

RECONCILIATION POLE

Honouring a Time Before, During, and After
Canada's Indian Residential Schools

THE UNIVERSITY OF BRITISH COLUMBIA

APRIL 1, 2017



MUSQUEAM WELCOME

si:yém̓ tə siyéyé? ct ʔi? tə ná:ʔtən ʔiməxne?tən,

Honoured friends, relatives, and visitors,

ʔəmi̓ ce:p kʷətxʷiləm ʔi ʔə tə ná ʃxʷməθkʷəy̓əməʔʔ təməxʷ, tə ʃxʷʔam̓əts
tə shəh̓qəmi̓h̓əmqən. ʔi ce:p wə ʔəmi̓ ʔal' kʷəháθət wə ʔəθ weʔələp
ʔəθ qʷeləwən kʷə ʔəθ ʔəmi̓ʔələp ʔi ʔə tə ná weyəl. hay ce:p qə tə ʔwələp
kʷəθ xʷʔəmi̓ ʔi ʔə ʃxʷʔəmi̓.

Welcome to the ancestral, unceded lands of the hən̓qəmi̓h̓əmq̓ speaking
Musqueam people. You are here because it was on your minds to come
here today. Thank you for coming.

xʷən yəʔe:y̓ tə sənwəl'weʔʔəs ʔə tə ʃxʷtəhi̓ms kʷθə syəwəh̓əʔ ʔi?
ʃəw tə shəh̓qəmi̓h̓əmq̓. stəʔe ʔə kʷθə ʃxʷtəʔe:ʔs kʷθə syəwəh̓əʔ ct ʔi? ʃə
ʃxʷq̓əq̓aʔtəl' ct tə ʔwələp ʔi ʔə tə ná weyəl.

We continue the traditions and teachings of our ancestors, including our
ancestral language. In the ways of our ancestors we meet you here today.

ʔwələp yəxʷ ceʔ xʷəxʷəy̓əneʔ. xʷəh̓iwən ce:p ʔə tə ʔi ná sya:ys ʔə ʔistəxʷ
tə ná ʃxʷq̓wal'təl' sɣtəkʷ səsəw ʃəw xʷəh̓iwən ce:p ʔə tə sye:y̓ə ct.

You will all honour us to be witnesses. Remember this work of
putting here this *carving for mutual understanding* so that you also
remember our bond.

ʔəwə ct ʔəw niʔət xəma:ntələt, ʔəw ɣʷal'təl' ʔewəʔ. sʰaʰəm ct ceʔ mə
ya:ýəstəl' ʔiʔ tatəl'wí:ls ʔiʔ xʷəkʷamkʷəm tə syeyə ct kʷ s ʰas tə ʔi sniw.

We are not adversaries, set aside your differences and come to a mutual understanding. We must work together and continually seek solutions to our problems and our bond will become stronger because of this advice.

ɕiyətələ ct kʷə ʔəθ mi ɕewətəl'xʷ ʔiʔ hay tə nəxʷsɣfekʷ ʔiʔ Audain Foundation.

We thank all those who helped, especially the carvers and the Audain Foundation.

MESSAGE FROM THE PRESIDENT

THANK YOU ON BEHALF OF The University of British Columbia, to everyone who has been involved in developing respectful engagement with Indigenous peoples, and in particular to the communities upon whose traditional territories our campuses are located.

Two UBC initiatives are now further reflecting upon our shared history and prospects for the future. One is *Reconciliation Pole* carved by 7idansuu (Edenshaw) James Hart, Haida Hereditary Chief; the other is the UBC Indian Residential School History and Dialogue Centre (IRSC).

Witnessing *Reconciliation Pole* we cannot help but feel pain and sorrow. The work tells the story of the time before, during, and after the Indian residential school system, a system that caused so much harm. We may also feel a sense of gratitude, for only in learning the truth can we work together towards a better future.

UBC was honoured to partner with the Audain Foundation to commission this work. I wish to extend my heartfelt appreciation to Michael Audain and to the team of carvers, who have made this historic landmark possible.

