There once was a curious child from Haida Gwaii (High-dah Gw-eye) who loved to explore the world and make new things.

Mother was from the Raven clan, so all her children were from Raven clan as well. Father was chief of the Eagle clan.

One day the child heard some wonderful news: Older Brother was getting married! The whole family began to prepare for the event by making gifts to share with the bride and groom.

More than anything, the Haida child wanted to make something for the wedding as well. The child set out to find someone to help.

Mother was already working hard. She sat on the ground inside their longhouse sewing a colorful button blanket. This was a wedding gift for Older Brother and his bride.

Father had drawn a raven design for Mother to follow. The Haida child watched excitedly as Mother stitched a black border around the red fabric. She sewed on pearl buttons.

"Come here, child," Mother said. "I am making a crest pattern. Take a look."

The child cried out with delight. Shimmery buttons were sewn in the shape of the raven Father had designed!

"I want to help!" the Haida child cried, jumping up and down.

Mother stroked the child's head. "I know you want to sew this button blanket with me," she said. "Maybe someday. But for now you have to watch and learn how it's done."

As Mother sewed, the Haida child paid close attention. When Mother handed over scraps of red and black fabric with a fistful of tiny buttons, for practice, the Haida child knew exactly what to do.

Later that night, the Haida child dreamt about a real raven flying across the sky. Caw! Caw! The raven in the dream looked exactly like the bird from the practice blanket.

Did You Know?

- The Haida are a matrilineal society and all are members of either the Eagle or Raven clan.
- The blankets are made of red and black wool and outlined with mother-of-pearl buttons the Haida received from as far away as China. The designs on the blankets are representing a person’s lineage.
- In the early 19th Century, Europeans traded sea otter pelts with the Haida Nation in return for wool Hudson Bay blankets, iron, and many other items.
- Button Blankets are still used today as ceremonial attire.

Download the complete coloring book from: AMNH.org/haida
Each Nation on the Northwest Coast has their own button blanket style. The buttons on a Haida blanket are on the border design and within a Tlingit blanket they are offset.

Find a blanket in the Tlingit alcove across from the Haida alcove. Can you tell the difference?

Guess the Crest
To the right is a picture of one of the crests shown above. Connect-the-dots to find out which crest it is. Design the rest of the crest by adding color, drawing buttons, and other details to fill it in.

To see the Dream Scene come to life, view this page through the AMNH AR app.
CHAPTER 2 OF 7

The Great Canoe

The Haida child found Father by the shore painting a canoe for their journey to the wedding.

“Come here,” Father said, inviting the child into his lap. “Let me tell you how this canoe was made.”

“First, Big Brother and I searched,” Father explained in a low voice, “until we found a strong cedar tree for the body of the boat. Our tree was at least 500 years old!”

Father described how they chopped down the tree and floated it down river to their village. The outer bark was removed, the hull was shaped into a canoe, and the insides were carved out. Water was poured into the canoe, followed by rocks heated in a wood fire, making steam to soften the wood so it could be stretched into the right shape. They carefully burned the bottom of the canoe to harden the wood.

“Father!” the child cried. “Can I help you paint the great canoe?”

“No, my child. First you must practice on a smaller one,” he replied. “Here.”

Father handed the child a toy canoe carved from wood.

“Practice on the smaller canoe first,” Father said. “And try not to be disappointed. Big ideas often have small beginnings.”

The Haida child had watched as Father painted a magnificent killer whale design onto the great canoe. Then the child tried to copy the image of a whale onto the toy boat. Father looked pleased.

That night, the child dreamt about riding in a great canoe with Father. But in this dream, a real killer whale followed alongside. It rose out of the water, lifting the great canoe into the air before both splashed down with a mighty crash.

Did You Know?

- The formline on our Great Canoe is believed to have been painted by the famous Haida artist Charles Edenshaw.
- When it was first built, the Great Canoe had two masts and large sails woven from cedar bark.
- The sea wolf on the bow, the benches inside, and some other elements were created by other Northwest Coast peoples, such as the Heiltsuk, who live along the British Columbia coastline to the southeast of Haida Gwaii.
Activity

Can you find the detail in this photo on the Great Canoe? (Hint: it is within the Killer Whale) What part of the whale do you think this is? How can you tell?

The style of the painting is called formline. It combines shapes like ovoids and U-shapes connected through a continuous black line.

How many ovoids & U-shapes can you find within the Killer Whale?

Ovoids: [ ] U-shapes: [ ]

Painting the Canoe

Color the canoe below. Include ovoids and U-shapes in your design.

If you have time, color the paddle below.

To see the Dream Scene come to life, view this page through the AMNH AR app.
The Haida child climbed a tree to spy on Older Brother carving wood.

