, and may range from a reconnaissance level survey to a full AIA.

Gitanyow Cultural Heritage Resource Management Policy

- A Cultural Heritage Resource Field Assessment (CHRFA) (see Section 6.0: Definitions and Descriptions of Terminology) will be conducted for any proposed development that is within an area of moderate potential for cultural heritage sites, as determined by Archaeological Overview Assessment (AOA).
 - Where the CHRFA finds a cultural site, or a high probability of a cultural site, within or in close proximity to the proposed development, an Archaeological Impact Assessment (AIA) will be conducted for that proposed development.
 - All CHRFA will require recording and reporting of the results of the field assessment to the House Chief of the appropriate Territory.
 - Results of the CHRFA will be recorded in the Gitanyow cultural Resource Database.
 - One or more Gitanyow Huwilt members will be employed by the development proponent as cultural representative(s) for any cultural resource field assessment on Gitanyow Territory. Members of the House Territory on which the field assessment is located will be first offered the employment opportunity.
- The highest priority will be to avoid the cultural site through relocation of the development, in a manner that will protect the site from the development, and from subsequent results of the development such as windfall of retained forest, erosion from redirected water flow, loss of access, vandalism, etc.
- There are specific cultural sites throughout Gitanyow Territories that are of special and unique importance to Gitanyow relative to the majority of sites of the same category. These sites will be documented and identified as special and unique in the Gitanyow Cultural Resource Database, and may require special protection measures that exceed the recommended buffer width. Specific measures to protect these special and unique sites will be determined through meaningful consultation between the appropriate House Chief, the Office of the Gitanyow Hereditary Chiefs, and the development proponent. The House Chief will clearly make known the specific and unique values of these sites at the time of consultation.
- Where it is considered acceptable by the House Chief for a development to impact a cultural site, the degree and type of impact will be determined by the House Chief of the Territory following consultations between the development proponent, the House Chief, and the Office of the Gitanyow Hereditary Chiefs.

8.7 Artifacts and Features

Artifacts and *features* are integral components of cultural sites; they determine the nature of the sites and influence the cultural value and significance of the sites.

Artifacts are objects that have been manufactured by Gitanyow and are portable objects. Whether remaining on the site or removed from the site, artifacts have a very high cultural value to Gitanyow.

Features are infrastructures on a site, or modifications to the land by Gitanyow cultural activities or practices, and cannot be removed from the site without destruction of the feature. In other words, they are not considered to be portable.

The British Columbia Heritage Conservation Act, which states that archaeological resources are protected if they date prior to 1846, has no relevance to the Gitanyow cultural values of artifacts and features. All Gitanyow artifacts and features have cultural value to the Gitanyow regardless of date of origin.

Artifacts and features are integral to Gitanyow cultural survival:

- to retain our cultural values and connections with our land
- to provide evidence of our occupation and continued use of our Territories
- to provide context to our use of the land
- to contribute to education of Gitanyow and non-Gitanyow current and future generations regarding our culture
- to verify and support our oral histories.

8.7.1 Policy Statements for Gitanyow Artifacts

- Artifacts are to be preserved in a pristine and undamaged condition.
- Smaller artifacts will be removed from the site to protect the artifacts from theft and potential damage. Any removal of artifacts from a site will be performed in the presence of a qualified archaeologist and Gitanyow cultural representatives. At a minimum, archaeological site investigations will record the GPS location co-ordinates, historical information, interpretations, and context of the use of the artifacts before removal of the artifacts from the site. Recorded information will be stored in the Gitanyow Cultural Resources Database.
- Artifacts that are too large to move shall remain on site. Archaeological site investigation will record data regarding the artifacts by photographs, GPS co-ordinates of location, historical interpretation, and context of use of the

Gitanyow Cultural Heritage Resource Management Policy

artifact. Recorded information will be stored in the Gitanyow Cultural Resources Database.

- Artifacts removed from the site are to be returned to Gitanyow and stored in the Gitanyow museum, or stored/displayed in a reputable museum or university under formal curatorial agreements with Gitanyow. Ownership of these artifacts will belong to the Gitanyow; these artifacts are not to be retained by anyone but Gitanyow or reputable organizations that have formal curatorial agreements with Gitanyow.
- Artifacts removed from the site that are perishable over time should be stored/displayed under controlled conditions of temperature, moisture, and light that will protect the artifacts. Curation of these artifacts will be by a reputable museum or university under a formal agreement with Gitanyow.
- Artifacts may be discovered incidentally by persons other than archaeologists conducting archaeological investigations. A Gitanyow document is available from the Office of the Gitanyow Hereditary Chiefs that outlines procedures and policies that are to be followed in the event of artifact discoveries on Gitanyow Territories.

8.7.1.1 Gitanyow Agreements for External Curation of Artifacts

Gitanyow will pursue and develop an agreement(s) with an appropriate university or museum for receipt and curation of artifacts discovered by archaeological or other investigations. The agreement will include the return of specific artifacts or types of artifacts to Gitanyow for display/storage at the Gitanyow Museum.

Gitanyow requires that any Heritage Inspection Permit or Heritage Investigation Permit applications submitted to the Provincial Archaeological Branch for archaeological investigation on Gitanyow Territory will:

- (i) Include a statement in the permit application that any artifacts discovered on Gitanyow Territory will be delivered to the university or museum with which Gitanyow has a formal curation agreement.
- (ii) Reference that agreement in the permit application.
 - See Section 8.8 *Archaeological Investigations on Gitanyow Territory* for additional information regarding Heritage Inspection Permits.

Gitanyow Cultural Heritage Resource Management Policy

8.7.1.2 Repatriation of Gitanyow Artifacts

Many Gitanyow artifacts have been removed from Gitanyow Territories and are held in locations around the world. Gitanyow will research locations of these artifacts on an ongoing basis and, where appropriate, pursue repatriation of the artifacts to Gitanyow possession,

- To the Gitanyow museum, or
- To a museum or university with which Gitanyow has a formal curation agreement.

8.7.1.3 Theft, Sale, or Trade of Artifacts From Gitanyow Territory

- Removal of artifacts from Gitanyow cultural sites for sale or trade by anyone, including Gitanyow Huwilt members, is against Gitanyow law. Gitanyow regards such action to be unethical, morally wrong, and to be theft of Gitanyow cultural property and will act accordingly.

8.7.2. Policy Statement for Gitanyow Cultural Site Features

- Features of cultural sites are to be preserved in a pristine and undamaged condition.
- It is recognized that archaeological investigation may result in some damage to a feature. Archaeological investigations are to minimize the resulting damage to the feature.
- Industrial development is not accepted as an appropriate reason for damage to a cultural site feature; the first and highest priority approach will be to relocate the development around or away from the feature.
- In the event that the development cannot be relocated to avoid damage to a feature, planning and progress of the development will cease; representatives of the development corporation will consult with the Chief of the House Territory on which the feature is located to determine measures for management of the feature.
- Culturally Modified Trees (CMT) are cultural site features. Currently, the House of GWAAS HLAAM has a policy for managing CMTs. The policy is presented in Appendix 4. In the near future, the GWAAS HLAAM CMT policy will be integrated with the Ministry of Forests CMT policy. Until such time as the two policies are integrated, the GWAAS HLAAM policy will be applied to CMT management. Following integration of the two policies, the integrated policy will govern management of CMTs on all Gitanyow Territories.

Gitanyow Cultural Heritage Resource Management Policy

- CMTs are distributed widely across the landscape. The pattern of CMT distribution in relation to other cultural sites is very important in the context of Gitanyow historical use of our Territories. In the investigation of CMTs and consideration of modifications to CMTs, the archaeologist is to investigate and consider the distribution pattern as well as the number of CMTs.

8.8 Archaeological Investigation on Gitanyow Territory

Archaeological investigation applies archaeological research techniques to document, interpret, and record physical evidence of past human activity. Although archaeological investigations may result in some alteration to the cultural site, the discovery, documentation, interpretation, and recording provides scientifically derived evidence of:

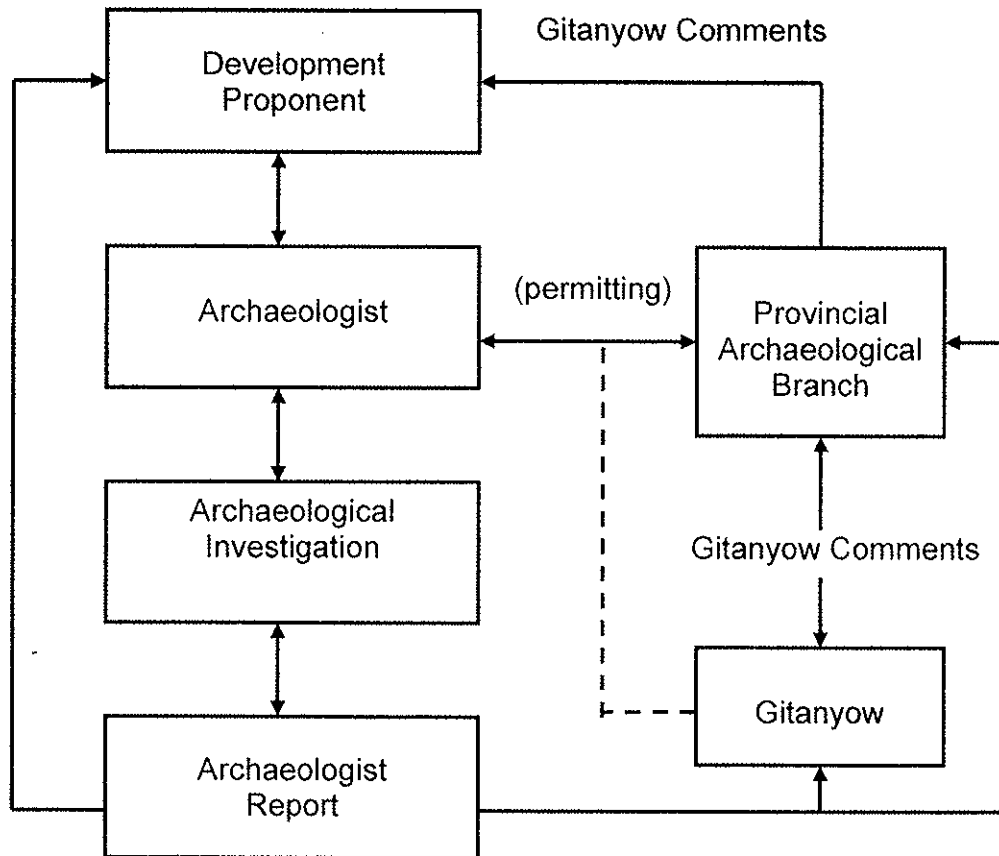
- Gitanyow historical occupation and use of our Territories
- context to our use of the Territories
- verification and support of oral histories and traditional use.

The Gitanyow will benefit from archaeological investigations on Gitanyow Territory. The investigations need to be conducted and reported in a manner that is respectful and considerate of Gitanyow cultural heritage and incorporates our perspectives, cultural interests, and vision.

Currently, when a proponent plans a development on Gitanyow Territory, the proponent employs a consulting archaeologist to implement an archaeological investigation; the archaeologist is not necessarily a local archaeologist familiar with Gitanyow lands and culture or consistently the same archaeologist each time.

The archaeologist is typically employed directly by the development proponent and submits the final report to the proponent and to the Provincial Archaeology Branch, with a copy of the report to Gitanyow. The Archaeology Branch then requests comments from Gitanyow and forwards these comments to the proponent for consideration. Table 3 provides a flow chart of the typical format for archaeological reporting.

TABLE 3: TYPICAL ARCHAEOLOGICAL INVESTIGATION FORMAT



Adapted from Budhwa, 2005

The result is that the Gitanyow perspective is received as a reactive submission to the archaeological report, NOT as a proactive component of the initial report. Additionally, the Gitanyow comments on the archaeological report are received by the proponent as a separate document at a later date than the archaeological report and, therefore, may not receive equal consideration in the proponent planning process.

The Gitanyow require a more active role in the archaeological investigations and reporting process.

Gitanyow Cultural Heritage Resource Management Policy

8.8.1 Policy Statements for Archaeological Investigations

8.8.1.1 Gitanyow Involvement

- One or more Gitanyow Huwilp members will be employed by the archaeologist as a cultural representative for any archaeological investigation on Gitanyow Territories. Members of the House Territory on which the investigation will be located will be first offered the employment opportunity.

8.8.1.2 Development Proponent Responsibilities

- Prior to any implementation of archaeological investigations the development proponent and Chiefs of the affected House Territories will discuss the planned archaeological investigation. The intent is for information exchange:
 - to inform Gitanyow as to the location and potential impact of the development
 - to inform the proponent of the cultural sensitivity of the proposed development area and the Gitanyow perspective regarding the potential impact to the cultural resources of the area.

Discussion means meetings with all relevant persons in attendance. All relevant persons includes the representatives of the development proponent, the Chiefs of the affected House Territories, and the Office of the Hereditary Chiefs. The Office of the Hereditary Chiefs will facilitate the meetings and assist and support as required the House Chiefs of the affected Territories throughout the discussion.

Discussions between the development proponent and the Chiefs of the affected House Territories will occur at the strategic or reconnaissance level of the proposed development, prior to any detailed field planning and development. The intent is to proactively exchange information, identify concerns, and resolve potential problems prior to significant investment in a development.

The optimum timing for consultation between development proponents and Gitanyow is prior to the field season, when proponents and Gitanyow routinely discuss development plans for the upcoming year. Proponents wishing to discuss projects outside this timeframe need to understand and accept that their project and consultation timelines must consider currently practiced Gitanyow traditional use activities (such as the food fishery) and the potential lack of availability of the Gitanyow representatives.

Gitanyow Cultural Heritage Resource Management Policy

The result will be a clear understanding, by both parties, of the proposed development, the potential impact to Gitanyow cultural resources, and the Gitanyow perspective regarding the proposed development.

8.8.1.3 Heritage Inspection Permits and Heritage Investigation Permits

- At this time, Gitanyow will not issue formal Gitanyow permits for archaeological investigations, due to lack of internal archaeological capacity, and will continue to work respectfully and co-operatively with the Provincial Archaeological Branch permitting system.
- Gitanyow may, in the future, develop greater internal capacity and issue and administer Gitanyow permits for archaeological investigations.
- A copy of the application for Heritage Inspection Permits and/or Heritage Investigation Permits will be submitted to the Office of the Hereditary Chiefs. The copy should be addressed to GWAAS HLAAM, with the instruction, "please direct to the appropriate House Chief." The Head Chief, GWAAS HLAAM, will direct the application to the Chief of the House Territory on which the investigation will be conducted. The Chief of the affected House Territory will submit, in writing, the Gitanyow response to the permit application.

8.8.1.4 Gitanyow-Archaeologist Relationship

- Prior to any application for a permit for archaeological investigations, the archaeologist that will conduct the investigation will contact the Chief of the affected House Territory for a preliminary discussion, to ensure that the permit application includes the Gitanyow perspective and to notify Gitanyow that the archaeologist plans to work on Gitanyow Territory.
- Prior to any field investigation, the archaeologist will meet with the Chief of the affected House Territory to present and discuss a detailed work plan for the investigation. At this point, Gitanyow interests and values will be integrated into the archaeological planning process.
- Following completion of the field investigation, the archaeologist will meet with the Chief of the affected House Territory to apprise Gitanyow of the work completed and results of the work, and to provide a draft copy of the final report.
- It is the Gitanyow policy that the archaeologist make available sections of the final report to present the Gitanyow cultural perspective regarding the investigation and archaeologist recommendations, provide opportunity for Gitanyow to prepare the written submissions, and include those submissions as an integral part of the final report that will be submitted to

Gitanyow Cultural Heritage Resource Management Policy

the development proponent and the Provincial Archaeological Branch (see Budhwa, 2005).

- The Office of the Hereditary Chiefs will develop working relationships with one or more local archaeologists to provide continuing archaeological consulting services to Gitanyow. The intent is to develop an atmosphere of mutual trust and to ensure that the archaeologist has understanding of Gitanyow cultural interests and values.
- The Office of the Hereditary Chiefs will apprise development proponents of consulting archaeologists that have the trust and approval of and a developed working relationship with Gitanyow. Gitanyow will respectfully and co-operatively develop a working relationship with development proponents whereby archaeologists that have the trust and approval of Gitanyow will be offered the opportunity for first refusal for archaeological investigations on Gitanyow Territory.

8.8.1.5 Long-Term Policy for Archaeological Investigations

The policy is that the Office of the Hereditary Chiefs will develop working relationships with consulting archaeologists and development proponents whereby Gitanyow will be responsible for provision and organization of archaeological services and will conduct, in a timely manner, all archaeological investigations of Gitanyow cultural resources.

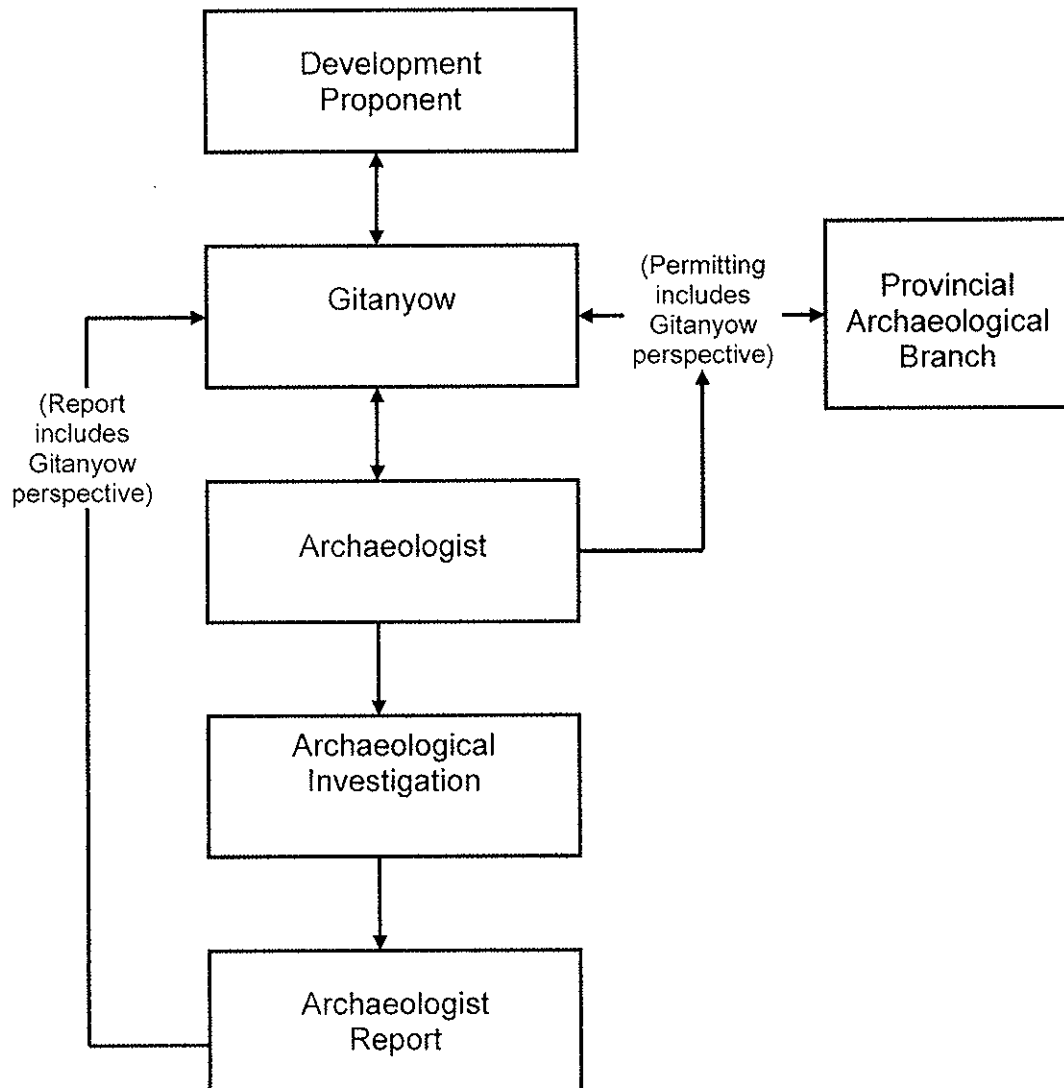
Table 4 provides a flow chart that outlines the above policy format for archaeological investigations. The result will be that the Gitanyow perspective is a proactive component of all proponent development planning and archaeological permitting, investigations, and reporting.