The IRSC will open in the next academic year and provide students and visitors access to the records of the Truth and Reconciliation Commission of Canada. The centre will offer ways to learn about the history and lasting effects of Indian residential schools, and to explore contemporary relationships and the work before us.

The road to better relations and a more equitable future continues to be a long one. I am deeply humbled and honoured to be on this journey with you.

— PROFESSOR SANTA J. ONO

President and Vice Chancellor, The University of British Columbia



7IDANSUU (EDENSHAW) JAMES HART

JAMES HART IS ONE OF THE Northwest Coast's most accomplished artists. In addition to his mastery in carving monumental sculptures and totem poles, he is a skilled jeweler and printer and is considered a pioneer among Haida artists in the use of bronze.

James has been a carver since 1979. He first apprenticed with renowned Haida artist Robert Davidson and then worked with master carver Bill Reid from 1980 to 1984. James comes from a long line of Haida chiefs who were carvers. Since 1999, he holds the name and hereditary title—Chief 7idansuu (Edenshaw) of the Haida Nation Saangga.ahl Staastas Eagle Clan—of his great-great-grandfather, Charles Edenshaw.

His pieces are showcased in museums around the world, including the Royal British Columbia Museum, the Canadian Museum of History, the National Gallery of Canada, the UBC Museum of Anthropology and The Olympic Museum in Lausanne Switzerland, among others. His accomplishments as an artist and master carver have been recognized with the Order of British Columbia, a Queen Elizabeth II Diamond Jubilee Medal and honorary doctorates from Emily Carr University of Art + Design and Simon Fraser University (June 2017). In 2016, he was elected a member of the Royal Canadian Academy of Arts.