“Older Brother!” the child called down. “Is that puffin mask a gift for your bride’s family?”

“Yes, little one,” Older Brother said. “Now come down here and watch me carve it.”

“I will if you let me wear it!” cried the Haida child.

Older Brother shook his head. “This mask is not for you, little one.”

“I will help you!” cried the Haida child.

“Only I must finish it,” he said. “Now get down from there.”

The Haida child frowned, climbing down. “So I never get to work?”

Older Brother handed the child a piece of wood and some small tools. “Here,” he said. “Take this wood and practice your own small carving. Someday you can make a mask for your own wedding.”

“I’m never getting married!” the Haida child said defiantly, earning a pat on the head.

That night the child dreamt about puffins. And in the dream, there was a puffin mask that fit the child’s face perfectly.

Did You Know?

- Masks are made by carvers and are danced at potlatches and other special ceremonies.
- Puffins can both fly and swim.
- Puffin beaks naturally fall off after their breeding season and are replaced with smaller beaks. The Haida collect the beaks to make instruments for healing ceremonies, for ornamentation and sound on regalia.

Download the complete coloring book from: AMNH.org/haida
**Activity**

- Walk to the Haida alcove.

- Can you spot the mask with all three details? What animal do you see?

**Make the Mask**

Now it is your turn to practice making a mask like the Haida child. Use the outline below.

Look into the eyes of the Puffin. Can you see the strings? What do you think they are for? As you look at other masks around the room, can you find other strings?

To see the Dream Scene come to life, view this page through the AMNH AR app.
The Spoon

The Haida child found Grandfather sitting on a flat rock making spoons for the wedding feast.

“Grandfather,” the child asked patiently, “What are the spoons for?”

“These special spoons are used to eat different foods like fish oil, berries, and soups. They will be perfect for the wedding feast!” Grandfather explained.

“How are they made?” the child asked.

“Last summer I traded with the Tsimshian (Sim-she-ann) for several mountain goat horns. I steamed the horns so they grew soft and then I shaped the spoon bowls and handles.”

To the child, the spoon handles looked like miniature totem poles. Some had animal faces. Some displayed family crests. “What do these carvings mean, Grandfather?” the Haida child asked.

“Horn spoons tell stories,” Grandfather explained. “At the top of this spoon you can see the story of a thunderbird with a man on its back. Thunderbirds carry people away, they say. Beneath it is a story about a man who marries a bear.”

“Oh, I want to help you carve!” the child cried.

“One day, little one, I hope you too can learn how to carve spoons,” Grandfather replied. “But it takes much time and skill. Today, you must watch what I do. Practice first on your own.”

That night the child dreamt about a thunderbird, just like the one on the spoon handle. But in the dream, the Thunderbird flew the child to a very special wedding feast.

Did You Know?

- Fancy carved spoons are used by high ranking families.
- These spoons are made from the horns of the mountain goat, which are dark in color, and mountain sheep, which are more blonde in color.
- Argillite is soft, black carbonaceous shale only found on Haida Gwaii, and only in one location. Carvers still travel to this place by boat, hike a long time up a steep mountain, cut the argillite out of the ground and then carry their heavy load down the mountain on their backs.

Download the complete coloring book from: AMNH.org/haida
Activity

Find the Haida alcove.

Can you find the spoon pictured here? (You may need to use the light from a smartphone and look really closely).

Can you see the man riding the Thunderbird? Imagine if that were you!

Shaping the Spoon
Color in the outline below to help the child in the story.

Bonus Activity: Complete a fun word search.

Word list:
- Spoon
- Handle
- Crests
- Wedding
- Bear
- Dream
- Carve
- Haida
- Thunderbird
- Fly

A special message for you: Once you circle all the words, write the remaining letters, in order, into the blank spaces to decode your special message from the Thunderbird!

“___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___!"

To see the Dream Scene come to life, view this page through the AMNH AR app.
Fishing and Berry Picking

The Haida child found Mother’s brother and sister setting out in different directions to gather food.

“Auntie! Uncle!” the child called. “I want to go, too!”

“Come with me,” said Auntie. “We can pick berries for trade and to bring to the wedding.”

She adjusted her woven hat and prepared a basket to collect the fruit. Auntie then explained how the bride’s family would welcome food as a gift.

The Haida child brimmed with excitement. “Can I weave a hat like yours to wear when collecting berries? Can I gather the fruit?”

“Yes, dear, you can learn all of these things,” she replied. “But first you will have to practice.”

The child stomped on the ground. “Why must I always practice?”

“Child, come with me instead,” said Uncle. “We will fish halibut, prepare them for trade, and ready them for the wedding feast.”