8.8.1.6 Detailed Archaeological Research

Archaeological investigation on behalf of a development proponent is primarily to document the presence of, and prevent or minimize damage to, cultural resources, with a minimum of economic cost to the proponent. The investigation is not intended to be archaeological research of the intensity and detail that would be conducted by a university or other research organization.

- The policy is that, at the discretion of Gitanyow, the initial archaeological investigation conducted for a development proponent may be utilized as base information to direct further detailed archaeological research. The development proponent is not expected to fund the detailed archaeological research, but is expected to reasonably co-operate with Gitanyow and the archaeological research organizations to facilitate further detailed archaeological research, to the extent practicable.

TABLE 4:
GITANYOW POLICY FOR FUTURE ARCHAEOLOGICAL INVESTIGATION



Adapted from Budhwa, 2005

8.9 Consultation

Consultation directed by Section 8.9 is intended to address the potential physical impacts on Gitanyow cultural resources that may result from development activities on Gitanyow Territory. The intent is to conserve our cultural resources through development of mutual understanding and working relationships between Gitanyow Huwilt members and development proponents.

Meaningful consultation between development proponents and the Chief of the House Territory on which the development will occur is a primary component of management and conservation of Gitanyow cultural resources, and is mutually beneficial to all parties.

Meaningful consultation with respect to Gitanyow cultural heritage may be defined as:

- The proponent has provided to the appropriate House Chief (or Chiefs) all information relevant to a proposed development, including relevant maps, to enable Gitanyow to determine the potential impact of the development on Gitanyow cultural resources.
- The House Chief (or Chiefs) has provided to the proponent all appropriate information relevant to Gitanyow cultural resources, including relevant maps, to enable the proponent to comprehend the Gitanyow interests in conservation of our cultural heritage.
- The proponent and House Chief (or Chiefs) have met and discussed the above information and have made every reasonable effort to reach agreement on how a development could proceed in a manner that will meet Gitanyow cultural interests for conservation of our cultural resources.
- The proponent has incorporated measures into plans for the development that recognize, respect, manage, and conserve Gitanyow cultural resources.

The optimum timing for initial consultation with development proponents regarding cultural resources is during the annual discussion when proponents present to Gitanyow their development proposals for the upcoming year.

Proponents wishing to discuss projects outside this timeframe need to understand and accept that their project and consultation timelines must

Gitanyow Cultural Heritage Resource Management Policy

consider currently practiced Gitanyow traditional use activities (such as the food fishery) and the potential lack of availability of the Gitanyow representatives.

8.9.1 Policy Statement for Consultation

- Consultations will require meetings with all relevant persons in attendance. All relevant persons includes representatives of the development proponent, the Chiefs of the affected House Territories, and the Office of the Hereditary Chiefs. Gitanyow will participate as a group. Chiefs of each Territory have the final responsibility for all resource management decisions for their Territory. The Office of the Hereditary Chiefs will facilitate the meetings, assist, and support the House Chiefs during consultation, and will assist the House Chief in internal discussions and determination of the final decisions.
- All proposed developments on Gitanyow Territories will require consultation regarding cultural resources prior to any field work or permitting for field work.
- Consultation will be conducted in a timely manner, commensurate with the size and complexity of the proposed developments.
- Consultations will occur at two levels:
 - (i) With the development proponent, at the strategic or reconnaissance level, to exchange information, identify concerns, and proactively resolve problems prior to significant financial investment;
 - (ii) With the Archaeologist, at the detailed or operational level, to ensure the inclusion of Gitanyow interest and perspectives in all Heritage Inspections and Heritage Investigations permits, investigations, reports, and recommendations.
- All information regarding the location of cultural resource sites, features, and artifacts resulting from development proponent field reconnaissance or archaeological investigations will be provided to Gitanyow, with UTM co-ordinates, for inclusion in the Gitanyow Cultural Resource Database.
- Appendix 5 presents a consultation protocol to be followed by Gitanyow and all development proponents.

Gitanyow Cultural Heritage Resource Management Policy

8.9.2 Consultation Fees

For many years development proponents have extracted resources from, and built roads and other infrastructure on, Gitanyow Traditional Territory without consultation with or permission from House Chiefs. Only in recent years have development proponents begun communication and consultation with Gitanyow. The revenue generated by these developments is taken from the local area and the benefits of those revenues are not realized in the Gitanyow communities. The revenue generated by the extraction of resources and the construction of infrastructure is taxed by the Provincial and Federal Governments and that tax is used to administer permitting systems within the Governments. The Gitanyow are currently excluded from collecting revenue for the resources taken from our Territory, yet we perform a vital role in the protection of our lands and resources with consequent expenses.

With the increase in consultation required of the Gitanyow, there is also an increased need by Gitanyow for resources to administer this initiative. (Please note: Table 5 has been deleted from this document as of May 25, 2009.)

The policy is that Gitanyow will charge a fee for the information, review, and consultation regarding proposed developments on Gitanyow Territory. The amount, timing, and mechanism of payment will depend on the size and complexity of the proposed development and will be negotiated. Fees collected will be used to administer the consultation process in a timely and efficient manner for the benefit of both Gitanyow and the development proponent.

.0 GITANYOW CULTURAL RESOURCE DATABASE

The Office of the Hereditary Chiefs has a database that provides information on cultural resource sites.

Listed information includes:

- Site identification number
- category of site
- confidentiality of specific sites, and who is permitted access to the confidential information
- site purpose
- GPS co-ordinates; location of site
- Accuracy of site mapping
- comments
- map showing geographic location, House Territory, and Chief.

Gitanyow Cultural Heritage Resource Management Policy

The database is not included in this Cultural Resources Management Policy but is available through the Office of the Hereditary Chiefs for use by development proponents in order to inform and guide proponents for protection of Gitanyow cultural resources.

Confidential information will be described in general terms and only general locations mapped, to protect confidentiality of the information.

10.0 LAND USE PLANS THAT CONTRIBUTE TO THE MANAGEMENT OF GITANYOW CULTURAL RESOURCES

Existing plans that apply to Gitanyow Territories and contribute to the preservation of cultural heritage resources are:

- (i) Kalum Land and Resource Management Plan (LRMP) (May 2002)
- (ii) Kalum Sustainable Resource Management Plan (April 2006)
- (iii) Nass South Sustainable Resource Management Plan (SRMP)
- (iv) Kispiox-Cranberry Landscape Unit Plan (LUP); April 2006, and, Nass South Landscape Unit Plan (LUP); June 2008
- (v) Plan for a Long-term Sustainable Supply of Cedar from Gitanyow Traditional Territory for Gitanyow Cultural and Domestic Purposes, (Philpot, March 12, 2008).

The Kalum LRMP is a higher level plan that provides policy directions for management of the land and resources of a small western portion of Gitanyow Territory, within the lower Kiteen valley, that is situated within the South Kalum Forest District. The plan provides strategic level objectives and strategies for resource management practices.

The Kalum SRMP is a legally binding plan that will guide land use within the small western portion of Gitanyow Territory, within the lower Kiteen valley, that is situated within the South Kalum Forest District. This plan implements the objectives and strategies of the Kalum LRMP that relate to forestry development and the Forest and Range Practices Act. The Kalum SRMP does not directly address Gitanyow cultural resources, but does address management of ecological resources of a portion of Gitanyow Territory.

The Nass South SRMP is an ongoing process, and is not yet completed. It will provide legally binding and non-legal objectives, measures, and targets for management of land and resources within the northern portion of Gitanyow Territory. The intent is that the SRMP area will be expanded to include the total area of Gitanyow Territory that is not situated within the South Kalum Forest District.

- The Cultural Heritage Resources chapter of the SRMP can establish legal objectives that require protection of Gitanyow cultural resources, and references this Cultural Heritage Resource Management Policy. The SRMP can provide a legal mandate for protection; the Cultural Heritage Resource Management Policy sets forth policies and measures that will

Gitanyow Cultural Heritage Resource Management Policy

result in appropriate and adequate protection. The Cultural Heritage Resource Management Policy will be “nested” in the SRMP, and will be complementary to the SRMP.

- The SRMP chapters for Water, Biodiversity, Botanical Forest Products, Wildlife, Fisheries, Timber, and the Hanna-Tintina Special Management Zone address and provide legal requirements for management of these resources. These are the natural resources of Gitanyow Territory that historically have and currently shape Gitanyow culture. Implementation of the SRMP objectives, measures, and targets will contribute greatly to conservation of the natural resources of Gitanyow Territories.
- The SRMP establishment of Ecosystem Networks (EN), Old Growth Management Areas (OGMA), Rare Ecosystems, Wildlife Habitat Areas, and the Hanna-Tintina Protected Area is intended to maintain reserves of high value, primarily old-growth habitats. In combination with openings created by timber harvesting, these SRMP designations will result in a diversity throughout Gitanyow Territories of forest species, age classes, patch sizes, and protection of aquatic and terrestrial habitats, that are necessary to sustain the variety of plants, birds, animals, and fish traditionally used by Gitanyow.
- Ecosystem Networks are particularly valuable for conservation of Gitanyow cultural resources. Ecosystem Networks are designed to reserve lands from timber harvesting along major valley bottom rivers and large tributary streams and lakes. These are lands that have a disproportionately high value relative to the overall landbase for fish and wildlife habitat and as movement corridors for a variety of organisms. These lands also have a high cultural value to Gitanyow for a variety of traditional uses such as fishing, hunting, sites of historic and contemporary villages, medicinal plant and sustenance plant and berry gathering, and provision of natural travel corridors for Gitanyow Huwilt members throughout our Traditional Territories.
- Additionally, these SRMP designations will result in conservation of many, but not all, Gitanyow cultural sites.

The Cranberry LUP and Nass South LUP are non-legal Gitanyow plans that set forth objectives and strategies for the management of natural and cultural resources. These plans document Gitanyow interests, values, concerns, and proposed strategies regarding management of resources on Gitanyow Territories; they are used to inform the SRMP process, and also provide background information for consultation with governments and with development proponents.

The Plan for a Long-term Sustainable Supply of Cedar from Gitanyow Traditional Territories for Gitanyow Cultural and Domestic Purposes was prepared jointly and

Gitanyow Cultural Heritage Resource Management Policy

co-operatively by the Gitanyow Huwilp Society and the Ministry of Forests and Range, Skeena-Stikine District. At present, this is a non-legal plan that recommends a management regime for management of cedar on Gitanyow Territory that will, when implemented, provide a long-term (150+ years) sustainable and accessible supply of cedar of appropriate quality for Gitanyow cultural purposes.

11.0 POLICY IMPLEMENTATION, MONITORING, AND AMENDMENT

The Cultural Resources Management Policy has been prepared as a “living,” working document to contribute to management and protection of Gitanyow cultural heritage resources. It is intended to be subject to periodic review and revision and is expected to continually evolve. The policies are intended to be implemented, monitored, discussed, and, at regular time periods, amended as required to achieve the goal of preserving Gitanyow cultural heritage.

11.1 Implementation and Monitoring Plan

The effective date for implementation of this Policy is July 1, 2009.

It is requested that governments and development proponents recognize and respect Gitanyow cultural resources and work co-operatively with Gitanyow to implement the cultural resources policy.

Gitanyow will work co-operatively and respectfully with government agencies and development proponents to integrate the policies into consultations processes and “on the ground” management of cultural resources.

The Office of the Hereditary Chiefs will monitor the effectiveness of the Policy, and periodically will review the policies with governments and development proponents to identify problems resulting from policy implementation and to determine appropriate amendments or additions to the policy.

11.2 Policy Review

We recognize that life is a dynamic process, and that the objectives of Gitanyow, governments, and development proponents may change, and established working relationships may require modifications.

It is recommended that a formal review of this Policy by the Office of the Hereditary Chiefs be conducted at intervals of not more than five years, and that policies be amended as required.

Appendix 1

Names and Positions of the Cultural Resource Management Policy Planning Team

**Gitanyow Cultural Heritage Resource Management Policy
Planning Team Members**

Name	Title	Position
Glen Williams	Chief Malii	Chief Negotiator
Harry Daniels	Chief Biiyosxw	Team leader
Deborah Good	Chief Siidok	Team member
George Phillip Daniels	Chief Gwass Hlaam	Team member
Don Russell	Chief Luuxhon	Team member
Robert Good	Chief Sindihl	Senior Advisor
Fred Philpot	Registered Forester	Team member
Bernie Banovic	Registered Forester	Team member
Rick Budhwa	Archaeologist	Team member

Appendix 2

Gitanyow Connection to the Cultural Resources and the Relative Cultural Values of the Resources

- Appendix 2-A: Gitanyow Traditional Cultural Expressions
- Appendix 2-B: Natural Resources; Land and resources of the land
- Appendix 2-C: Cultural Sites
- Appendix 2-D: Artifacts and Features

Gitanyow Cultural Heritage Resource Management Policy

Appendix 2-A: GITANYOW TRADITIONAL CULTURAL EXPRESSIONS

Gitanyow Traditional Cultural Expressions include:

- Gitanyow oral histories, language, laws, stories, epics, legends, poetry, riddles, and other narratives; words, signs, names (including geographical place names); musical expressions, songs, laments, instrumental music,
- Spiritual expressions,
- Dances, plays, ceremonies, rituals, and other performances,
- Art; drawings, designs, paintings, carvings, sculptures, woodwork, metalware, jewelry, baskets, needlework, textiles, dress, costumes, musical instruments, family crests, totem poles, architectural forms.

Gitanyow Traditional Cultural Expressions: Gitanyow Connection to the Resource, and Gitanyow Relative Cultural Value of the Resource			
Cultural Resource: Intangible and Tangible Resources	Gitanyow Connection to the Resource: Historic (H) Spiritual (S) Practical (P) Legal (L) Educational (Ed), Emotional (Em), Economic (Ed)	Gitanyow Relative Cultural Value: Very High (VH) High (H) Moderate (M) Low (L)	
		Relative Value	Comments
• Oral history	H-S-P-L-Ed	VH	Includes all narratives; stories, legends, epics etc.
• Language	H-S-P-L-Ed	VH	—
• Laws	H-S-P-L-Ed	VH	—
• Dances, plays, ceremonies, rituals	H-S-P-L-Ed	VH	—
• Family crests and names	H-S-P-L-Ed	VH	—
• Geographical place names	H-S-P-L-Ed	VH	Names of places of cultural importance
• Traditional ecological knowledge	H-S-P-L-Ed	VH	Cultural foods, medicinal plants, habits and habitats of fish, wildlife, plants
• Spirituality; belief systems and expressions	H-S-P-L-Ed	VH	—
• Songs, laments, music	H-S-P-L-Ed	VH	—
• Art forms	H-S-P-L-Ed	VH	—

Appendix 2-B: NATURAL RESOURCES; Land & Resources of the Land

Natural resources are ecological resources; the land of Gitanyow Territories and the resource of the land. These include geographic features, soil, water, fish, wildlife, and plants of the land. These are tangible resources that provided for Gitanyow subsistence and economies and shaped the evolution of Gitanyow culture. These resources are directly and inextricably linked to the Gitanyow Huwilt members; Gitanyow culture and cultural resources historically, currently, and in the future, was, is, and will be, directly dependent on the sustainable management of these ecological resources.

The natural resources of the land will be sustained through preparation and implementation of landscape level management plans such as Land and Resource Management Plans (LRMP), Sustainable Resource Management Plans (SRMP), Landscape Unit Plans (LUP), and Forest Stewardship Plans (FS)), as stated in Section 8.4.13 RESOURCE MANAGEMENT PLANNING PROCESSES.

Natural Resources: Gitanyow Connection to the Resource, and Gitanyow Relative Cultural Value of the Resource			
Cultural Resource: Tangible Resources	Gitanyow Connection to the Resource: Historic (H) Spiritual (S) Practical (P) Legal (L) Educational (Ed), Emotional (Em), Economic (Ed)	Gitanyow Relative Cultural Value: Very High (VH) High (H) Moderate (M) Low (L)	
		Relative Value	Comments
• Gitanyow Territory	H-S-P-L-Ed-Ec	VH	Gitanyow Territory has the highest value of all cultural resources
• House Territory	H-S-P-L-Ed-Ec	VH	House Territories have the second highest value of all cultural resources
• Fish	H-S-P-L-Ed-Ec	H	—
• Wildlife (animals)	H-S-P-L-Ed-Ec	M-H	—
• Wildlife (birds)	H-S-P-Ed	M-L	—
• Plants: Herbs, shrub	H-S-P-Ed-Ec	M-H	Medicinal plants are H, other plants are M
• Trees: Cedar	H-S-P-L-Ed-Ec	H	Cedar has many important uses historically, currently, and in the future. Cedar is considered to be "The Tree of Life."
• Trees: Other species	H-S-P-L-Ed-Ec	M	Other tree species were used historically and currently, but of lower cultural importance than cedar.

Appendix 2-C: CULTURAL SITES

Cultural sites are specific locations in the landscape where cultural practices were and are conducted, and are defined and named by the features and/or artifacts present on the site, or, by the traditional use(s) of the site.

The sites of human remains will be managed through measures specified in Section 8.5 GITANYOW ANCESTRAL HUMAN REMAINS. All other cultural sites will be conserved through site-specific measures as outlined in Section 8.6 GITANYOW CULTURAL SITES, and TABLE 2.