Thank you

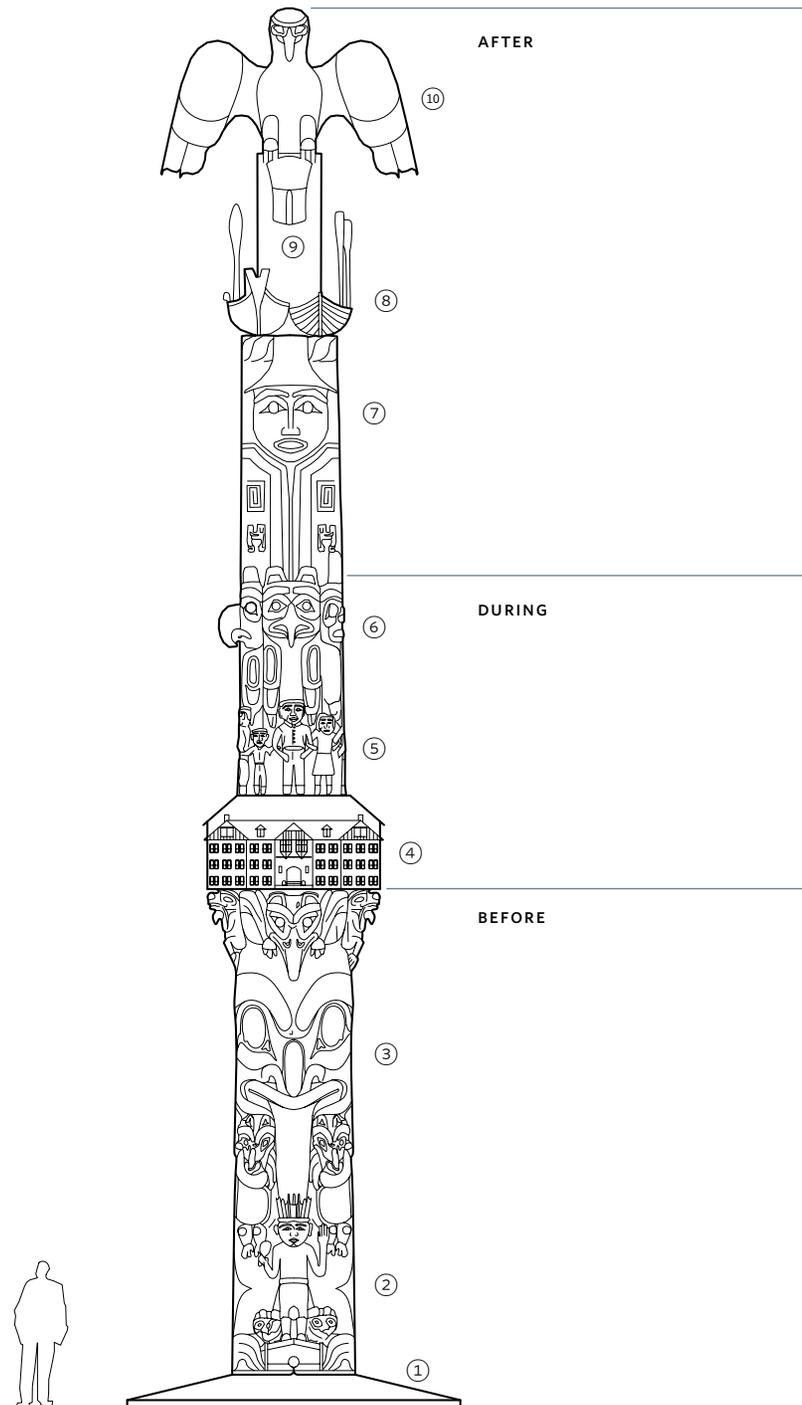
For helping on this day

For witnessing this day

For our Ancestors

For our children

Haaw'a for this day



WHAT STORY DOES RECONCILIATION POLE TELL?

Haida poles are read from bottom to top.

- ① Surrounding the base of the pole are salmon symbolizing life and its cycles.
- ② Between the legs of Bear Mother is sGaaga (Shaman), who stands on top of Salmon House and enacts a ritual to ensure their return.
- ③ Bear Mother holds her two cubs, Raven looks out from between Bear Mother's Ears.
- ④ A Canadian Indian residential school house, a government-instituted system designed to assimilate and destroy all Indigenous cultures across Canada.
- ⑤ The children holding and supporting one another are wearing their school uniforms and numbers by which each child was identified. Their feet are not depicted, as they were not grounded during those times.
- ⑥ Four Spirit Figures: killer whale—water, bear—land, eagle—air, Thunderbird—the supernatural. They symbolize the ancestries, environment, worldly realms, and the cultures in which they are rooted, that each child came from.
- ⑦ The mother, father, and their children symbolize the family unit and are dressed in traditional high-ranking attire symbolizing revitalization and strength of today.
- ⑧ Above the family is the canoe and longboat shown travelling forward, side by side. The canoe represents the First Nations and governances across Canada. The longboat represents Canada's governances and Canadian people. This symbolism respectfully honours differences, but most importantly displays us travelling forward together side by side.
- ⑨ Four Coppers, coloured to represent the peoples of the world, symbolize and celebrate cultural diversity.
- ⑩ Eagle represents power, togetherness, determination, and speaks to a sustainable direction forward.

The copper nails covering areas of the pole are in remembrance of the many children who died at Canada's Indian Residential Schools—each nail commemorates one child.



PROGRAM OF CEREMONY

SATURDAY, APRIL 1, 2017, 1:00 PM

MUSQUEAM WELCOME

HAIDA ACKNOWLEDGEMENTS

DESIGNATED SPEAKERS

7IDANSUU (EDENSHAW) JAMES HART

BLESSING OF THE POLE

CARVERS' DANCE

PLACING OF RECONCILIATION POLE

HAIDA DANCING

SALMON BBQ

We honour all former students of the Indian residential schools, welcome those who have come here today, and mourn the loss of those who have passed away.

Thank you to the many individuals who helped to bring this important project to fruition.



THE UNIVERSITY OF BRITISH COLUMBIA

THE | AUDAIN FOUNDATION



HAIDA NATION



x^wməθk^wəyəm
MUSQUEAM
FIRST NATION

www.belkin.ubc.ca/ReconciliationPole