“If I come with you, can I make a float to hang the fishing line?” the child asked.

“Yes!” Uncle clapped his hands. “But first what must you do?”

The Haida child sighed. “Practice, practice, practice.”

That night the child dreamt about the day’s new adventure. All of this practice was working. Little by little, the Haida child was learning how to design and create many new things.

Soon the preparations would be done. The journey to the wedding would begin. And the Haida child would be ready with a homemade surprise in hand.

Did You Know?

- Hats made from plain woven spruce root or cedar bark are used for day-to-day activities, such as berry picking. Finely woven and painted ones, such as this Edenshaw hat, are reserved for ceremonies.

- Historically the lines attached to halibut floats and hooks were made of bull kelp, a type of seaweed, or red cedar bark. Both are brittle when dry but very strong when wet.
**Activity**

**A Spruce Root Hat**
To go picking with Auntie find the “Basketry” display and look for the hats.

Can you find which one has this pattern on it? (When you find it, color it in.)

**A Float for Fishing**
To go fishing with uncle, find the “Fishing” display. Look for a fishing float used by the Haida nation. Notice the detail on the salmon shaped float. Now draw your own hook and float design in the empty space below.

To see the Dream Scene come to life, view this page through the AMNH AR app.
At last the Haida child’s family was ready to begin their journey to the wedding in Tsaxis (Sock-hees) within the Kwakw’kaw’wakw (KWA-kwa-kee-walk) Nation.

Everyone in the family loaded the canoe with all of the objects they had made: the button blanket, carved spoons, puffin masks, and more. Carefully, the family also placed into the canoe all of the berries and halibut they had gathered and prepared. **No one seemed to notice that the Haida child carried another object -- something special and secret -- inside one pocket.**

“Now can we go to the wedding?” the Haida child called out as the family climbed into the canoe.

Mother patted the child’s head softly. “Yes. You have been very patient, child.”

Back in their canoe, the family travelled south along the mainland. The child kept checking to be sure the secret object was still safely stowed away.

When the family arrived at Tsaxis (Sock-hees), the bride’s family was waiting on shore. Father respectfully turned around the canoe, put on his regalia, and, holding his chief’s speaker’s staff high into the air, asked permission to disembark. The Kwakw’kaw’wakw (KWA-kwa-kee-walk) chief was an old friend of Father’s and welcomed everyone warmly. Together they celebrated the upcoming potlach.

The Haida child saw that Older Brother was nervous now that his wedding day was finally here. The bride looked nervous too. She peeked out shyly from behind her mother.

Children chased each other up and down the beach, laughing, while the Haida child lay in the warm sun. The Haida child began to daydream.

The child imagined inviting people from far and wide to the wedding. In the child’s hand there was a special staff with more rings than anyone had ever seen!
Activity

The many gifts presented at the wedding all have different meanings. Can you find the chief’s speaker’s staff in the Haida alcove, within the “Carvings” display?

Count the number of status rings on the top of the chief’s head. Rings were earned through throwing the most lavish ceremonial feasts, called potlatches. The more rings, the more powerful the chief.

How many potlatches do you think the owner of this staff hosted?

Can you find an object in the alcove with a different number of potlatch rings than this one? (Hint: look within the spoons, slate carvings, and totem poles).

Color in the Staff

Color the staff on this page. How many rings will yours have?

Bonus Activity:

Can you find a chief’s hat in the Tsimshian alcove?

Does it have more or less rings than your staff?

Did its owners throw more or less potlatches than the owner of the Haida staff?

To see the Dream Scene come to life, view this page through the AMNH AR app.
The Wedding

Everyone wore their finest clothing for the wedding. Father had his headdress and new Chilkat robe. Mother wore her jewelry, raven crest button blanket, and fine spruce root hat. Their royal garments communicated their high rank and status within the Haida Nation. The child felt proud.

Families and friends headed to the wedding potlatch where there was delicious food to eat, including the berries and halibut that had been gathered by Auntie and Uncle! The bride and groom sat together for the first time. The families both made speeches and said kind words about the couple.

Now it was time to exchange gifts! Textiles, carvings, and other gifts were presented.

Just when everyone thought the exchange was complete, the Haida child whispered to mother, “I have something to give. May I?”

Mother saw the gift, now in the child’s small hands. She smiled and nodded.

“I made this for your new family,” the Haida child said, presenting the gift to the bride.

“I am not yet a great artist, but I will be one day. Everyone says so, if I practice at least. When I am older I will replace this with an even better one.”

Older Brother watched with pride. He was now a husband. The new bride would soon go home with the family to Haida Gwaii. Their exchanged gifts would serve as a reminder of the strengthened bonds between their two communities.