Cultural Sites: Gitanyow Connection to the Resource, and Gitanyow Relative Cultural Value of the Resource			
Cultural Resource:	Gitanyow Connection to the Resource:	Gitanyow Relative Cultural Value:	
Tangible Resources	Historic (H) Spiritual (S) Practical (P) Legal (L) Educational (Ed), Emotional (Em), Economic (Ed)	Very High (VH) High (H) Moderate (M) Low (L)	
		Relative Value	Comments
• Historic Village Site of each House Territory	H-P-L-Ed	H	Each House Territory has a primary historic village site,
• Temporary Dwelling Site	H-P	L	Camp sites, temporary shelters
• Sacred Sites	H-S-P-Ed-Em	VH	—
• Human Remains	H-S-P-L-Ed-Em	VH	Grave sites, cremation pits, burial sites, and their human remains are valued equally; they are sacred to Gitanyow.
○ Grave sites	H-S-P-L-Ed-Em	VH	
○ Cremation sites	H-S-P-L-Ed-Em	VH	
○ Burial sites	H-S-P-L-Ed-Em	VH	
• Battle Sites	H-L-Ed-Em	M-H	—
• Kitwancool Lake Archaeological Sites	H-L-Ed-Em	VH	Very High for historical and for current legal purposes, as documented proof of historical Gitanyow use and ownership
• Meziadin Lake	H-L-Ed-Em	VH	Very High for historical and for current legal purposes, as

Gitanyow Cultural Heritage Resource Management Policy

Cultural Sites: Gitanyow Connection to the Resource, and Gitanyow Relative Cultural Value of the Resource			
Cultural Resource:	Gitanyow Connection to the Resource:	Gitanyow Relative Cultural Value:	
Tangible Resources	Historic (H) Spiritual (S) Practical (P) Legal (L) Educational (Ed), Emotional (Em), Economic (Ed)	Very High (VH) High (H) Moderate (M) Low (L)	
		Relative Value	Comments
Archaeo-logical Sites			documented proof of historical Gitanyow use and ownership
• Pictograph Sites	H-S-Ed	H	
• Fishing Sites	H-P-L-Ed-Ec	H	In order for fishing sites to retain their cultural value, high quality fish habitat must be maintained (i.e. spawning habitat, rearing habitat, migration routes).
• Cabin Sites	H-P	M-L	
• Cache pit Sites (food)	H-P-L-Ed-Ec	M-L	
• Cache pit Sites (ceremonial regalia)	H-S-P-L-Ed	H	
• Smokehouse Sites	H-P-Ed-Ec	M-L	
• Medicinal Plant Sites	H-P-Ed-Ec	H	Medicinal plants historically and currently are highly important to Gitanyow. Sites may shift location over time due to dynamic nature of forest development
• Culturally Modified Tree Sites	H-L-Ed	H-M	High as widespread legal evidence of Gitanyow use of Territory, otherwise Medium
• Boundary Markers &	H-P-L-Ed	H	High as a legal boundary between Gitanyow House

Gitanyow Cultural Heritage Resource Management Policy

Cultural Sites: Gitanyow Connection to the Resource, and Gitanyow Relative Cultural Value of the Resource			
Cultural Resource:	Gitanyow Connection to the Resource:	Gitanyow Relative Cultural Value:	
Tangible Resources	Historic (H) Spiritual (S) Practical (P) Legal (L) Educational (Ed), Emotional (Em), Economic (Ec)	Very High (VH) High (H) Moderate (M) Low (L)	
		Relative Value	Comments
Face Trees			Territories or between Gitanyow and other First Nations territory
• Trail blazes, Footpaths	H-P-L-Ed-Ec	M-L	
• Trapline blazes	H-P-Ed-Ec	M-L	
• Geographic features of place names	H-S-P-L-Ed	M-H	A place of cultural importance, marked by a geographical feature or landmark.

Appendix 2-D: ARTIFACTS AND FEATURES

Artifacts and features are property of Gitanyow, created by Gitanyow skill and ingenuity. They are a tangible cultural resource to which Gitanyow Huwilp members are connected in many ways. Artifacts and features determine the category of a site and influence the cultural value and significance of the site.

Artifacts and features will be managed through measures specified in Section 8.7
ARTIFACTS AND FEATURES.

Artifacts and Features: Gitanyow Connection to the Resource, and Gitanyow Relative Cultural Value of the Resource			
Cultural Resource:	Gitanyow Connection to the Resource:	Gitanyow Relative Cultural Value:	
Tangible Resources	Historic (H) Spiritual (S) Practical (P) Legal (L) Educational (Ed), Emotional (Em), Economic (Ed)	Very High (VH) High (H) Moderate (M) Low (L)	
		Relative Value	Comments
• Artifacts	H-S-P-L-Ed-Ec-Em	VH	Manufactured by Gitanyow; evidence of skill, ingenuity, cultural development. Strong connections.
• Features	Features of a site determine the nature and category of the site. Gitanyow connection and relative cultural value of the feature vary depending on the type of feature, and are considered to be the same as for the site named for the feature, as documented in Appendix 2-C: CULTURAL SITES.		

Appendix 3:

Conditions of the land on and immediately adjacent to Cultural Sites required to maintain cultural values; considerations for proactive discussion between Gitanyow and the development proponent.

Appendix 3: Conditions of the land on and immediately adjacent to Cultural Sites required to maintain cultural values; considerations for proactive discussion between Gitanyow and the development proponent.

Considerations that need to be addressed through proactive discussions between development proponent and the Chief of the affected House Territory include, but are not limited to,

- (1) Requirement and rationale for Preliminary Field Reconnaissance (PFR) and/or Archaeological Impact Assessment (AIA) of cultural sites potentially impacted by, or in close proximity to, a proposed development.
- (2) Requirement and rationale for retention of forest cover on and immediately adjacent to a cultural site. Additional considerations that would assist in determination of the dimensions of the retained forest will include:
 - Configuration of the retained forest
 - Wind patterns affecting the retained forest
 - Maintenance of light, temperature, moisture regime
 - Slope and topography, slope stability, geographic location
 - Vegetation
- (3) Requirement and rationale for removal of forest cover on and immediately adjacent to a cultural site.
- (4) Requirement and rationale for retention of undisturbed forest floor, but not necessarily the forest cover, on and immediately adjacent to a cultural site.
- (5) Requirement and rationale for protection of a cultural site from vandalism.
- (6) Requirement and rationale for maintenance of privacy of a cultural site.
- (7) Requirement and rationale for maintenance or deactivation of access to a cultural site.
- (8) Requirement and rationale for timing (seasonal) of industrial activity in close proximity (1000 metres or less) to a cultural site.

Appendix 4:
Gwaas Hlaam Culturally Modified Trees Policy

Wilps GwassHlaam (House of GwassHlaam)
Of Gitanyow, B.C.
Culturally Modified Tree (CMT) Policy

Wilps GwassHlaam (the House of GwassHlaam) is the leading Wilp of the eight Gitanyow Huwilp (Houses). Wilps GwassHlaam owns traditional territories within the Gitanyow boundaries. (Gitanyow and the Gitanyow territories are in northwestern British Columbia.

It is the policy of Wilps GwassHlaam of Gitanyow, B.C. and Simogyet (Chief) GwassHlaam that **ALL CMT's (Culturally Modified Trees) MUST BE PROTECTED AND PRESERVED REGARDLESS OF AGE AND TYPE**. We insist that the following CMT types (as outlined by the B.C. Archaeology Branch CMT Site Recording Forms) protected / preserved, regardless of age (dated or estimated):

1. **BS** Bark Stripped Trees:
 - T Tree with Tapered Bark-Strip Scar(s)
 - R Tree with Large Rectangular Bark-Strip Scar(s)
 - G Tree with Girdled Bark-Strip Scar(s)
 - O Tree with Other Bark-Strip Scar(s)
2. **AL** Aboriginally Logged Tree:
 - T Tested Tree
 - U Undercut Tree
 - F Felled Tree
 - S Sectioned Tree
 - N Notched Tree
 - P Planked Tree
 - C Canoe Tree
3. **OM** Other Modified Tree:
 - P Pitch Collection Tree
 - K Kindling Collection Tree
 - D Delimbed Tree
 - M Message Tree
 - A Arborglyph Tree
 - G Arborgraph Tree
 - B Blazed Tree
 - S Sap Collection Tree
 - O Other

Gitanyow Cultural Heritage Resource Management Policy

We insist that all CMT's (the above types) of the following tree species protected / preserved, regardless of age (dated or estimated):

Tree Species and Abbreviations:

- C Western Red Cedar
- YC Yellow Cedar (cypress)
- H Hemlock
- S Spruce
- PI Lodgepole Pine
- At Aspen
- Py Yellow Pine
- E Birch
- Pa Whitebark Pine
- B Balsam
- And other pertinent tree species

There must be a buffer zone around CMT's to protect them from damages due to logging and destructive natural forces such as wind.

CMT's are one physical proof that Wilps GwassHlaam and the Gitanyow people exercised their Aboriginal Rights and Title on their territories throughout time.

CMT's are the on-the-ground evidence of GwassHlaam occupation, use, and ownership of GwassHlaam Territories throughout time. They show the Gitanyow presence on the Gitanyow territories, more specifically, Wilps GwassHlaam's presence and ownership of GwassHlaam's territories. CMT's are physical evidence of our House's traditional uses of our House's territories. Since CMT's were made by, and left by our Wilps GwassHlaam ancestors, and those of the Gitanyow Nation, this generation and Governments and future generations have no right to cut them down, destroy them, or deface them in any way.

We put the "Regardless of Age" clause in because no matter what time period the CMT's were made, they are physical evidence of GwassHlaam presence and ownership over GwassHlaam Territories. The range in CMT dates, from prior to 1846 AD to historic and modern times, is evidence of Gitanyow and GwassHlaam cultural continuity. CMT's are strong evidence of cultural practices that have survived and continued after contact with non-native peoples on our Lands. Our people are still inhabiting and using our resources in a similar way to our ancestors. We still, for example, bark strip cedars, collect Hemlock cambium, and use the blazed trees that mark traplines and trails that our ancestors made and used. Even the historic and "relatively recent" blazed trees are still important to us and therefore must also be protected and preserved.

We insist that all CMT's within a development area (proposed and approved) be recorded and plotted (mapped) on the development plan maps, regardless of CMT age. CMT's must be recorded to the Level 2 CMT site recording form standards. The minimum level

Gitanyow Cultural Heritage Resource Management Policy

of recording CMT data that we will accept is Level I. Copies of all data recorded (maps, notes, CMT recording forms, and reports) must be submitted to the Gitanyow Traditional Use Study at the Gitanyow Hereditary Chiefs Office in Gitanyow, B.C. The T.U.S. staff will forward the information to Wilps GwassHlaam.

We will not allow any CMT's to be cut down on our territories without just reason. We, Wilps GwassHlaam and Simogyet GwassHlaam, are the only people who have the inherited and inherent right to make decisions that affect our traditional Wilp territories. We must be consulted with, with regards to any "proposed" developments on our territories, as is our Aboriginal Right affirmed by the Supreme Court of Canada Delgamuuk Decision. Meaningful Consultation with us is mandatory and must be done before any alterations are made to our territories, and CMT's. We have the final say with regards to CMT protection. If You (Developer / Licensee / Government Agency) plan on cutting down any CMT's on our House territories, you must present your case to us. You will have to try to convince us of any benefits to destroying our archaeological and cultural resources. You must take it upon yourselves to justify any infringements on our Constitutional and Court affirmed Rights to our lands and our cultural heritage. Cutting down CMT's is an infringement on cultural heritage and Aboriginal Rights. Consultation with us on CMT and Forestry plans must be done prior to your planning stages and long before any plans are implemented.

Should any Bark-Stripped CMT's (see above for description) be knocked down or damaged, we insist that they be researched in detail. We insist upon tree ring analyses, analyses on scar crusts, ages of the trees, ages of the scar windows, analyses on the type of scar window (e.g.: taper, large rectangular, or cambium collection scar), and detailed research on tool marks, for example. We insist that cross-sections taken from all bark-stripped CMT's to be used for research purposes. At least two cross-sections must be taken per CMT; one for research and one to be delivered to the Gitanyow T.U.S. staff at the Gitanyow Hereditary Chief's Office, in right of Wilps GwassHlaam. The CMT cross-sections must be properly labeled. All data and reports derived from the research on the cross-sections must be delivered to the Gitanyow T.U.S. staff, to be forwarded to Wilps GwassHlaam.

If any Aboriginally Logged CMT's or Other Modified Trees (see above for descriptions) are felled, with just reason, we insist that they be researched in detail. We insist upon tree ring analyses, analyses on scar crusts (if any), ages of the trees, ages of the modifications, analyses on the types of modifications, and detailed research on tool marks (presence/absence, material used, size, shape, etc.). For all Aboriginally Logged CMT's, including Other Modified Trees, that are cut down, we insist that the cultural portions sectioned out and studied. Once the studies have been completed, the cultural portions must be delivered to the Gitanyow T.U.S. staff at the Gitanyow Hereditary Chiefs Office, in right of Wilps GwassHlaam. The CMT cultural sections must be properly labeled. All data and reports derived from the research on the sectioned out cultural portions must be delivered to the Gitanyow T.U.S. staff, to be forwarded to Wilps GwassHlaam.

Gitanyow Cultural Heritage Resource Management Policy

The Developer / Licensee / Government Agency responsible for developing or altering the face of Wilps GwassHlaam territories will also be responsible for the costs of the detailed archaeological CMT research outlined above.

This document is one way that We, Wilps GwassHlaam of Gitanyow, choose to exercise our Aboriginal Title and Rights on our traditional House territories, if any part of this policy is infringed upon, the infractions will be dealt with expeditiously according to our traditions, and in a legal manner.

GwassHlaam (George Philip Daniels)

Maas Tsehl (Ruth Campbell)

Appendix 5:
Gitanyow Consultation Protocol

Appendix 5: Gitanyow Consultation Protocol

The following is the Gitanyow Consultation Protocol prepared to assist proponents and Gitanyow in commencement, continuation and enhancement of meaningful consultation, development of positive relationships and appropriate information exchange.

It is expected that all proponents of industrial, commercial, recreational or government developments will utilize and participate in this protocol. It is also expected that all proponents will submit the required information in the format requested in this protocol.

1.0 Non-forest Industry Consultation

For all **non-forest industry** developments/projects, the following is required:

- (i) Company Information:
 - Legal name of company
 - Contact person's name, telephone number and email
 - Company mailing and street address
 - Company corporate structure
 - Internet site address
- (ii) Maps:
 - Location map, 1:50,000 scale identifying the project location, rivers, lakes, Highways and resource roads
 - Site maps to an appropriate scale (1:5,000 or 1:10,000) with contours, water bodies, roads, boundary of project, structures and infrastructure (existing and planned)
- (iii) Description of the Project:
 - Type of project e.g. mining, power, tourism, road etc
 - Size of Project (hectares, kilometers) Capacity (tons, Megawatts) Volume
 - Attach any preliminary reports, old report, historical information
- (iv) Description of the project timelines:
 - Commencement of each phase
 - Planned production
 - Longevity of the project (life)
- (v) A list of previous projects completed by the proponent
 - Attach a list of relevant projects with a summary of information
- (vi) Environmental protection measures
 - List the known or anticipated environmental impacts and planned protection measures

Gitanyow Cultural Heritage Resource Management Policy

- (vii) Request for Gitanyow; information the proponent needs from Gitanyow
- (viii) A list of all contractors and subcontractors that the development proponent is expecting to include in the project.

This consultation protocol is applicable to both first time and continuing consultation with Gitanyow. Long term continuing consultation and information sharing requirements may change depending on the progress of the development and interaction between the Gitanyow and the Proponent.

2.0 Forest Industry Consultation

For **forest industry** projects, the information and format required is provided in Table 5.

The forest industry proponents will use this format for annual consultation and information sharing in regards to harvesting, silviculture, and road building activities.

Tabular information submitted as per Table 5 will be accompanied by relevant map:

- Location map at 1:50000 or other appropriate scale identifying, at a minimum, the project location, rivers, lakes, highways, and resource roads.
- Site maps at an appropriate scale (1:5000 or 1:10000) with contours and planimetric information.

Date of submission:	
House Territory :	

[illegible]

79

3.0 Submission of Consultation Information

All referral and consultation should be sent by mail to:

Office of the Hereditary Chiefs
Attention: Gwaas Hla'am
PO Box 148
Kitwanga, BC
V0J 2A0

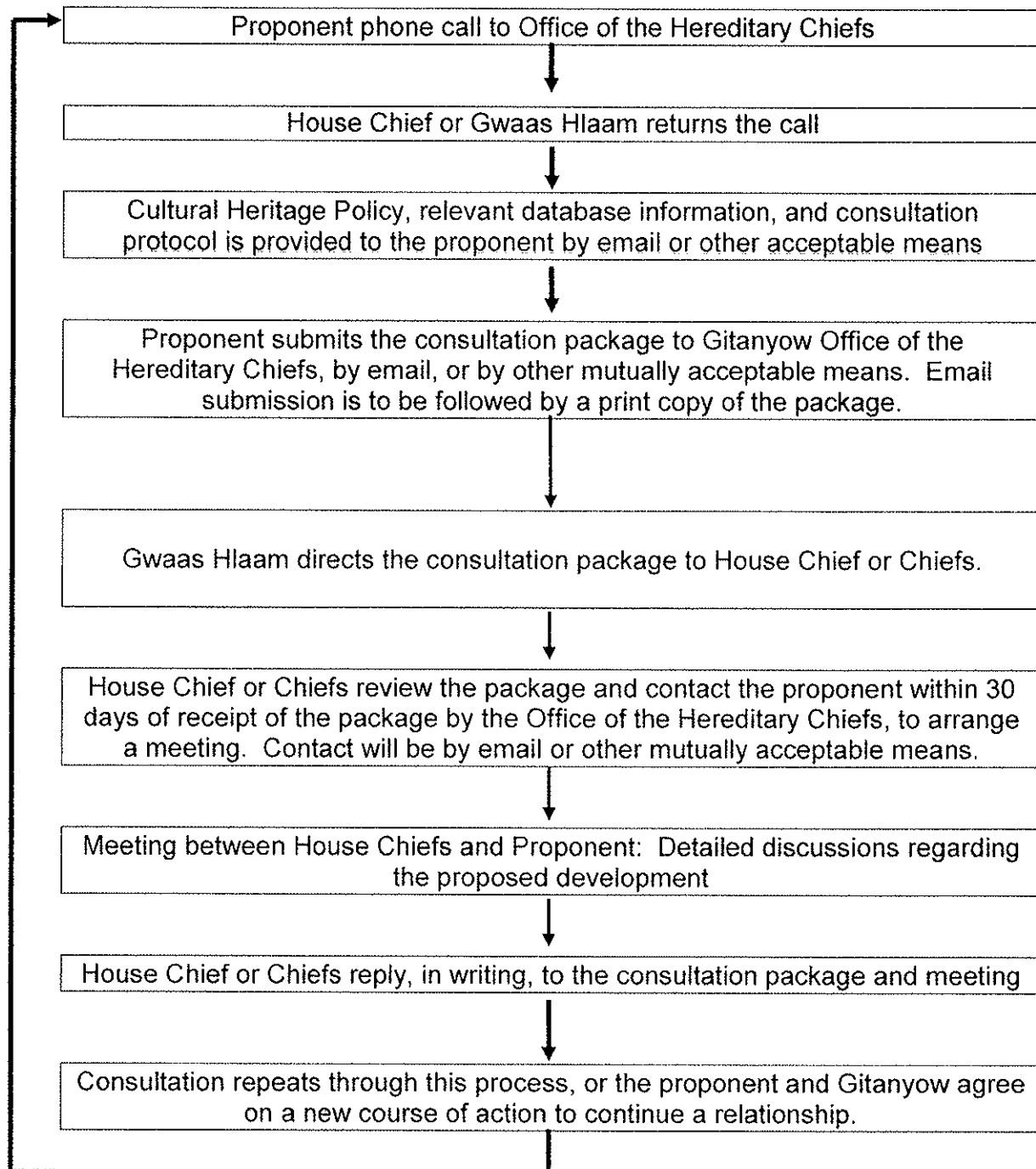
The preferred method of submission of information is by electronic mail, followed by a hard copy, to facilitate efficient management, application, and storage of the submitted data.

It is the responsibility of Gwaas Hla'am to direct consultation packages to the appropriate House Chief or Chiefs. A meeting will be requested with the proponent, to meet with the appropriate House Chief or Chiefs and the Office of the Gitanyow Hereditary Chiefs to review the project in more detail. Following the meeting the House Chief or Chiefs will respond to the information provided through the consultation process once they have reviewed and assessed the information. Replies to consultation packages and meetings will be in writing although verbal communication is allowed with written follow-up.

Gitanyow will participate at the meetings as a group. The Chief of each House Territory has the final responsibility for all resource management decisions for that Territory. The Office of the Hereditary Chiefs will facilitate the meeting, assist and support the House Chief(s) during consultation, and will assist the House Chief(s) in internal discussion and determination of the final decision.

Gitanyow considers the completion and continuation of this consultation protocol and process as a component of meaningful consultation. Meaningful consultation is a perpetual process in which Gitanyow interests are recognized and the result of the consultation is of benefit to Gitanyow.

4.0 A Basic Consultation Process



Appendix 6:

**List of birds, animals, fish, and plants traditionally used by
Gitanyow**

Gitanyow Cultural Heritage Resource Management Policy

Appendix 6 List of Birds, Mammals, Fish, and Plants traditionally used by Gitanyow

Bird Species on Gitksan-Gitanyow Territories⁴

Common Name	Species Name	Comments
Green-Winged Teal	Anas crecca	Food for bird's fat content
Blue-Winged Teal	Anas discors	Food for bird's fat content
Mallard	Anas platyrhynchos	Food for bird's fat content
Northern Pintail	Anas acuta	Food for bird's fat content
American Wigeon	Anas americana	Food for bird's fat content
Canada Goose	Branta canadensis	Food
Common Goldeneye	Bucephala clangula	Food for bird's fat content
Barrow's Goldeneye	Bucephala islandica	Food for bird's fat content
Bufflehead	Bucephala albeola	Food for bird's fat content
Harlequin Duck	Histrionicus histrionicus	Food for bird's fat content
Surf Scoter	Melanitta perspicillata	Food for bird's fat content
White-Winged Scoter	Meanitta fusca	Food for bird's fat content
Swan	Cygnus spp.	Food and feathers used as regalia items
Hooded Merganser	Lophodytes cucullatus	Food
Common Merganser	Mergus merganser	Food
Horned Grebe	Prodicops auritus	Food, and boiled down for fat content
Red-Necked Grebe	Prodicops grisegena	Food, and boiled down for fat content
Common Loon	Gavia immer	
Ring-Necked Pheasant	Phasianus colchicus	Food
Blue Grouse	Dendragapus obscurus	Food
Ptarmigan	Lagopus lepestris	Food
Northern Bobwhite	Colinus virginianus	Food?
Bald Eagle	Haliaeetus leucocephalus	Feathers for regalia items; down for welcoming visitors
Sharp-Shinned Hawk	Accipiter striatus	
Northern Goshawk	Accipiter gentilis	
Red-Tailed Hawk	Buteo jamaicensis	
Osprey	Pandion haliaetus	
Peregrine Falcon	Falco peregrinus	Endangered
Great Horned Owl	Bubo virginianus	
Barred Owl	Strix varia	
Gulls	Laridea	
Common Raven	Corvus corax	
Dark-Eyed Junco	Junco hyemalis	

⁴ After Eldridge et al 1995, pages 87 and 93; Stokes 1989; Knopf 1994.

Mammal Species on Gitanyow Territories⁵

Common Name	Species Name	Comments
Moose	<i>Alces alces</i>	Eaten, smoked for preservation, fur for clothing
Beaver	<i>Castor canadensis</i> spp.	Eaten, smoked, fur as clothing, trade item
Horse	<i>Equus</i>	
Porcupine	<i>Erithizon dorsatum</i>	Eaten, smoke, fur for clothing
Cougar	<i>Felis concolor missouleniss</i>	Eaten, smoked, fur for clothing
Wolverine	<i>Gulo luscus</i>	
Hare	<i>Lepus americanus</i>	
Rabbit	<i>Lepus</i> spp.	
Lynx	<i>Lynx canadensis</i>	Eaten, smoked
Marmot	<i>Marmota monax petrensis</i>	Eaten, smoked
Fisher	<i>Martes pennanti columbiana</i>	Eaten, smoked, fur for clothing
American Marten	<i>Martes Americana caurina</i>	Eaten, smoked, fur for clothing, trade item
Ermine	<i>Mustela ermea richardsoni</i>	Eaten, smoked, fur used as regalia items for high ranking chiefs
Mink	<i>Mustela vison</i>	Eaten, smoked, fur trade items
Mule Deer	<i>Odocoileus hemionus</i> spp.	Eaten, smoked, hooves used for dance dress items
?Whitetail Deer	<i>Odocoileus hemionus</i> spp.	Eaten, smoked, hooves for dance dress items
Mountain Goat	<i>Oreamnos americanus americanus</i>	Eaten, smoked, horn trade item
Bighorn Sheep	<i>Ovis canadensis</i>	Eaten, smoked, horn trade item
Hair Seal	<i>Phoca vitulina richardi</i>	Rarely eaten, smoked when caught
Caribou	<i>Rangifer tarandus montanus</i>	Eaten, smoked, horn trade item
Black Bear	<i>Ursus americanus kermodei</i>	Eaten, smoked, fur and claws used for regalia items and clothing
Grizzly Bear	<i>Ursus arctos horribilis</i>	Eaten, smoked, fur and claws for clothing and regalia items

⁵ After Eldridge et al 1995, pages 86, 92, and 93, and Van Tighem 1992.

Gitanyow Cultural Heritage Resource Management Policy

Mammal Species on Gitanyow Territories⁶		
Common Name	Species Name	Comments
Roosevelt Elk	Wapiti wapiti	Eaten, smoked, fur for winter clothing
Least Chipmunk	Tamias minimus	
Red Squirrel	Tamiasciurus budsonicus	?Eaten, fur used
Muskrat	Ondatra zibethicus	Eaten, fur used, trade item
Red Fox	Vulpes vulpes	Fur used for regalia items, traded
Coyote	Canis latrans	Fur used for regalia items, traded
Wolf	Canis lupus	Fur used for regalia items
Striped Skunk		

Economically Important Fish Species Used by Gitksan-Gitanyow⁷

Common Name	Species Name	Comments
White Sturgeon	Acipenser transmontanus	Eaten, dried for preservation
Lake Whitefish	Coregonus clupeaformis	Eaten, dried for preservation
Carp	Cyprinidae	Eaten, dried for preservation
River Lamprey	Lampreta ayresi	Rarely eaten if available
Pink Salmon	Oncorhynchus gorbuscha	Eaten fresh or dried, smoked for preservation, roe collected
Coho Salmon	Oncorhynchus kisutch	Eaten fresh or dried, smoked for preservation, roe collected
Sockeye Salmon "kokanee" is a landlocked salmon	Oncorhynchus nerka	Eaten fresh or dried, smoked for preservation, roe collected
Chinook Salmon	Oncorhynchus tshawytscha	Eaten fresh or dried, smoked for preservation, roe collected
Mountain Whitefish	Prosopium williamsoni	Eaten fresh or dried, smoked for preservation
Cutthroat Trout	Salmo clarki clarki	Eaten fresh or dried,

⁶ After Eldridge et al 1995, pages 86, 92, and 93, and Van Tighem 1992.

⁷ After Eldridge 1995, pages 87 and 94.

Gitanyow Cultural Heritage Resource Management Policy

		smoked for preservation
Economically Important Fish Species Used by Gitksan-Gitanyow⁸		
Common Name	Species Name	Comments
Steelhead Trout "rainbow" trout is a landlocked trout	salmo gairdneri	Eaten fresh or dried, smoked for preservation, roe collected when available
Dolly Varden Char	Salvelinus malma	Eaten fresh or dried, smoked for preservation
Anadromous Smelt	Spirinchus thalaichthys	Eaten fresh or dried, smoked for preservation
Eulachon "ooligan"	Thaleichtchys pacificus	Eaten fresh or dried, smoked for preservation, also rendered for oil content

⁸ After Eldridge 1995, pages 87 and 94.

Traditional Use Study
Medicinal Plants
used by the
Gitanyow

Draft research document

Gitanyow Cultural Heritage Resource Management Policy

Plants: Used by the Gitanyow

Name: Cedar Bark

Gitksan Name: Ha'dtel

First, they had to find a tree that had bark that grew straight and even to the top. The limbs of the tree would have to be minimal. In the first or second week of May, the bark starts to peel from the cedar tree. This is the best and easiest time to peel the bark. The people proceeded with harvesting by slitting the bark halfway around the base of the tree. The bark was then pulled from the tree to as near the top as possible. Wide strips were removed by walking clockwise around the tree while continually pulling on the bark. A lot of time was spent swinging on the bark to separate it from the tree. The bark was then rolled up and bundled in order to carry it home or to a processing site.

The bark was wetted then the coarse outer bark was peeled from the white inner bark by inserting a knife and then pulling the two apart. The Gitksan traditional way of separating the two is by splitting them and then placing a peeled log about 6 inches diameter between the layers. Once the log is in place, 2 people would hold the ends of the pole steady while a third pulled the bark apart. Only the inner bark is used. Once all the bark strips had been separated, the white inner bark was split into thin strips until there were enough to weave together. These strips had to be kept clean and damp at all times. While damp, the strips are pliable and easy to use. These were woven into baskets, mats, or used for rope, string and thread. In the olden days, Gitksan people made flooring out of these woven cedar strips.

Baskets: The bark is split into strings and used to weave between larger pieces. They are woven in a clockwise or counter-clockwise direction. The larger pieces are woven to make the base of the basket in either a square or round shape. The square is the easiest to make. You then weave until the basket is the size you want. Baskets vary in size depending on their use. Cedar baskets are used in berry and plant gathering, cooking or as storage containers.

reference: Gitanyow 1984, Stewart 1984.

Name: Waterlily (*Nymphaea Polysepalm*)~

Common Name: Brandy Bottle, Cowlily, Indian Pineapple

Gitksan Name: Ga'hldats

The leaves that float on the surface of lakes and ponds are round and heart-shaped. The flowers are large, yellow and waxy looking, with five rounded petals and large "knobs" at the center. The plant is found in ponds, lakes and marshes.

The waterlily root is the only part of the plant that was used by the Gitksan

Gitanyow Cultural Heritage Resource Management Policy

nation. Their main belief was that this medicine (made as decoction) could cure any internal ailments such as urinary problems, diabetes, T.B., and gallbladder or kidney diseases.

Waterlily root can be picked at any time of the year by digging in the mud at the bottom of the pond to remove these sometimes very large roots. It has a pineapple appearance and can grow to approximately two feet long. Roots are rarely eaten raw; they were either boiled or baked and their rind removed before the sweet centers eaten. It can be sliced and hooked on sticks and hung up until dry, as it does not spoil after drying. While fresh, a decoction is made of the root, which people drink as medicine. The dried slices are soaked and prepared the same way. Weight gain for persons with no appetite due to illness is guaranteed.

Water lily root: (Gahl daats) The traditional way of picking would have been really complex. Barney and Roddy suggested that they be modern and used shovels with large, long handles. The students proceeded to work at digging the root only to find that it probably was at least 24 inches long and measured 10 inches across. A couple of students went into the water to pull on the root while Edgar Good pushed the shovel under the root. "What a huge pineapple," they roared as the root was removed. "We had never in our lives seen an Indian pineapple before." Preparation for the use of the water lily root began by washing the root. It was then peeled; the inside of the root was the same colour as that of a pineapple but the taste was totally different. The inner part of the root was then sliced very thin and hung on sticks, where they would be air dried.

The water lily root was used as a medicine by the Gitanyow. It is dried and kept in a container until needed. When used, it is taken and pieces are placed in a bowl and boiling water poured over. Once steeped and cooled, they drink the liquid like tea. It is said that the decoction will cure any blood disorder, diabetes, etc.

reference: Gitanyow 1984

Name: Yellow Waterlily (*Nuphar lutea* sssp. *polysepala*)

Gitksan Name: Gahldats

General: Aquatic perennial from thick, submerged rhizomes; flower stems thick, fleshy, long, arising from the rhizomes. .

Leaves: Floating (sometimes partially or wholly submerged), mound or heart-shaped with long stalks (to 2m long), leathery, 10-40cm long.

Flowers: Yellow (tinged with green or red), single, large, waxy, cup-shaped, hidden by numerous reddish or purplish stamens, centre of flower dominated by large knoblike stigma.

Fruits: Many-seeded, oval capsules.

Ecology: Ponds, shallow lakes, sluggish streams, throughout the region at low to moderate elevations.

Gitanyow Cultural Heritage Resource Management Policy

Notes: The rhizomes were and still are used medicinally by the Gitksan and Wet'suwet'en (Carrier) Rhizomes were peeled, sliced, air-dried, and stored sliced or powdered. Dehydrated slices were applied as a poultice to aching joints, broken bones, and skin ulcers Powder was sprinkled on food and eaten. A weak decoction of fresh rhizome was drunk as an appetite stimulant or tonic. Mixed with Devil's Club, yellow waterlily was an important medicine for tuberculosis victims. Alaskan tribes ate the rhizomes boiled or roasted, and they are said to be sweet and rich in starch. The seeds were a highly sought-after food source for the coastal U.S. natives. Turner (1978) reports no evidence of B.C. natives eating either seeds or rhizomes and comments that the latter are extremely bitter even after several boilings.

* This species is also called "yellow pond-lily" and spatterdock," a name for which no explanation has been found so far, although the broad leaves often spatter the surface of water near docks.

reference: MacKinnon et al 1992

Name Soapberries (*Shepherdia Canadensis*)

Common Name: Canada Buffalo Berry, Sooplallia

Gitksan Name: Iss

The soapberries grow on bushes which grow about 2 to 4 feet high. The branches are smooth and a brownish color. The leaves of the plant are oval and green color.

The Gitksan people pick the red berries in late Summer (about mid-July). This was done by placing a woven cedar mat under the branches and hitting the branch with a stick. Some people prefer the green berries, which can be picked in late June. The elders used to dry berries to store for winter use, but now we just freeze or jar the berries. Long ago, the berries were whipped by hand in large wooden bowls till peaks formed. There were special spoons used to eat the "Indian Ice Cream." This special treat is called "Yel Iss in Gitksan. "Iss" taken in large quantities can cause severe abdominal pain, vomiting, and diarrhea.

Soapberries: (Iss) Soapberries are a delicacy for native people on the Northwest coast, modernly known as Indian ice cream. Soapberries have also been in use for medical purposes. It is said that anyone who has problems with arthritis can whip some soapberries and eat it to take away the pain. The soapberries were also given to pregnant women to ensure an easy delivery. The woman would chew soapberries to make the baby come easier. The leaves of the soapberry bush, used to make a tea, would cure any digestive problems, boils, and gallstones.

The soapberries can be picked while green or when ripe and is a red ilk colour. Soapberries can be picked near the end of July.

Gitanyow Cultural Heritage Resource Management Policy

Soapberries were traded with coastal groups for seafood and shellfish, as the Gitanyow cannot fish for these in the Nass River. Bartering and trade is still being done today.

Reference: Gitanyow 1984

Hemlock Sap or Cambium

Gitksan Name: K su

K su is considered a very tasty treat. The outer bark of the hemlock is removed, usually toward the end of July as soon as the sap or the cambium is very thick. The K su is scraped off and can be eaten fresh, with oolican grease. The K an is usually soaked and mixed with oolican grease before it can be eaten. Lately, sugar has been added for more taste. It can be boiled and pounded into a powder. Cedar bark strips are used to fashion a grill on which this is dried. This K su is administered to someone known to have swallowed some sharp or dangerous object. The sap or cambium is believed to wrap itself around the object and is removed in the stool.

reference: Gitanyow 1984

Skunk Cabbage (*Lysichiton Kamschaticense*)

Common Name: Skunk Weed, Yellow Arum

Gitksan Name: Hi Nak

The skunk cabbage is very rarely eaten by the Gitksan people, the reason being that it was believed to cause hemorrhaging. This was probably due to the fact that the plant contains calcium oxalate, which are long, sharp crystals. To break down these crystals, the plant is boiled in 2 to 3 changes of water. The plant was used for wrapping, cooking, and lining the steaming pots and berry drying racks. As youngsters, our elders would watch their parents as they dried berries. On occasion they would have the special treat of sucking the berry juice from the leaves of the elderberry and skunk cabbage. :

Modernly, the leaves are used on cuts and swelling. They were laid on the chest to stop pain and on the forehead to get rid of aches and fever. The foot of the plant can be used externally to cure skin conditions. As with all medicines used by the Gitksan, be sure that you have consulted an experienced elder on the correct use of these medicines.

reference: Gitanyow 1984

Skunk cabbage: (*Lysichiton americanum*)

Gitksan name: Hi Nak

General: Perennial herb 30-150 cm tall, from fleshy, upright underground stems. Entire plant has skunky odour.

Leaves: Simple, often huge, lance shaped to broadly elliptic, 30-120 cm long, 10-70 cm wide, on stout stalks.

Gitanyow Cultural Heritage Resource Management Policy

Flowers: Greenish yellow, arranged on a spadix (a spike of flowers on a thick, fleshy axis) surrounded by a bright yellow spathe (the large bract which surrounds a spadix) Fruits: Greenish to reddish, berrylike and pulpy, 1 or 2 seeded.

Ecology: Very wet, swampy sites in forests and openings where it's too wet for trees. Scattered and locally common in suitable habitats, at low to medium elevations in areas of wetter climates in the southern half of the region.

reference: MacKinnon et al 1992

Name: Pine Needles

Gitksan name: Lak-sa-skinist

Early in the spring, the young pine needles are picked. This is made into a "tea" and this is given in the amount of one cup three times daily for Tuberculosis and other lung problems and stomach ailments.

Name: Lodgepole Pine (*Pinus contorta* var. *latifolia*)

Gitksan Name: Skinnist

General: A medium-sized straight tree up to 40 m tall with a pyramidal crown; bark scaly, light brown, dark gray to black; twigs yellowish when young becoming gray-brown and rough.

Leaves: Needles in two's, often curved and twisted, deep green to yellowish green. Pollen cones small, reddish green in clusters on tips of branches in spring; seed cones egg-shaped, usually slightly curved; scales stiff and brown with sharp prickles on tip.

Seedlings: 3-6 leaves, 1-3 cm long; juvenile leaves toothed on edges.

Ecology: A highly adaptable species, tolerant of low-nutrient conditions; found from dunes and bogs to rocky hilltops and upland plains. In this region, primarily in lowland to montane forest, less commonly in the subalpine zone. Found throughout the region except in the upper Skeena and Nass drainages and in the Haines Triangle.

Notes: Pure stands of this species originated with fire. Whitebark pine (*Pinus albicaulis*) has needles in clumps of 5's, and is scattered at high elevations in the Coast, Cariboo, and Rocky Mountains south of the 56th parallel. *Jack pine (*Pinus banksiana*) occurs in northeastern B.C. just south of the Northwest Territories, and is similar to lodgepole pine in most respects but can be distinguished by its shorter needles (1-4 cm long) and its non-prickly cone. Note that, in many parts of our region, lodgepole pine is commonly but incorrectly referred to as "jack pine." *Several interior native groups used the straight trunks in the construction of dwellings. Wood was also fashioned into drills and arrow shafts. The sweet, succulent cambium layer was almost a universal food among the interior groups. It was scraped off in the spring in long, fleshy ribbons

Gitanyow Cultural Heritage Resource Management Policy

(noodles), and eaten fresh, or sometimes stored. Pine cambium is a valuable emergency food, but removing the bark can damage or kill the tree. * The pitch was widely used as the base for various medicines. Mixed with grease or bear fat, it was applied to relieve pain or as a purification ritual. Young needles were eaten by Gitksan as a purgative and diuretic.

reference: Plants of Northern British Columbia

Inner bark of Balsam, Spruce

The inner bark is slivered off and boiled for six hours. This decoction is poured through cheesecloth to clarify it. Drink one cup three times daily for T.B. and loss of appetite.

Male Fern (*Dryopteris filix-mas*)

Gitksan name: Akhd

A perennial with coarse, erect and clustered fronds, from 8 -40 inches high. The stems and rhizomes are covered with brown scales. The large rhizomes are dug about September when they are surrounded with scaly "fingers". The entire rhizome is roasted in a pit overnight, the "fingers" are peeled like and called "bananas". (Indian banana) considered to be good for losing weight.

Spiny Wood Fern (*Dryopteris expansa*)

Gitksan Name: Akhd

General: Fronds clustered, erect and spreading, up to 1 m tall; strips scaly at the base, usually shorter than the blades; rhizomes stout, ascending to erect, beset with chaffy brown scales.

Leaves: Blades broadly triangular to egg shaped to broadly oblong, 3 times pinnate; inane 5-20 pairs, slightly offset, the lowest pair broadly triangular and asymmetrical; pinnules up to about 12 pairs, slightly offset, the two most basal pinnules much larger than the others, ultimate segments toothed. Sori Rounded, partially covered by the rounded indium.

Ecology: Moist forests and openings, at low to moderate elevations throughout the region, sporadic in the Chilcotin, and less common in the North.

Notes: This species is also known as *D. assimilis*, *D. austriaca*, and *D. dilatata*.

*Rhizomes of this fern were an extremely important source of starch for many central and northern interior native groups, especially the Gitksan, Niska, Carrier. The rhizomes, dug in the fall or even from under the snow, were baked

Gitanyow Cultural Heritage Resource Management Policy

in pits overnight and then peeled like bananas and eaten. They taste a little like squash. **Dryopteris fragrans* (fragrant fern) has evergreen, leathery, narrow, pinnate-pinnatifid fronds that are glandular, scaly, and have a silky sweet smell. It is a species of cliffs, boulders, and talus slopes north of 57. * *D. filix-mas* (male fern) is a large fern with non-glandular fronds that have the broadly lance-shaped outline of lady fern, but are 1-2 rather than 2-3 times pinnate. Male fern occupies wooded slopes, avalanches, track thickets, and shaded talus, and occurs sporadically at low to medium elevations in the Skeena-Nass transitional area and also

along the big bend of the Fraser River. **Dryopteris* is the classical Greek name for this fern, from dry (oak) and pteris (a Fern)
reference: Plants of Northern British Columbia

Bearberries (*Aretostaphylos uva-ursi*)

Gitksan name: Ma-ya-gak

A trailing evergreen shrub of heath family, having small, pale-pink flowers; red or black berries and astringent leaves, a tea steeped from the leaves was used to strengthen the bladder and the kidneys. It is known for its diuretic properties.

Stinging Nettles (*Urtica Dioica*)

Common Names: Indian Spinach, Devil's Leaf

Gitksan Name: Stetkxs

The olden day Gitksan people did not use the nettle for anything. Although this was supposedly useless, there were quite a few who used the leaves to make a tea which was used as medicine.

This popular decoction is used as a diuretic, for weight control, in cases of severe kidney trouble, diabetes, and for relief of gallbladder and liver ailments.

Nettles are an excellent source of vitamins A, C, and D and the minerals, iron, sodium, potassium, phosphorous, calcium, and silica.

Stinging Nettles (*Urtica dioica*)

General: Perennial 1-3 m tall, with strong, spreading rhizomes and armed with stinging hairs (otherwise glabrous to hairy)

Leaves: Opposite, narrow lance shaped to oval or heart shaped, coarsely saw-toothed.

Gitanyow Cultural Heritage Resource Management Policy

Flowers: Greenish, inconspicuous without petals, clustered in drooping bunches at the stem nodes.

Fruits: Flattened, lens-shaped achenes.

Ecology: Moist, shaded lowlands to mountain slopes; in deep rich soil.

Meadows, thickets, open woods, streambanks, often growing en masse in disturbed habitats such as avalanche tracks, middens, slash piles, barnyards, roadsides.

Notes: Stinging hairs are hollow, arising from a gland containing formic acid. As the brittle hair tips are broken, acid is secreted causing an irritating rash on contact with skin. Nevertheless, the leaves can be cooked and eaten as greens when young. * Called "Indian spinach" the young leaves and stems were eaten by both coastal and interior tribes, but it is questionable as to whether this was a traditional use or was introduced by Europeans. The plants were, however, an important source of fibre for making fishnets, snares, tumplines, etc. Fishnets were often dyed with alder to make them invisible. * Both the Gitksan and Carrier report that it was used medicinally either as a counter-irritant or decoctions of roots and leaves were taken internally for a wide variety of ailments (kidney, liver, gallbladder, lung, bladder, and diabetes).
reference: Plants of Northern British Columbia

Name: Cow Parsnip (Heracleum Lanatum)

Common Names: Indian Celery, Indian Rhubarb

Gitksan Name: Ha Mok (Gat'ok wote)

The plant is easily found in moist soil, almost with the distribution of a weed. It is readily gathered and an excellent survival food.

The cow parsnips reaches about 6 feet in height. The large leaflets grow on thick coarse stems. The stems are edible before the plant flowers, and this is done by peeling the stalk and eating them raw. When the young leaf stalks and stems are boiled in two changes of water, they make a tasty vegetable. The large roots, considered to be poisonous by some, was cooked and eaten as a potato.

The cow parsnip roots are used as a poultice on wounds, sores, boils, and skin ulcers. A decoction made from the roots is taken orally for colds, asthma, colic, and stomach cramps.

Gitanyow Cultural Heritage Resource Management Policy

The outer skin of the cow parsnip contains (Furanocoumarin) a chemical which sensitizes the skin to light. If this comes into contact with a person's lips, it would cause blistering.

Name: Cow Parsnip

General: Very large, hairy single-stemmed perennial from a taproot or cluster of fibrous roots, 1-3 m tall; stems hollow with strong pungent odor when mature.

Leaves: Large, broadly oval leaves, divided into 3 large segments, each coarsely toothed and palmately lobed; base of leaf conspicuously inflated and winged.

Flowers: Small, white, numerous, in a large, flat-topped; terminal, umbrella-like cluster with 1-4 secondary clusters from side shoots of the main stem.

Fruits: Egg to heart-shaped, flattened, with or without hairs; one seeded, aromatic, sunflower-seedlike mericarps.

Ecology: Streambanks, moist slopes, roadsides, moist low ground, clearings, deciduous forest, and woodland openings. Throughout the region from lowlands to moderate elevations in mountains; sometimes higher in subalpine meadows and along avalanche tracks.

Notes: Also known as *H. sphondylium*, "Indian celery", and "Indian rhubarb," it was and still is widely used as a green vegetable. Virtually every native group reports harvesting young stalks and leaf stems; stems were boiled, steamed, or roasted. Traditionally, they were eaten with eulachon grease or fish, but now are dipped in sugar. The taste is reminiscent of celery with a texture like rhubarb. * Several groups made toy flutes and moose whistles out of the dry hollow stems. * Mashed fresh roots were applied as a poultice for rheumatism by Carrier and Gitksan native people. * Caution: Time must be taken to correctly identify the plant to avoid confusion with the violently poisonous, but similar, *Cicuta douglasii* (Water-hemlock) and *Conium maculatum* (Poison-hemlock) reference; *Plants of Northern British Columbia*

Devil's Club (Oplopanax Horridus) Ginseng Family (Araliaceae)

Gitksan Name: Wa umst

A low sprawling shrub, covered with numerous sharp spines. The leaves are large and spiny along the veins and look like maple leaves. The flowers are small and white. Berries are small and red when ripe, and are inedible.

The outer bark is peeled off the stem. The inner bark is cleaned and then scraped off and washed again. The inner bark is boiled into a tea or "tonic." This

decoction is drunk at timed intervals of the day. For blood disorders, tuberculosis, stomach complaints. Older people who have used it extensively swear by its medicinal properties. For serious cuts and gashes, the inner bark is chewed into a pulp and applied to the wound. The wound is cleaned periodically with the tonic and a fresh batch of the pulp is applied.

Name: Devil's Club (*Oplopanax Horridus*)

General: Erect to sprawling shrub, 1-3 m tall; stems thick, crooked, almost unbranched but often entangled, armed with numerous large yellowish spines; distinctly sweetish odour to the wood.

Leaves: Broad, maple-leaf shaped, with 7-9 sharply pointed and heavily toothed lobes; numerous spines on underside.

Flowers: Small, whitish, numerous in compact heads arranged in pyramidal terminal clusters.

Fruits: Bright red, flattened, shiny berries in large, showy pyramidal clusters; not edible.

Ecology: Moist woods, especially in seepage sites and along streams. Low to medium elevations(sometimes in subalpine forests) throughout the moister parts of the southern half of the region.

Notes: A fearsome plant to the outdoor hiker, as it has spines that readily break off and soon fester if embedded in the skin, hence it earns the name "devil's club". However, it is also a very handsome plant and is now gaining acceptance as a garden ornamental. * The plant was, and still is, widely used by interior native people for a vast array of ailments such as stomach ulcers, thyroid conditions, tuberculosis, syphilis, diabetes; also as an emetic, cough syrup, and laxative. Various parts of the plant were ground into powders for external poultices for arthritis and rheumatism or fresh pieces were laid on open wounds. It was also used as a counter-irritant (see Turner, 1982 or Gottesfeld and Anderson, 1988) Generally the plant was believed to possess extremely strong magical powers which could be transferred to the person who used it. it was also widely used in purification rituals and for luck. Coastal groups mixed the charcoal from the burned stems with grease to make ceremonial face paint, and applied ashes to burns.

Oplopanax is from the Greek *hoplon* (weapon) and *Panax*, a related large-leaved genus; *horridus* needs no explanation for anyone familiar with the species.

reference: Plants of Northern British Columbia

Name: Elderberry (Sambucus)

Gitksan Name: Lots

An edible fruit of the elder, a shrub or small tree of the honeysuckle family. It has clusters of small white or pink flowers and edible red, purple or black berries. Usually mixed with other berries to make jams and jellies.

Red Elderberry (Sambucus racemosa)

General: Shrub to small tree, mostly 1-5 m tall, with soft pithy twigs; foliage with strong, characteristic odour.

Leaves: Opposite, large, divided into 5-7 leaflets; the leaflets lance-shaped, pointed, sharply toothed, often somewhat hairy beneath.

Flowers: White to creamy, in a rounded or pyramidal cluster; strong, unpleasant odour.

Fruits: Bright red berrylike drupes; not palatable and can cause nausea.

Ecology: Stream banks, swampy thickets, moist clearings, and shaded forests; up to subalpine elevations. Scattered across the southern half of the regions, especially in wetter valleys; absent from the coldest, driest areas (e.g., Chilcotin and Lakes districts)

Notes: Locally abundant in our region, the berries of this plant, even though they are reputedly poisonous, were very popular with the Niska and Gitksan. They were steamed or boiled into a kind of jam. The bark and roots were boiled and the infusion was drunk as an emetic or purgative. The stems can be hollowed out to make whistles, drinking straws, blowguns, and pipestems. This should be done with caution, however, as the stems, roots, and foliage are poisonous or toxic. The berries can be made into wines and jellies. Some Thompson people soaked salmon overnight in red elderberry juice before baking it. The flowers are popular with many insects; the fruits are eaten by a number of different bird species. * *Sambucus* is the ancient Latin name for this plant, from *sambuca* meaning harp (made from the wood of some species); *racemosa* refers to the inflorescence (called a raceme).

reference: Plants of Northern British Columbia

Name: Kinnickinick (Arctostaphylos uva-urist)

Common Name: Bear's Grape, Mealberry, Sandberry

Gitksan Name: D'imí'it

D'imí'it is a small apple like berry which grows on low bushes. The leaves are leathery and grow to about a quarter of an inch. Berries were used in stews or

fried in grease. The leaves were used to make tea. The leaves of the plant is said to very efficient in treatment of urinary tract infection. They were also used to cure infection of the kidneys and gallbladder. It has been known to relieve bronchitis, piles, diarrhea, liver and pancreas troubles. It was used in tea form as a wash or as a douche. Kinnikinnick leaves can be used to make an ash dye. One formula was to dye with the leaves: Soak the plant material overnight, boil it for 2 hours. Strain it and add alum and the wool. Simmer for 2 hours. Remove and dry.

Kinnikinnick (*Arctostaphylos uva-ursi*)

General: Trailing evergreen shrub, often forming mats with long flexible rooting branches; bark brownish red.

Leaves: Alternate, oval to spoon shaped, entire margins, leathery, to 2.5cm long; dark green and somewhat shiny above, paler beneath.

Flowers: Pinkish white, small urn-shaped, drooping, several in a few-flowered terminal cluster.

Fruits: Bright red berries like miniature apples; edible but with meaty and rather tasteless pulp.

Ecology: Sandy and well-drained exposed sites, dry rocky slopes, dry forest and clearings. Common and widespread, from low elevations to alpine tundra throughout the region.

Notes: The berries were eaten by most central and northern interior native groups (including the Shuswap, Niska, Gitksan, and Carrier). Gathered in the fall or even from under the snow, they were fried in oil or boiled in soups with meat for fish. They were too dry to eat fresh. The Niska preserved them in oil for winter use. The dried or toasted leaves were used in smoking mixtures by southern interior natives, but apparently not by the Carrier people until after contact with white men. The leaves were also made into a tea by some southern groups and the Gitksan, and used as a beverage, tonic, and diuretic. The Carrier sprinkled ground leaves and stems on sores. * The name "kinnikinnick" is an eastern native word meaning mixture and was applied originally to any smoking mixture. The name was brought to the Pacific Coast by employees of fur companies and applied to this plant. The coastal native name for this plant was *sacacomis*. The French constructed a pun and *commis* (a clerk) because the clerks of the Hudson's Bay Company were fond of smoking it and habitually carried around a pouch full of dried leaves. Also called bearberry, from the Latin *uva* (grape), *ursus* (bear).

Gitanyow Cultural Heritage Resource Management Policy

Name: Hazelnut

Gitksan Name: Sk'an ts'ak

Hazelnut grows on a bush that is a member of the birch family. It grows from 6 to 15 feet. The young branches are woolly and greenish brown color. The leaves are broad, oval and pointed. The yellowish male flowers open in the Spring. The nuts are found in singles, or groups of two or three at the end of the branch. The nuts are covered with stiff green prickly hairs. The nuts have been use for centuries by the Indians. They search for Squirrel caches, to save themselves the trouble of harvesting and cleaning nuts. Nuts were pounded often with berries, bulbs, or animal fat, to make cakes. Boiled in water to extract the oil, then used to flavor soup and vegetables. Hazelnut are gathered in October, then buried in the ground for ten days or more to allow the prickly husks to rot away. Sometimes, water was added in the hole before it was filled with nuts. After the husks were removed the nuts are shelled or hung in a bag to dry. Roast at 180 C for half an hour. Used as table nuts. Milk drawn out with honed water was used to cure coughs, pepper put in the nut milk gets rid of head colds.

Name: Beaked Hazelnut (*Corylus cornuta*)

General: shrub 1-4 m tall, with many stems; twigs, leaves, and bud scales covered in long white hairs at least when young, widely by rhizomes (suckers).

Leaves: Elliptic to oval, commonly with heart-shaped base and sharp-pointed tip; margin double toothed; lower surface paler than upper surface. As with paper birch, leaves turning yellow in autumn.

Flowers: Male flowers in catkins, flowering before the appearance of leaves in the spring. Female catkins very small, with protruding red stigmas.

Fruits: Spherical, edible nuts, enclosed in long tubular husks; husks light-green, covered with stiff prickly hairs, and projecting beyond the nut into a beak; borne in clusters of 2 or 3 at ends of branches.

Ecology: Moist but well-drained sites at low elevations; in open forest, shady openings, thickets, clearings, and rocky slopes; often riparian habitats in central B.C. Scattered throughout the southern part of our region. Locally abundant along the main Fraser River valley from McBride to Prince George and Quesnel, and also along the Peace River and in the middle Skeena-Nass area.

Gitanyow Cultural Heritage Resource Management Policy

Notes: The nuts were eaten by the Gitksan, Niska, and Shuswap and were traded with other groups. They were gathered and buried until the husks rotted away, or taken from squirrel caches. The nuts were then eaten as is, pounded with berries, meat or animal fat into cakes, or boiled to extract the oil and used to flavour other foods. Nut milk was used to cure coughs and colds. They have largely been replaced now by commercial peanuts. The wood was made into arrows, fishing gear (traps and hooks), and spoons. The Gitksan made a type of hockey stick from bent roots and played a game with a flat rock. Young suckers, when bent and twisted, made a kind of rope. *

Corylus is what the Greeks called hazelnuts (*korylos*, 'a helmet'); *cornuta* means beaked; both references are to the husk surrounding the nut. *reference: Plants of Northern British Columbia.*

Name: Wild Crabapples (*Pyrus fusca*)

Gitksan Name: Milkst

A scraggly tree with gray bark with dark green leaves. Flowers are white and pink. The tiny "crabapple" are yellow and turn purple, very sour. They are best after the first frost, after they turn brown and somewhat sweeter.

Name: Pacific Crabapple (*Malus fusca*)

Gitksan name: Milkst

General: Shrub or small tree, 2-12 m tall, armed with sharp spur-shoots; older bark deeply fissured.

Leaves: Alternate, deciduous, lance-to egg-shaped, to 10 cm long, pointed at the end, toothed, with irregular lobes; tan red or yellow-orange in fall.

Flowers: White to pink, showy, fragrant apple blossoms, about 2 cm across, 5-12 in flat-topped clusters on spur-shoots.

Fruits: Green becoming yellow or reddish, small (10-15 mm long) egg-shaped apples; edible but a bit tart.

Ecology: Moist woods, swamps, edges of standing and flowing water, upper beaches, often fringing estuaries; low to middle elevations the length of our region.

Notes: This species is also known as *Pyrus fusca*. The small, clustered apples are still an important food for virtually all coastal peoples. They are harvested in late summer and early fall. They are eaten fresh or stored under water, or under

Gitanyow Cultural Heritage Resource Management Policy

a mixture of water and oil, in cedarwood storage boxes. Because of their acidity, they do come softer and sweeter overtime. * The bark was used, alone or with other plant products, for a variety of medicinal treatments for the eyes and for the stomach and digestive tract. Like bitter cherry bark, crabapple bark contains cyanide-producing compounds, and should be used only with extreme caution. *reference: Plants of Coastal British Columbia*

Name: Labrador Tea (*Ledum groenlandicum*)

Gitksan Name: Teaum Dak duh ukhd

A small evergreen shrub of the heath family, with white flowers and leathery oblong leaves, with rolled-under margins and brownish woolly undersides. A handful of these leaves whether fresh or dried is used to make tea. Usually just for tea, but is also known to be used for colds and sore throat.

Name: Labrador Tea (*Ledum groenlandicum*)

Gitksan name Teaum Dak duh ukhd

General: Evergreen, much-branched shrub, 0.3-0.8 m tall; twigs with dense rusty hairs; with spicy fragrance.

Leaves: Alternate, narrow, oblong to lance-shaped, often drooping margins rolled under; leathery, deep green above, with dense rusty hairs beneath (hairs on young leaves may not be rusty).

Flowers: White, with protruding stamens; small, numerous, in short umbrella-like clusters.

Fruits: Drooping cluster of 5-part, dry, hairy capsules.

Ecology: In peatlands and moist coniferous woods; indicator of wet, usually very acid and nutrient-poor organic soils. A dominant shrub in interior black spruce bogs. Widespread throughout the region at low to medium elevations.

Notes: Ledum palustre (= *L. decumbens*, northern Labrador tea) differs only in that it is smaller (up to 0.5 m tall), has shorter narrower leaves, and flower stalks with reddish (rather than white) hairs. It occurs sporadically in peatlands and in high elevations heath and tundra north of 58th parallel in our region. * Leaves, used fresh or dried, can be boiled to make a tea with an aromatic fragrance which should be consumed in moderation to avoid drowsiness. Excessive doses are reported to act as a strong diuretic, as a cathartic, or to cause intestinal disturbances. Do not confuse with trapper's tea (*Ledum glandulosum*), bog-laurel (*Kalmia microphylla*) or bog-rosemary (*Andromeda polifolia*). All three lack

Gitanyow Cultural Heritage Resource Management Policy

the brown fuzz on the underside of the mature leaves, and *Kalmia* and *Andromeda* have pink flowers. All three contain toxic alkaloids known to be poisonous to livestock, especially sheep.

* The leaves were made into tea by many native groups although there is some question as to whether or not northern groups used it as a tea aboriginally. The Gitksan and Carrier may have used it as a tonic prior to contact with Europeans. The Shuswap reportedly drank it in large amounts to counteract poison ivy.

**Ledum* is from the Greek word *ledon*, their name for another plant; *groenlandicum* refers to the fact that this species also grows in Greenland (as well as in Labrador).

reference: *Plants of Northern British Columbia*

Name: Indian Hellebore

Common Name Green Hellebore, False Hellebore

Gitksan Name: Melgwisque

This is a tall, coarse, perennial herb with stems rising from a short, thickened root stock. The leaves are a bright green and look accordion-pleated. It has small green flowers in long cluster, it is considered deadly poisonous and only the root itself taken and dried.

Splinters of the dried root is generally burnt on stove tops, or nowadays, in tin containers, to rid the house of evil spirits. The dried root is also worn or kept on a person for the same reason, or to bring good luck. This is burnt and inhaled for the same effect. You bathe in water in which the root has been steeped.

Name: Indian Hellebore (*Veratrum viride*)

General: Perennial from short, stout, erect, rhizome; stems simple, robust, 0.7-2.0 m tall, leafy and hairy throughout.

Leaves: Large (10-25cm long), broad, oblong to elliptic, pointed at tip, clasping at base, prominently ribbed (accordion pleated), hairy beneath, gradually getting narrower above.

Flowers: Star shaped, yellow-green with dark green centres, numerous in thin, branched, drooping terminal tassels; with musky odour.

Fruits: Oblong or oval capsules, straw coloured to dark brown.

Ecology: Wet thickets, moist to wet, usually open forests, lowland to alpine meadows. Most abundant at subalpine elevations, in wet meadows and late snowmelt patches in the forest. Widespread and often abundant, throughout our region, except absent at low elevations in the southwest.

Gitanyow Cultural Heritage Resource Management Policy

Notes: This is one of the most violently poisonous plants in B.C.; plants of this genus are powdered to form the garden insecticide "hellebore". The native people recognized its poisonous nature, and *Veratrum* was, and still is, treated with great respect. It is considered to have great spiritual values and is used for purification as well as healing. The Gitksan and others sliced and dried the rhizomes and then burned them as a fumigant to drive away evil spirits. The grated roots were added to bath water for skin and scalp conditions, or added to laundry to purify or cleanse clothing, and to remove human smell for better bunting. Inhaled smoke assists sleepwalkers to return to body properly and acts as a decongestant. * It is rarely taken internally and only in greatly diluted form and with caution. * People drinking water in which Indian Hellebore is growing have reported stomach cramps. Other symptoms of hellebore poisoning include frothing at the mouth, blurred vision, "lock-jaw", as well as vomiting and diarrhea. * *Veratrum* presumably refers to the dark flowers or blackish rhizome (*vera*, "true"; *atrum*, "black"). The origin of the name "hellebore" is obscure; true hellebores are species of *Helleborus* and do not bear much similarity to *Veratrum* species.

Name: Huckleberry (*Gaylussacia*)

Gitksan Name: Sim ma'y

Huckleberries come from the heath family, a shrub bearing sweet, edible red or dark blue berries resembling blueberries. Nowadays, huckleberries are canned, frozen, or jarred.

Name: Black Huckleberries (*Vaccinium Membranaceum*)

General: Erect, spreading, coarse, densely branched scrub, 0.3 to 1.5 m tall; young branches yellowish green, somewhat angled, old branches with greyish shredding bark.

Leaves: Deciduous, thin, lance-shaped to elliptic, pointed at tip, 2-5 cm long; margins finely toothed; glabrous, paler on lower surface.

Flowers: Creamy pink, urn-shaped, single in leaf axil; appearing with or after leaves.

Fruits: Purplish or reddish black berries, without bloom; large, edible and with excellent flavour.

Ecology: Common understory shrub in coniferous forests, on dry to moist sites, from valley bottoms to high elevations. Widespread in our region except for the Northeastern and Northwestern areas (Fort Nelson and Atlin districts) and uncommon in the Chilcotin.

Gitanyow Cultural Heritage Resource Management Policy

Notes: This species is considered by many to be the tastiest huckleberry or blueberry in British Columbia. It was eaten when available by all interior groups, either fresh, dried, or preserved in grease. Today they are canned or frozen. Birds and mammals also eat these berries. * The Anglo-Saxon *wyrtil* (a small shrub), a diminutive of *wyrt* or *wort* (plant). In B.C., at least, the fruits of *Vaccinium* shrubs tend to be called "blueberries" if they're blue, and "huckleberries" if they're any other colour (here, black). * The species name *membranaceum* refers to the thin, membranous leaves.
reference: Plants of Northern British Columbia

Huckleberries: A woman who wanted to bear a dark child would eat the huckleberries. A dark child born was sometimes nicknamed "Sim ma'y".

Name: Saskatoon berries (*Amelanchier alnifolia*)

Gitksan Name: Gam

This shrub of the rose family grows from three to twenty- three feet. It has large heads of tiny white flowers that bloom in May and edible, seedy dark blue berries. Used especially in pies and preserves.

Name: Saskatoon (*Amelanchier alnifolia*)

G~neral: Shrub to small tree, 1-5 m tall; stem smooth; bark dark grey to reddish; often spreading by rhizomes or stolons and forming dense colonies.

Leaves: Alternate, deciduous, thin, round to oval, regularly toothed mostly on top half of leaf, heart-shaped at base.

Flowers: White, large, showy, short leafy clusters (drooping to erect) of 3-20.

Fruits: Purple to nearly black, berrylike pomes (like miniature apples), with a white bloom; edible, sweet.

Ecology: Dry to moist, coniferous and deciduous forests, thickets, open hillsides, roadsides; in well-drained soils. Common and widespread at low to medium elevations throughout the region.

Notes: Saskatoon provides important winter browse for ungulates (e.g., moose, deer, elk) * A highly variable species. Native people recognized up to eight different varieties based on the differences in flowering time and the size,

Gitanyow Cultural Heritage Resource Management Policy

texture, and sweetness of the fruit, the berries were an extremely important food for all the interior peoples. Berries were eaten fresh or dried in cakes or like raisins for storage and were a common trading item between interior and coastal groups. The hard, straight-grained wood was used for arrow shafts by Carrier and Gitksan people. The Carrier made it into slat armour and shields. * The name saskatoon appears to be a shortened version of the Blackfoot name for this bush "mis-ask-a-tomina." Also called serviceberry. Early reports of this fruit referred to it as "poire, wild pear of service berry" whose leaves and fruits were pear-like. Service tree is the old name given to *Sorbus (Pyrus) domestica* (sorb-apple) and wild service to the rowan tree, *Sorbus aucuparia*. Presumably the first explorers thought it resembled these old-world species. The fruits of the service tree reputedly were the source of a fermented liquor resembling beer. reference: *Plants of Northern British Columbia*

Name: Clover (Tryfolium)

Gitksan Name:

Member of the pea family. A low herb, having leaves consisting of three leaflets and rounded heads of small red, white or yellow flowers. No particular interest except as a pretty plant.

Name: Dandelion (Taraxacum)

Gitksan Name:

Dandelion has long, often toothed leaves radiating from the base of the plant and single bright yellow head made up of many ray flowers. The young leaves and flower buds can be eaten raw in salads or cooked, preferably in two changes of water. It is rich in vitamins A and C.

Name: Thimbleberry (Rubus parviflorus)

Gitksan Name: Ko'

A plant closely related to and resembling the raspberry. A tall thornless shrub, having large broad, lobed leaves. White flowers, and red thimble-shaped edible fruit. The fruit eaten, and leaves were utilized for drying berries for fruit leather.

Name: Thimbleberry (Rubus parviflorus)

Gitanyow Cultural Heritage Resource Management Policy

General: Erect shrub, unarmed, 0.5-2 m tall, young growth glandular, hairy; bark shredding; usually forming dense thickets through an extensive network of rhizomes.

Leaves: Large, soft, maple-leaf shaped, 3-7 lobed, toothed, with long glandular stalks; finely fuzzy on both sides.

Flowers: White, large petals crinkled like tissue paper, several (3-11) in long stemmed terminal cluster.

Fruits: Shallowly domed, raspberry-like clusters of red, hairy drupelets; juicy, insipid to sweet depending on growing site.

Ecology: Open forest, clearings, roadsides, and streambanks. Widespread at low to subalpine elevations in the southern half of our region.

Notes: Thimbleberries were eaten by all native groups in the central and southern interior. They were usually eaten fresh with other berries because they do not dry readily or keep well in grease. The young shoots were peeled and eaten raw or cooked with meat in a stew. The large, maple-like leaves were widely used as temporary containers, or to line baskets, to separate berries in the same basket, or as a surface on which to dry the berries. However, being tender and juicy, the berries are difficult to pick and were therefore seldom gathered in large enough quantities to be dried for winter storage. Sometimes they were mixed in with wild raspberries or blackcaps.

* *Parviflorus*, meaning few or small flowered, is a bit of a misleading name for this species.

reference: Plants of Northern British Columbia

Name: Fireweed (*Epiobium angustifolium*)

Gitksan Name: Haast

Evening primrose family, the fireweed flourishes especially in newly burned areas. Long showy spikes of purplish-pink flowers. In young plants, the inner part of the stem is sweet and can be eaten raw. Spilt in half with the thumbnail and inner part is scraped off with the teeth.

Name: Fireweed (*Epiobium angustifolium*)

General: Perennial from rhizomelike roots; stems usually unbranched, 0.5-3 m often purplish in the upper part.

Leaves: Alternate, narrowly lance-shaped, veins visible on undersurface.

Flowers: Rose to purple, large, several, in elongated terminal cluster.

Gitanyow Cultural Heritage Resource Management Policy

Fruits: Narrow, green to red, dehiscent seed pods (capsules), which split open and disgorge hundreds of fluffy, white seeds.

Ecology: common and abundant throughout our region in disturbed areas, especially on recently burned sites; also in open coniferous, deciduous, and mixed forests, meadows, and along riverbeds, from low to subalpine elevations.

Notes: Especially evident along roads and railways and on old burns, hence the common name. It is sometimes grown as an ornamental, but is apt to become a bothersome weed. * The young stems were peeled and the succulent "marrow" (pith) was eaten raw by the Shuswap, Carrier, Niska, Gitksan and probably other northern interior natives. Sometimes the whole stems were cooked by boiling or steaming. The Siberian Inuit ate the roots raw. * After eating the marrow, the Haida and Gitksan dried the stem peelings and twisted them into a type of twine used for fishing nets. Coastal groups mixed the seed "fluff" with hair from mountain goats or dogs and used it for weaving or padding. * Both the Gitksan and Alaskan native people reputedly used the roots and leaves as poultices for sores or rheumatism. * The flowers have a lot of nectar which makes an excellent honey.

reference: Plants of Northern British Columbia

Name: Common Juniper (Juniperus communis)

Gitksan Name: 'Tsex

General: Evergreen, prostrate and trailing-branched shrub; bark very thin, reddish brown; shredding, scaly.

Leaves: Needle-like to narrowly lance-shaped, jointed to the branches, usually stiff, very prickly, whitish above, dark green below, mostly in three's.

Fruits: Female cones berrylike, bluish black, very fleshy, not covered in white-grey bloom, maturing in the second season; male and female cones on separate plants.

Ecology: Dry open woods, gravelly ridges, outcrops, and open rocky slopes; throughout the region from lowland forest to subalpine ridges and alpine tundra.

Notes: Juniper fruit is well known as a flavour for gin and beer, and as a culinary spice. * The berries were seldom eaten and the most common use of junipers by northern interior natives was as fumigants, deodorizers, and cleansers, especially in connection with sickness. Boughs were burned or boiled and the strong pungent odour emitted was thought to purify the house and protect the inhabitants from infection and harmful spirits. The Gitksan and Carrier names suggest the plant is believed to possess supernatural powers.

Gitanyow Cultural Heritage Resource Management Policy

Branches and berries were also boiled to make a tea, taken as a medicine for numerous ailments including tuberculosis, colds, heart trouble, and respiratory problems. * The species name *communis* means common, which this species is (over much of the globe). Common juniper is the only circumpolar conifer of the northern hemisphere.

reference, *Plants of Northern British Columbia*.

Name: Red Columbine (*Aquilegia formosa*)

Gitksan name: Kiihlaa'am 'tsak

General: Perennial herb from taproot; stems simple, erect, to 1 m tall, glabrous below, sparsely hairy and somewhat glandular above.

Leaves: Mainly basal, twice divided in three's; blades glabrous to hairy, green above, paler and glaucous beneath.

Flowers: Red and yellow with 5 long, straight, reddish spurs with bulbous, glandular tips; central tuft of stamens and numerous in vigorous plants, drooping.

Fruits: Usually 5 erect follicles with hairy, spreading tips.

Ecology: Moist, partly shaded roadsides, rocky slopes, meadows, and forest glades; subalpine meadows, clearings.

Throughout the region from the lowlands to timberline.

Notes: The flowers are a strong attraction for hummingbirds and butterflies.

* Some sources report that the leaves and flowers of columbine are edible; however, care should be taken when trying them, considering the toxic nature of so many plants in this family. * Although there are no reports of columbine being used in traditional native medicines for B.C., Smith (1926) reports that the Gitksan name for the plant means good for bleeding nose. Natives in other parts of North America used various parts in medicinal preparations for diarrhea, dizziness, aching joints, and possibly venereal disease.

reference: *Plants of Northern British Columbia*

Name: Red Columbine

Gitksan name: Kiihlaa'am tsak

This plant has flowers which are popular to the Gitksan. They eat the bulbous tips off the flower because they are as sweet as candy.

Name: Pin Cherry (*Prunus pensylvanica*)

Gitksan name: Sn'ax

General: Shrub to small tree, 1-5 (12) m tall; bark reddish brown, peeling in horizontal strips, lenticels prominent.

Gitanyow Cultural Heritage Resource Management Policy

Leaves: Oval to lance-shaped, gradually tapering to long point at tip, with rounded base, margins round toothed; leaf stalk with 2 small glands near base of blade.

Flowers: White, small, in flat-topped umbel-like clusters.

Ecology: Dry to moist woods and open places; often abundant after fire.

Scattered at low elevations in the southeastern part of our region and in the Skeena-Bulkley-Nechako valleys.

Notes: **Warning** -- Pin cherry stones and leaves, like those of other *Prunus* species, contain toxic cyanide. The flesh is not harmful, but poisoning and death have occurred in children who consumed large quantities of berries without removing the seeds. * Bitter cherry (*Prunus emarginata*) is a more coastal species which occurs infrequently south of the 55th parallel and west of the Rocky Mountains; it also has an umbel-like flower cluster, but the cherries are larger and the leaves less pointy-tipped than those of *P. pensylvanica*. * The Carrier and Gitksan reportedly ate the fruit of bitter cherry, but pin cherry appears to be more abundant in their territory and probably both were used. There were never enough cherries to preserve for winter and they were unsuitable for drying. They make good jelly. Cherry bark has waterproof properties and was used for wrapping implements and decorating baskets. An infusion of the bark was a remedy against blood spitting for the Carrier. * Also called "bird cherry", aptly so as birds like them so much it is often hard to find any ripe fruit on the trees. *Prunus* is Latin for *plum*; *pensylvanica* indicates the wide range of this species (i.e., it's also found in Pennsylvania).
reference: Plants of Northern British Columbia

Name: Choke Cherry (*Prunus virginiana*)

Gitksan Name: Al'lo tsok

General: Usually a shrub, sometimes a tree, 1-4 m tall; bark smooth, reddish brown to grey-brown, not peeling readily, lenticels not prominent.

Leaves: Thin, elliptic to oval, with sharp pointed tip and blunt base; margin finely and sharply toothed; bright green and glabrous above, paler beneath; leaf stalk with 2 or 3 prominent glands.

Flowers: White, small, numerous, in elongated, terminal, bottlebrush-like clusters.

Fruits: Shiny, red to purple or black cherries; edible but with very astringent aftertaste.

Gitanyow Cultural Heritage Resource Management Policy

Ecology: Edge of woods and thickets, often on dry and exposed sites; from open woodlands to grasslands and clearings. Scattered at lower elevations throughout the southern half of the region, locally common on warm aspects in Peace and Stikine river valleys.

Notes: Choke cherries were very popular with the Carrier and Gitksan, in spite of their astringency and large stones. They were eaten fresh as a snack or dried for winter use, although the Gitksan people say there were never enough to dry. The berries were also used by southern groups to make a tea for coughs and colds and, more recently, for wine making and pies. They make excellent jelly. The Carrier took a cold infusion of the bark internally as a stimulant. * The name "choke cherry" is very apt as it produces a choking sensation when eaten. The Gitksan name for the very astringent, black-fruited form found around Hazelton means "it makes your mouth and throat so that nothing will slip on it" (People of the 'Ksan, 1980). The species name *virginiana*, as in *P. pensylvanica*, indicates the wide distribution of this cherry. (Many North American plants bear species names such as *pensylvanica* or *virginiana* because the earliest North American botanists began collecting in the eastern United States).

Name: **Yarrow (*Achillea millefolium*)**

Gitksan Name:

General: Perennial herb, aromatic, usually rhizomatous, 10-100 cm tall.

Leaves: Fernlike, pinnately dissected, the divisions again dissected, stalked below and sessile above.

Flowers: ray flowers usually about 5, white to sometimes pink or reddish; disk flowers 10-20, yellowish; heads numerous, in the short, flat or round-topped cluster.

Fruits: Glabrous, flattened achenes.

Ecology: On dry to moist, well-drained, open sites at low to high elevations, often weedy at lower elevations; meadows, rocky slopes, gravel bars, roadsides, clearings, sometimes in open forest. Common and widespread throughout the region.

Notes: Taxonomically, this is one of the most complex species in our flora and has been the subject of extensive studies. It is probably best, at least for ecological purposes in the northern interior of British Columbia, to recognize a single, variable species. **Achillea sibirica* (Siberian yarrow) has sharply toothed, not compoundly dissected, leaves, and can be found on gravelly river banks and

lake shores and meadows in the northeastern part of the region. *Yarrow was, and still is, widely used in a variety of herbal remedies. The Carrier placed washed and crushed roots in their teeth to stop toothaches, bathed in infusions of leaves and stems for rheumatism, or used decoctions as a tonic or astringent. To ease sore throats, the Gitksan gargled with decoctions of all but the roots of this plant. *According to legend, *Achillea* was used by Achilles to stop the bleeding of his soldiers' wounds and for this reason it is sometimes called "military plant". (It contains the alkaloid achilleine, which nowadays is sometimes used to suppress menses). The specific name *millefolium* is French for *thousand leaves*, referring to the highly divided leaves,

Name: Dwarf Blueberry (*Vaccinium caespitosum*)

Gitksan Name: Mii yehl

General: Low-spreading, matted, dwarf deciduous shrub, up to 30 cm tall; twigs rounded, yellowish green to reddish, often hairy.

Leaves: Oblong to lance shaped, widest above middle, pointed or blunt, distinctly toothed, bright green on both sides, less than 3 cm long, with pronounced network of veins beneath.

Flowers: Small, whitish to pink, narrowly urn shaped, with 5 lobes, single, in axils of leaves.

Fruits: Blue berries with a pale grey bloom; edible and sweet.

Ecology: Dry to moist, usually mossy, coniferous forest, clearings, wet meadows, mountain slopes, moist rocky ridges, and alpine tundra; common throughout the region from low to high elevations.

Notes: The berries are extremely popular with the northern and central interior natives and were commonly traded. They were usually gathered using a comb made of wood or a salmon backbone. Alternatively, the gatherer would lie on the ground, place one hand under the bush and wriggle the fingers of the other hand in the bush until the berries dropped off. Then they would have to be cleaned and sorted to remove twigs and leaves. The berries were eaten fresh or dried in cakes for winter use. *Blueberry comes from *blaeberry*, from the 15th century word *blae* meaning blue-black. *Caespitosum* means tufted and refers to the growth habit of the species.

Name: Trailing Raspberry (*Rubus pubescens*)

Gitksan Name: Mii gana'w

Gitanyow Cultural Heritage Resource Management Policy

General: Unarmed perennial, with slender trailing runners, often rooting at nodes; flowering stems erect, up to 30 cm tall, with soft long hairs.

Leaves: Divided into 3 oval to diamond-shaped, toothed, pointed leaflets.

Flowers: White, rarely pink, erect, 1-3, on short lateral branches; stalks covered with stalked glands.

Fruits: Cluster of dark red drupelets (a small raspberry); edible.

Ecology: Moist to wet forests, swamps, and bogs. Low to medium elevations throughout the region except the far northwest.

Notes: Leaves resemble those of red raspberry which, however, is an erect shrub; as well, leaflets of red raspberry are toothed to the base, while those of trailing raspberry are often not. * The berries were eaten fresh by the Carrier and probably by other Athapaskan groups. They sometimes refer to it incorrectly as salmonberry (*Rubus spectabilis*). It makes good jelly. When Carrier women had "sickness in their womb" they drank an infusion of boiled raspberry stems (Carrier Linguistic Committee, 1973). * Originally (16th century) raspberries were called *rasps*, *raspis*, or *raspises*. The exact origin of these names is not clear but may have come from the 15th century word *raspis* (a fruit from which a drink could be made); from *vinum raspatum* (a sweet red French wine) or wine made from *raspes* (grapes with seeds removed); or from *resp* which means shoot or sucker.

Name: Green Alder (*Alnus viridis* ssp. *fruticosa*)

Gitksan Name: Am irnix

General: Almost always a shrub, usually 1-3 m lateral buds pointed, lacking stalks; twigs finely hairy to smooth, reddish brown.

Leaves: Oval to elliptic, sharp pointed at tip; margins not wavy-lobed, finely double toothed; surface usually shiny and smooth above, slightly hairy below, yellowish green on both sides; young leaves sticky beneath; secondary lateral veins not forming ladder-like pattern.

Flowers: In male and female catkins, borne on current year's twigs, appearing at same time as leaves

Fruits: Seed cones 1-1.5 cm long, egg-shaped, borne on stalks longer than cones themselves; nutlets with broad wings.

Ecology: Upland forested slopes and along streams; most abundant on well-drained, coarse textured soils; often forming thickets near timberline in

Gitanyow Cultural Heritage Resource Management Policy

mountains. Mainly in boreal forest east of the Rocky Mountains, but also observed in the dry, cold southwestern part of our region.

Notes: This species is also known as *A. crispa* or *A. crispa ssp. crispa*. * Widely used by native people as a dye, and for fuel, smoking salmon and meat, carving and basket making. Alder twigs and buds make up an important part of the winter food of the white-tailed ptarmigan. In the fall and winter the "seeds" (nutlets) are eaten by songbirds. * *Alnus* is what the Romans called alders; *viridis* means green; and *fruticosa* means shrubby, hence the shrubby green alder. * Alder appears to be from old English *alor* or old High German *elo* or *elawer* meaning reddish yellow, in reference to the bright reddish-yellow colour which develops when the timber is freshly cut.

reference: Plants of Coastal British Columbia

Name: Prickly Rose (*Rosa acicularis*)

Gitksan Name: Ka lamst

General: Shrub, up to 1.5 m tall; stems usually densely covered with numerous straight, bristly prickles.

Leaves: Divided into 5-7 oblong leaflets, each doubly toothed, usually somewhat hairy on the underside.

Flowers: Pink, large, showy, solitary, on short branches.

Fruits: Scarlet, globose to pear-shaped, fleshy "hips".

Ecology: Open forest, thickets, rocky slopes, and clearings. Widespread at low to medium elevations throughout the region.

Notes: *Rosa woodsii* (wood rose), a species with glabrous leaves, nodal spines which differ from the internodal prickles (when present) and fruits and flowers in clusters, is scattered on dry slopes in the drier parts of the region, particularly in the Bulkley-Nechako and Peace River districts. For much of the material from the southern parts of our region, it is difficult to distinguish between *R. acicularis* and *R. woodsii*. *Rosa nukana* (Nootka rose) has glabrous to pubescent leaves, pairs of large thorns at nodes with internodal prickles generally absent, solitary flowers and fruits, and occurs in moist thickets and woods. In northern B.C., it is typically a coastal species, but does occur in the central interior along the Skeena and Fraser rivers. * High in vitamin C content, rose hips were eaten on a casual basis or in times of scarcity by native people. The seeds were discarded and only the outside rind was eaten. The Gitksan warn that eating too many gives you an "itchy bottom". Today native people make them into jams and

Gitanyow Cultural Heritage Resource Management Policy

jellies. The Slave made tea from the petals. The Carrier scraped the cambium from the roots, soaked then boiled it, and applied the ointment to sore eyes. The Shuswap made arrows from rose wood (probably this species). * *Rosa* is the classical Latin name for the genus; *acicularis* means prickly.
reference: Plants of Coastal British Columbia

Northern Rice Root: (*Fritillaria camschatcensis*)

Gitksan Name: *Gasx*

General: Sturdy, glabrous, perennial herb to 60 cm tall, from a scaly bulb with numerous rice-like bulblets.

Leaves: In 3 main whorls of 5-10, sometimes alternate above, lance-shaped, to 8cm long.

Flowers: Bronze to purple-brown, bell shaped with flaring mouths, to 3 cm long, nodding, foul smelling, usually several from axils of small upper leaves.

Fruits: Upright, 6-angled capsules, without wings; seeds numerous, flat.

Ecology: Moist open places; meadows, streambanks, often at edges of salt marshes or along shorelines; sea level to alpine.

Notes: The bulbs, resembling tight clusters of white rice, were eaten by virtually all northwest coast peoples, including the Nuuchah-nulth, Comox, Kwakwaka'wakw, Heiltsuk, Haisla, Nuxalk, Haida, Coast Tsimshian, Kaigani Haida, Tlingit, Dena'ina, Kodiak and Aleuts. The bulbs grow relatively close to the surface and are easily extracted. They were dug, usually in spring before flowering or in summer or fall after flowering, using a digging stick, a wooden spade or bare hands. They were cooked immediately, or they could be partially dried then stored in a cool place. They were cooked by steaming for about 30 minutes in cedarwood boxes, by boiling for a short time then mashing to a paste or occasionally by baking in ashes. They were usually eaten with oil such as oolichan grease, and more recently they were eaten with molasses or sugar. They were also cooked in stews and soups with fish or meat, or eaten raw with fish eggs. The Gitksan sometimes toasted the kernels and served them with the inner bark of western hemlock. The Kaigani Haida sometimes boiled them with the chopped leaves of western dock. Even when cooked they are slightly bitter, and some people used to soak them overnight to reduce the bitter flavour. A few people still use them, but in many areas their edibility has been forgotten. * The plants are pollinated by flies attracted to the flowers by their colour and the smell of the rotting meat or faeces. * This plant is also known as chocolate lily, Indian rice and Eskimo potato.

Gitanyow Cultural Heritage Resource Management Policy

reference: Plants of Coastal British Columbia

Name: Scouring Rush (*Equisetum hyemale*)

Gitksan name: Skan ma'win

General: Stems similar, solitary or clustered, unbranched, rough to touch, whitish green, with central cavities, up to 1.5 m tall, 18-40 ridged, the ridges with 2 rows of tubercles or these appearing as cross-bars; sheaths green to ashy gray, the teeth dark brown to blackish, irregularly persistent, free, and a second medial or basal band. Rhizomes creeping, slender, blackish.

Cones: Short-stalked, pointed, persistent.

Ecology: Common on moist to wet sites along major streams and rivers, on open sandbars as well as in shaded alluvial forests, at low to moderate elevations throughout the region.

Notes: This species was used by the interior natives as sandpaper. The Gitksan report that the sweet liquid that oozes out from cut stems was an important source of clean water for hunters out on the trail. The Carrier boiled the stems and drank the water for kidney problems and as a diuretic.

* The name "scouring-rush" was given to this species because it was used in Europe for scouring utensils made of wood or pewter.

reference: Plants of Coastal British Columbia

Name: Stonecrop (*Sedum spathulifolium*)

Gitksan name: T'ip yee'st

General: Perennial, succulent herb to 20 cm tall, from stout rhizomes.

Leaves: Alternate, crowded, oblong to wedge-or-spoon-shaped, fleshy, flattened, to 2 cm long, leaf surface glaucous (covered with a white-waxy powder), sometimes wrinkled.

Flowers: Bright yellow; petals to 1 cm long, in 5s, lance-shaped, pointed; in flat-topped clusters atop leafy, flowering stems.

Fruits: Erect follicles, the 5 segments joined at the base and spreading at the tips; seeds numerous.

Ecology: Rocky outcrops, cliffs, coastal bluffs, forest openings on coarse soils; at low to middle elevations.

Notes: Broad-leaved stonecrop with wrinkled leaves is also known as *S. pruinosum*. * The Halq'emeylem of Kuper Island used broad-leaved stonecrop as a styptic poultice. Songish women (Straits Salish) chewed the leaves in the 9th month of pregnancy to ease childbirth. * 'Stonecrop' is from the Old English

Gitanyow Cultural Heritage Resource Management Policy

stancrop meaning 'that which is cropped, cut, or gathered off stone.' An alternative derivation is that 'crop' also means 'a top, or bunch of flowers.' * The charming name 'livelong' is also used for *Sedum*, because these plants remain green long after they have been picked, and were used to test a lover's fidelity. On Midsummer's Eve, young girls would pick two pieces, one representing themselves and the other their lover. These were set up on a slate or trencher, and the length of time his piece lived and whether or not it turned towards hers indicated the strength of his fidelity. Stonecrop was also called 'lovelong' and 'midsummer men' for the same reason. * Stonecrop growing on the roof was believed to protect house from fire and lightning. * *Sedum*, from Latin *sedeo* ('to sit'), aptly describes the habit of many species; *spathulifolium* means 'spoon-shaped leaves.'

reference: *Plants of Coastal British Columbia*

Name: Stonecrop Gitksan name: T'ip yee'st

It has small, thick leaves, juicy stems and bulbous, juicy buds. We pick the whole plant, wash it and eat it (olden days, seasonal with oolican grease, nowadays, sugar). It grows abundantly, north of Kispiox, around the falls at Moricetown, on the rocks below Kispiox at Salmon River and on the Nass. We do not pick it for food after it flowers, but in the fall it forms berries which we pick and eat.

Name: Bog Cranberry (*Oxycoccus oxycoccus*)

Gitksan name: Mii 'ot

General: Low-creeping, vinelike, dwarf shrub; stems very slender, sometimes rising 10-40 cm tall, finely hairy to smooth; bark brown to black.

Leaves: Alternate, evergreen, widely spaced, leathery, small, 3-10 mm, sharp pointed, with edges rolled under; grey-waxy beneath, dark green above.

Flowers: Deep pink, nodding, with petals sharply bent backwards and stamens protruding (like miniature shootingstars); often solitary or 2-3 each on slender, long stems.

Fruits: Pale-pink to dark red, juicy berries; small (5-10 mm broad), but appear oversized on the plant.

Ecology: Half buried in *Sphagnum* hummocks of bogs at low to middle elevations, and wet subalpine meadows.

Notes: Bog cranberry is also known as *Vaccinium oxycoccus*, *V microcarpum*, *Oxycoccus microcarpus* and *O. quadripetalus*. Another cranberry in our region

Gitanyow Cultural Heritage Resource Management Policy

with evergreen leaves about 1 cm long, with black dots on the undersides, in lingonberry or mountain-cranberry (*Vaccinium vitis-idaea*). It can be found along coasts of B.C. and Alaska in a variety of habitats, including bogs. Lingonberry is a highly important food for the Dena'ina, Tlingit, Kaigani Haida, Haida, Nisg'a, Gitksan and other northern peoples and was used where available farther south.

* The coastal peoples of the Northwest Coast usually cooked the berries of bog cranberry and served them in oolichan grease or oil. They were also eaten fresh as a snack or thirst quencher. They were stored fresh in moss or by drying into cakes. The Fraser River Valley was a prime area for native harvest of cranberries, and Halq'emeylem used to trade them to Vancouver Island and elsewhere. The berries were associated with high rank by Sechelt peoples.

reference: Plants of Northern British Columbia

Name: Wild Onion

Gitksan Name: Ts'anks sa gaak

Wild onions grow plentifully on the Upper Kispiox and in other parts of the area. Our name for them literally means "Raven's underarm odour". We seldom use them now, but some know of their having been used. "Moose meat from the Upper Kispiox is flavoured with onion automatically", says one observant person with a sense of humour.

reference: Gathering what the Great Nature Provided

Name: Hemlock

Citksan name: Ks'u (x̣suu'w)

Most middle-aged people have tasted baked hemlock bark (x̣suu'w). The following is an interesting account of its preparation.

"It's good, but you couldn't survive on it if you were starving." "First the people make a special knife [actually a scraper] from a piece of copper. This knife (hagehlast) will be used to scrape off the inside sapwood from the bark. Sometimes if May is warm, the bark is ready. On a cold year the bark may good right through July. They prepare food to last a week or longer and go off to a place known to be good for hemlock bark, "When they get there, one of the wise ladies tries the taste of the sapwood. She chews it herself and scrapes off some for her partners to taste. If the sapwood tastes sour and tough, they try another tree and go on testing until they find a tree to their liking---it tastes good, sweet

Gitanyow Cultural Heritage Resource Management Policy

and tender. "They make a camp near water and build an evergreen shelter and stay there until they have enough hemlock sapwood.

"They cut off the bark while the tree is still standing, a strip of about six feet long and three inches wide, or more. The ladies start right in scraping the inner sapwood as fast as they can. They don't let the inner bark dry. "The ladies keep working very hard until they have about one hundred pounds of sapwood.

"The men make a barbecue pit. They dig out the ground about four feet deep and six feet in diameter. They build a fire inside the hole until it is very dry and very hot. Then they gather stones (not too big) and line the pit. Now they build a fire on top of the rocks until the rocks are very hot.

"Now they gather clean moss and line the hot pit; they dampen this and place skunk cabbage leaves on top. On this they put the hemlock sapwood, spreading it very carefully. They repeat layers of skunk cabbage and sapwood until the pit is nearly full, then they put on more skunk cabbage and more moss. When they have a good covering of moss and skunk cabbage, they put on about one foot of dirt and build a fire on top which they let burn overnight. Next morning they remove the wood on top of the barbecue pit and uncover it immediately to avoid souring. If it is well cooked and tender and smells fresh, not sour, they remove the sapwood from the pit. While it is still hot they crush it...

"To crush the bark they make a four-pound hammer from a young hemlock tree. They call the boys and girls with strong arms to do the crushing. This is done on a crushing board [a kind of trough] made of oblong pieces of hemlock shaped just like a pig's feeder. When the sapwood is all crushed they pack it in large bent boxes and return home with a heavy load.

"When they get home they make a dryer, the same as the berry dryer. They cut off four pieces of green wood about four feet long with a fork on top. With these they make four

posts. These posts support several drying racks which are made of slats of split cedar. The overall size of the racks is about six feet long by eighteen inches wide.

"To dry the hemlock bark they prepare wooden trays on inch deep by fourteen inches.

"They spread broad thimbleberry leaves in the trays to prevent the sapwood from sticking to the trays. They make syrup from the fireweed by scraping the sticky syrup from inside the wood stem. They mix the syrup with a little water and then sprinkle it on the thimbleberry leaves, then put on a layer of crushed hemlock, sprinkle it with fireweed syrup [which holds it together]. Continue this until the tray is full. Now turn the tray upside down on the wooden rack and remove the thimbleberry leaves. Build a fire underneath and keep a low fire going until each cake is dry; store the dried hemlock cakes in a wooden storage box.

"When it is eaten, soak it in warm water until soft. Pour oolichan grease or bear oil on the hemlock bark. Another way to serve it is to crush the cake and pour crumbs over the berries.

"Today we cook it in a big kettle, being sure that the bark is not too crowded in the kettle. Line the bottom of the pot with flat rocks to prevent burning. Don't put

Gitanyow Cultural Heritage Resource Management Policy

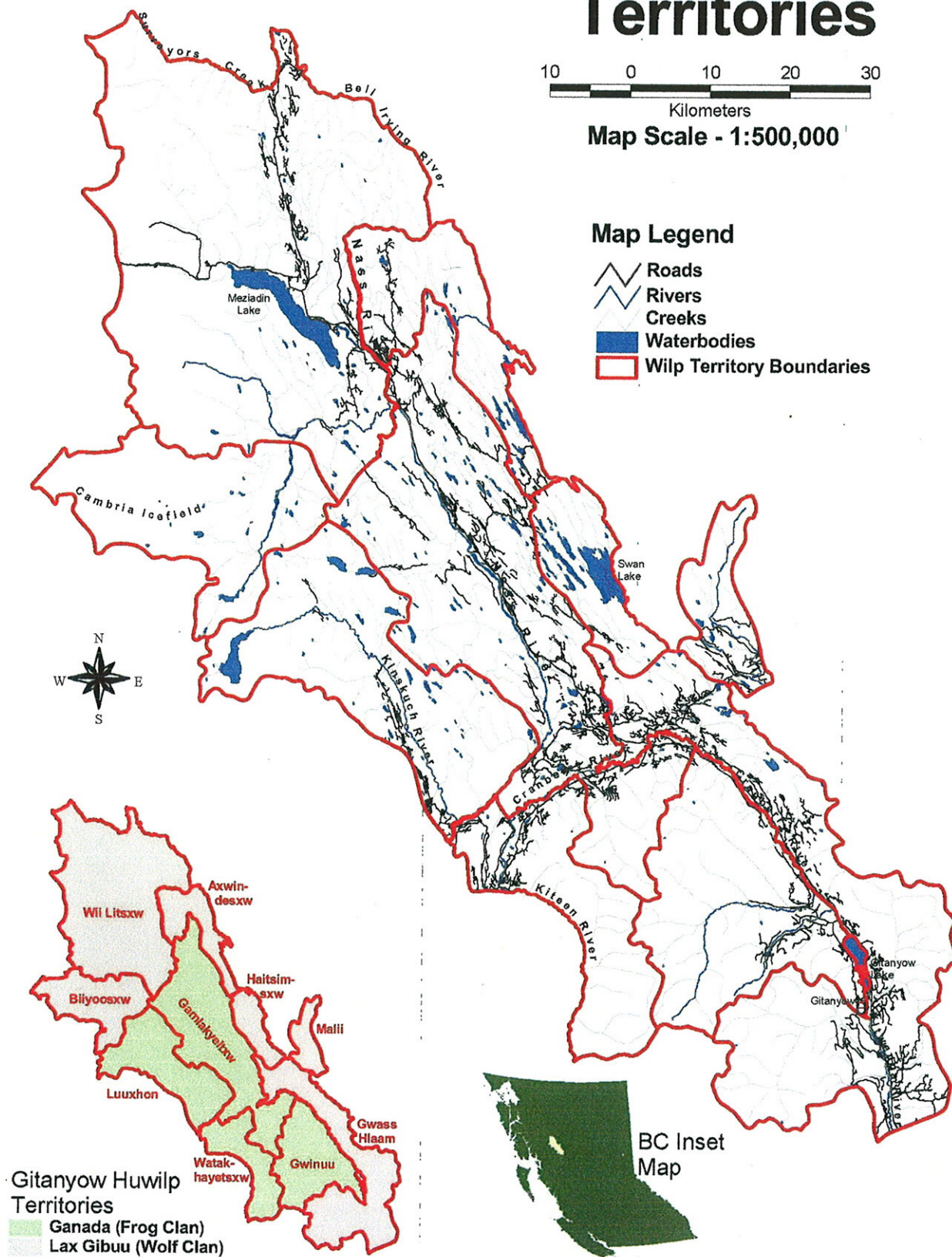
too much water on it or it will be slushy. Dry on racks as before if you want hemlock bark to keep fresh; or put the sapwood in plastic bags and freeze; or cook it and crush it and store in the freezer; or put sapwood in jars and boil as you would for deep water bath preserving methods."

Reference: Gathering What the Great Nature Provided

Appendix 7:

**Map of Gitanyow Territory and House Territories
Scale 1:500,000**

Map of Gitanyow Territories



Appendix 8:

Bibliography: References Cited and Consulted

References Cited and Consulted

- Angelbeck, B.
2008 Archaeological Heritage and Traditional Forests within the Logging Economy of British Columbia: An Opportunity for Corporate Social Responsibility. In *Native Earth: Indigenous Relations in the Extractive Industries*, edited by C. O'Faircheallaigh and S. H. Ali. Greenleaf Publishing, Sheffield, UK. (in press)
- Apland, B.
1993 The Roles of the Provincial Government in British Columbia Archaeology. *BC Studies* 99:7-24.
- Archaeological Services Inc.
2004 A Master Plan of Archaeological Resources for the City of Toronto. Interim report prepared for the Heritage Preservation Services, Culture Division, City of Toronto.
- Asch, M.
1997 Cultural Property and the Question of Underlying Title. In *At a Crossroads: Archaeology and First Peoples in Canada*, edited by G. P. Nicholas and T. D. Andrews, pp. 266-271. Archaeology Press, Dept. of Archaeology, Simon Fraser University, Burnaby, B.C.
- Barney, M. and M. A. Klassen
2008 From Road Blocks to Boardrooms: The St'át'imc, Archaeology, and Sovereignty. Paper presented at the Society for American Archaeology 73rd Annual Meeting, Vancouver, BC.
- Bell, C.
2001 Protecting Indigenous Heritage Resources in Canada: A Comment on Kitkatla v. British Columbia. *International Journal of Cultural Property* 10(2):246-263.
- Bernick, K.
1984 Twin Tracking: An Archaeological Update. *The Midden* 16(4):11.
- British Columbia Association of Professional Consulting Archaeologists
2008 BC Association of Professional Consulting Archaeologists. Website www.bcapca.bc.ca (accessed December 2008)

Gitanyow Cultural Heritage Resource Management Policy

British Columbia. Ministry of Forests and Range

2006 Administrative Guide for Forest Stewardship Plans. Resource Tenures and Engineering Branch,

2008. Cultural Heritage Resources. Forest and Range Evaluation Program,

British Columbia. Ministry of Municipal Affairs, Recreation and Culture.

1990 *Towards Heritage Legislation: A Proposal for Public Review.*

1991a *Heritage Legislation: A Draft Bill.*

1991b *Heritage Legislation: Improving Stewardship for Heritage Resources of Native Origin.*

2006 British Columbia's Mountain Pine Beetle Action Plan 2006-2011.

Minister's Community Advisory Group on the Mountain Pine Beetle.

Province of British Columbia, Victoria, B.C. (available online at

http://www.for.gov.bc.ca/hfp/mountain_pine_beetle/).

2009 Heritage Conservation Act.

www.bclaws.ca/Recon/document/ID/freeside/00_96187_01

Date Accessed: January 2009

British Columbia. Ministry of Tourism, Culture, and Arts. Archaeology Branch

1996 Protocol Agreement with the Ministry of Forests.

http://www.tsa.gov.bc.ca/archaeology/legislation_agreements_policies_guidelines_bulletins/protocol_agreement_ministry_of_forests.htm (accessed 08/02/08).

1996 [rev. 1999] Heritage Permits.

http://www.tsa.gov.bc.ca/archaeology/policies/heritage_permits.htm (accessed 08/02/08).

2004 Protocol Agreement between Ministry of Sustainable Resource Management and the Oil and Gas Commission.

http://www.tsa.gov.bc.ca/archaeology/docs/protocol_agreement_oilandgas.pdf (accessed 08/02/08).

2007 Archaeological Resource Management Handbook for Local Governments.

http://www.tsa.gov.bc.ca/archaeology/docs/handbook_for_local_governments.pdf, accessed (08/02/08).

2008 Ministry of Tourism, Culture and Arts.

<http://www.tsa.gov.bc.ca/archaeology>

Date accessed: December 2008

Gitanyow Cultural Heritage Resource Management Policy

Brown, Cameron G.

2005 *Lillooet Timber Supply Area: Lillooet Timber Supply Review #3, Analysis Report*. Report prepared for the B.C. Ministry of Forests, March 31, 2005.

Budhwa, R.

2005a An Alternative Model for First Nations Involvement in Resource Management Archaeology. *Canadian Journal of Archaeology* 29(1):20-45.

2005b Cultural Resource Management and EA on Reserve: A Wet'suwet'en Case Study. *IAIA Western and Northern Canada* 1(2-6).

2009a Redefining Cultural Resource Management in British Columbia. Forthcoming.

2009b Archaeology and a Sense of Place. Forthcoming.

Budhwa, R., M. A. Klassen and R. Reimer/Yumks

2008 First Nations and Consulting Archaeology in B.C.: Emerging Trends and the Evolution of Practice. Paper presented at the Society for American Archaeology 73rd Annual Meeting, Vancouver, BC.

Canada. Parks Canada

1994 Cultural Resource Management Policy.

http://www.pc.gc.ca/docs/pc/poli/princip/sec3/index_e.asp (accessed: December 2008)

Canadian Archaeological Association

1997 Statement of Principles for Ethical Conduct Pertaining to Aboriginal Peoples. *Canadian Journal of Archaeology* 21(1):5-6.

Chirikure, S. and G. Pwiti

2008 Community Involvement in Archaeology and Cultural Heritage Management. *Current Anthropology* 49(3):467-485.

Council of the Haida Nation

2007 *CHN Forest Guardians*, website of the Council of the Haida Nation, available at: <http://haidanation.ca/index.php>

De Paoli, M. L.

1999 *Beyond Tokenism: Aboriginal Involvement in Archaeological Resource Management in British Columbia*. Unpublished Master's thesis, University of British Columbia, Vancouver, B.C.

Gitanyow Cultural Heritage Resource Management Policy

Draye, Anne Mi

2006 *Buffer Zones In International Conventions. A First Approach*. Paper presented at The World Heritage Convention and the ICOMOS Buffer Zone Symposium, November 28-29, 2006.

Flahr, L.

2002 Forests and First Nations Consultation: Analysis of the Legal Framework, Policies, and Practices in British Columbia. M.R.M. research project no. 288. School of Resource and Environmental Management, Simon Fraser University, Burnaby, B.C.

Gitanyow

Gitanyow Ayookxw: The Constitution of the Gitanyow Huwilp; Draft 16B, March 6, 2007.

Hammond, J. and S. Kaltenreider

2008 Decolonizing Archaeology from the End of the Shovel. Paper presented at the Society for American Archaeology 73rd Annual Meeting, Vancouver, B.C.

Hindle, Lonnie and Bruce Rigsby (1973)

"A short practical dictionary of the Gitksan language," *Northwest Anthropological Research Notes* 7.1.1-60.

King, T. F.

2002 *Thinking About Cultural Resource Management: Essays from the Edge*. AltaMira Press, Walnut Creek, CA.

Klassen, M. A.

2007 Archaeological Resource Management and Forest Stewardship Plans. *BC Forest Professional* 14(2):26.

2008 First Nations, the HCA, and the Ethics of Heritage Stewardship. *The Midden*. (in press)

Klassen, M. A., R. Budhwa and R. Reimer/Yumks

2009 First Nations and the Evolution of Archaeological Practice in British Columbia, Canada. *Heritage Management* (submitted for print).

Klimko, O., M. Heather and G. Doug

1998 Archaeological Resource Management and Forestry in British Columbia. *Canadian Journal of Archaeology* 22(1):31-42.

Klimko, O. and M. Wright

2000 Old Rocks and Hard Places: Archaeology and Land Claims/Treaty in British Columbia, Canada. In *Native Title and the Transformation of*

Gitanyow Cultural Heritage Resource Management Policy

Archaeology in a Postcolonial World, edited by I. Lilley, pp. 88-98. vol. Oceania Monograph 50. University of Sydney, Sydney, NSW.

Levesque, L.

2008 Developing a Process Indicator Framework for Cultural Heritage Resource Management. *FREP Newsletter* 7:1-3.

Markey, N.

2001 *Data "Gathering Dust": An Analysis of Traditional Use Studies Conducted within Aboriginal Communities in British Columbia*. Unpublished Master's thesis, Simon Fraser University, Burnaby, B.C.

Marshall, Y.

2002 What Is Community Archaeology? *World Archaeology* 34(3):211-219.

Mason, A. R.

2008 Cultural Resource Management and Forestry in British Columbia. In *First Nations and Forest Lands: Social and Cultural Perspectives*, edited by D. B. Tindall, R. Trosper and P. Pamela. UBC Press, Vancouver B.C. (in press)

Mason, A. R. and D. Bain

2003 The Evolution of British Columbia's Heritage Environment: An Overview and Discussion of First Nation's Issues. Unpublished report on file with the Union of BC Indian Chiefs, Vancouver; available online at http://www.ubcic.bc.ca/files/PDF/REP-0429-final_draft.pdf (accessed 12/02/08).

Mohs, G.

1994 Sto:lo Sacred Ground. In *Sacred Sites, Sacred Places*, edited by D. L. Carmichael, J. Hubert and B. Reeves, pp. 184-208. *One World Archaeology* 23. Routledge, London ; New York.

Moser, S. et al.

2002 Transforming Archaeology through Practice: Strategies for Collaborative Archaeology and the Community Archaeology Project at Quseir, Egypt. *World Archaeology* 34(3):220-248.

Nabokov, P.

2002 *A Forest of Time: American Indian Ways of History*. Cambridge University Press, Cambridge; New York.

Nicholas, G. P.

2003 A Necessary Tension: Integrating Processual, Postprocessual, and Other Approaches to the Past. In *Indigenous People and Archaeology: Honouring the Past, Discussing the Present, Building the Future*, edited

Gitanyow Cultural Heritage Resource Management Policy

by T. Peck, E. Siegfried and G. A. Oetelaar, pp. 114-129. Chacmool, the Archaeological Association of the University of Calgary, Calgary, AB.

2005 The Persistence of Memory; the Politics of Desire: Archaeological Impacts on Aboriginal Peoples and Their Response. In *Indigenous Archaeologies: Decolonising Theory and Practice*, edited by C. Smith and H. M. Wobst, pp. 81-103. One World Archaeology 47. Routledge, London; New York.

2006 Decolonizing the Archaeological Landscape: The Practice and Politics of Archaeology in British Columbia. *American Indian Quarterly* 30(3):350-380.

2008 Native Peoples and Archaeology. In *Encyclopedia of Archaeology*, edited by D. M. Pearsall, pp. 1660-1669. vol. 3. Academic Press, New York.

Nicholas, G. P. and T. D. Andrews

1997 Indigenous Archaeology in the Post-Modern World. In *At a Crossroads: Archaeology and the First Peoples of Canada*, edited by G. P. Nicholas and T. D. Andrews, pp. 1-18. Archaeology Press, Dept. of Archaeology, Simon Fraser University, Burnaby, B.C.

Nicholas, G. P. and K. Bannister, P.

2004 Copyrighting the Past? Emerging Intellectual Property Rights in Archaeology. *Current Anthropology* 45(3):327-350.

Nicholas, G. P., J. R. Welch and E. Yellowhorn

2008 Collaborative Encounters. In *Collaboration in Archaeological Practice: Engaging Descendant Communities*, edited by C. Colwell-Chanthaphonh and T. J. Ferguson, pp. 273-298. AltaMira Press, Lanham, MD.

Overstall, R., in consultation with Val Napoleon and Katie Ludwig.

2008. "The law is opened: The Constitutional Role of Tangible and Intangible Property in Gitanyow" in *First Nations Cultural Heritage and Law: Case Studies, Voices, and Perspectives*. Vancouver, UBC Press

Parfitt, B.

2007 *True Partners: Charting a New Deal for BC, First Nations and the Forests We Share*. Canadian Centre for Policy Alternatives, BC Office, Vancouver, B.C.

Gitanyow Cultural Heritage Resource Management Policy

Persky, S.

1998 Commentary. In *Delgamuukw: The Supreme Court of Canada Decision on Aboriginal Title*, edited by S. Persky, pp. 1-24. Greystone Books and the David Suzuki Foundation, Vancouver B.C.

Petzelt, B.

1998, 1999, 2000. *Gitanyow Traditional Use Study*. Prepared for British Columbia Aboriginal Affairs Branch.

Philpot, F.

2008. *Plan for Long-term Sustainable Supply of Cedar from Gitanyow Traditional Territories for Gitanyow Cultural and Domestic Purposes*. Ministry of Forests and Range, Smithers.

Reimer, R.

2000 *Extreme Archaeology: The Results of Investigations at High Elevation Regions in the Northwest*. Unpublished Master's thesis, Simon Fraser University, Burnaby, B.C.

Reimer/Yumks, R.

2007 Developing Squamish Nation Community Archaeology. Paper presented at the 40th Annual Canadian Archaeological Association, St. John's, Newfoundland.

Ridington, R.

1992 Fieldwork in Courtroom 53: A Witness to Delgamuukw v. B.C. *BC Studies* 95:43-54.

Ross, Michael

2009. Report on *Draft Gitanyow Cultural Resource Management Policy Manual*. Gitanyow Huwilp Society.

Schaepe, D. M.

2007 Stó:Lo Identity and the Cultural Landscape of S'ólh Téméxw. In *Be of Good Mind: Essays on the Coast Salish*, edited by B. G. Miller, pp. 234-259. UBC Press, Vancouver, B.C.

Smith, C. and H. M. Wobst

2005 Decolonizing Archaeological Theory and Practice. In *Indigenous Archaeologies: Decolonising Theory and Practice*, edited by C. Smith and H. M. Wobst, pp. 1-16. One World Archaeology 47. Routledge, London; New York.

Gitanyow Cultural Heritage Resource Management Policy

Smith, L.

2004 *Archaeological Theory and the Politics of Cultural Heritage*.
Routledge, London; New York.

2006 *Uses of Heritage*. Routledge, New York.

Spurling, B. E.

1988 Archaeology and the Policy Sciences. *Canadian Journal of Archaeology* 12(1):65-85.

Squamish Nation

Sacred Land Use Plan. <http://www.squamish.net/aboutus/ourLand.htm>
(Accessed: December 2008)

Staneva, Hristina

2006 *World Heritage Committee in 2006 and the Buffer Zone Approach*.
Paper presented at The World Heritage Convention and the ICOMOS
Buffer Zone Symposium, November 28-29, 2006.

Stó:lō Nation, Lands Department

Heritage Inspection Permit Procedure

<http://www.stolonation.bc.ca/SNEMain/Departments/Treaty.aspx>
(Accessed: December 2008)

2003. *Lalems ye Stó:lō Si:ya:m (Lyss)*. Stó:lō Heritage Policy Manual.

Taupo District Council

2004 Kinloch Community Structure Plan. Taupo, New Zealand, report
adopted 28 September 2004.

Trigger, B. G.

1997 Foreword. In *At a Crossroads: Archaeology and First Peoples in Canada*, edited by G. P. Nicholas and T. D. Andrews, pp. vii-xvi.
Archaeology Press, Dept. of Archaeology, Simon Fraser University,
Burnaby, B.C.

United Nations General Assembly,

2007 United Nations Declaration on the Rights of Indigenous Peoples.
Adopted by General Assembly Resolution (A/RES/61/295) on 13
September 2007. UN Doc A 61/L67(2007).

United Nations Economic and Social Council.

2007. Report of the Secretariat on Indigenous Traditional Knowledge. UN
Doc E/C 19/2007/10

Gitanyow Cultural Heritage Resource Management Policy

University of Victoria. Cultural Resource Management Program

2008 <http://www.uvcs.uvic.ca/crmp/home.aspx>

on the concept of cultural landscapes. (accessed December 2008)

VanPool, T. L. and C. S. VanPool

2003 Science and the Role of Evaluation in an Indigenous Archaeology. In *Indigenous People and Archaeology: Honouring the Past, Discussing the Present, Building the Future*, edited by T. Peck, E. Siegfried and G. A. Oetelaar, pp. 69-81. Chacmool, the Archaeological Association of the University of Calgary, Calgary, AB.

Watkins, J.

2000 *Indigenous Archaeology: American Indian Values and Scientific Practice*. AltaMira Press, Walnut Creek, CA.

2005a Artefacts, Archaeologists, and American Indians. *Public Archaeology* 4(2 & 3):187-191.

2005b Through Wary Eyes: Indigenous Perspectives on Archaeology. *Annual Review of Anthropology* 34:425-449.

Watkins, J. and J. Beaver

2008 What Do We Mean by "Heritage"? Whose Heritage Do We Manage, and What Rights Have We to Do So? *Heritage Management* 1(1):9-36.

Whiteley, P. M.

2002 Archaeology and Oral Tradition: The Scientific Importance of Dialogue. *American Antiquity* 67(3):405-415.

Whitfield, Tom & Lem, Tawney

2004. *Hupacasath Land Use Plan: Phase 2 Report* prepared for the Hupacasath First Nation, Port Alberni, British Columbia.

Wickwire, W. C.

1992 Ethnology and Archaeology as Ideology: The Case of the Stein River Valley. *BC Studies* 91-92:51-78.

Wobst, H. M.

2005 Power to the (Indigenous) Past and Present Or: The Theory and Method Behind Archaeological Theory and Method. In *Indigenous Archaeologies: Decolonising Theory and Practice*, edited by Anonymous, pp. 17-32. *One World Archaeology* 47. Routledge, London; New York.

Gitanyow Cultural Heritage Resource Management Policy

World Intellectual Property Organization.

2006. Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge, and Folklore. Tenth Session. *The Protection of Traditional Cultural Expressions/Folklore: Draft Objectives and Principles*. Document No. WIPO/GRTKF/IC/10/4

Yellowhorn, E.

1996 Indians, Archaeology and the Changing World. *Native Studies Review* 11(2):23-50.