That night the Haida child dreamt about the entire wedding, from beginning to end. But this time, the child’s dream had come true.

Did You Know?

- In the old days, weddings were arranged between families to maintain alliances with other clans and grow their wealth together. To maintain proper bloodlines, Ravens could only marry Eagles and vice-versa.
- Today, people can marry whom they choose but the strengthening of an old alliance or formation of a new one is considered extra special.
- Canadian Natives are the fastest growing demographic in Canada.

Download the complete coloring book from: AMNH.org/haida
Getting Ready for the Wedding
Prepare the Haida child below for the wedding.

To take the child to the wedding, view this page through the AMNH AR app.
Background on the Haida Nation

by Jisgang, Nika Collison, co-author of Dreams of the Haida Child

We are an oral culture. Before European contact, we did not write our stories down. Our records of events, knowledge and technology were carefully preserved in oral histories. The visual companion to our language is Haida art. Together, they record and tell our stories. Even today, almost all Haida objects, such as those you learned about through this Guide, are painted, carved or woven with our clan crests, histories, rights and privileges. In order to properly “read” these figures, one needs to know the histories or lineages they represent. I hope Dreams of the Haida Child has served as an introduction to this history and inspires you and your family to want to learn more.

In the time of my grandparents, every clan had a Storyteller who was responsible for learning and telling our oral histories. This is how we know of the time before land and before life as we know it, when there were only the Supernatural Beings. Our stories recount our ocean origins, the creation of Haida Gwaii (the archipelago where we have lived for thousands of years, and still do today), the ice age and the first tree. They recount our connection with the Supernaturals, land and waters, our relationships with mainland nations, early travels to foreign lands like California, Japan and Hawaii, and of visitors to our Islands long ago.

In 1774, the first documented European explorers, Juan Perez and his crew, arrived on the shores of Haida Gwaii in their sailing ship, the Santiago. The next fifty years saw more than two-hundred ships entering coastal waters to trade. The new economy generated by this trade turned our society upside down, almost driving the sea otter to extinction and introducing devastating new diseases. Beginning in the latter half of the 1800s, epidemics from European pathogens killed many of our people and colonization attempted to silence the ways of First Nations up and down the Northwest Coast well into the mid-20th century. Over 95% of our people died from smallpox and other disease. Despite never surrendering the lands or waters of Haida Gwaii, the survivors went on to face Canada’s Indian Act, which put them on

Continued on back »

Did You Know?

- The Hall of Northwest Coast Indians organizes the region’s communities into distinct alcoves.
- Dreams of The Haida Child is based on both contemporary and historic information, inspired by cultural treasures within the Hall.
- When it first opened in 1900, curated by anthropologist Franz Boas, this simple but radical new way of displaying cultures changed how museums and scientists understood the world.
- The original story within Dreams of The Haida Child takes place in the late 19th Century.
reserves and governed their day-to-day lives. Residential schools isolated children from their homelands, families, language and culture. The Potlatch Ban, and pressures of the Church, prohibited essential societal practices and saw many cultural treasures leave Haida Gwaii through theft or duress.

Despite all they faced, the survivors managed to continue a Haida way of life, practicing our culture in secret while at the same time adapting to the new world around them. Surviving Storytellers chose to work intimately with various researchers, such as John R. Swanton from the American Museum of Natural History at the turn of the 19th century, recording our language and oral histories to ensure their preservation and continuation.

Other acts have also helped to move forward from the past. The Potlatch Ban was lifted in 1951. The Church and Government have since apologized for the effects of Residential schools and are working with First Nations across Canada toward reconciliation. Today, the Haida and Canada are seeking ways to work together for the betterment of both nations. For example, the Haida have signed agreements with Canada and the Province of British Columbia that recognize the Haida must have proper say over the management of our lands. Today, about 50% of Haida Gwaii is protected from natural resource exploitation, and all of the Islands are co-managed by the Haida Nation and Canada. Our governments have begun to explore ways of working together to better manage the ocean, ensuring its health for today and for future generations. The Haida are also working closely with many museums to build relationships that reconcile the past and build partnerships based on mutual respect, cooperation and trust. Together we have accomplished a lot but there is still much more to do.

An amazing amount of Haida narrative, knowledge and history has survived in the minds of our elders and through early ethnological records. And as we research museum archives, like those at the American Museum of Natural History, we continue to find more records. We are deeply grateful that the knowledge-holders of the past had the foresight to work in collaboration with anthropologists from the American Museum of Natural History to record much of our language, stories, history, traditions and wisdom for the future. Because of the strength, foresight and love of our ancestors, we are here today, able to pass our knowledge on to our children and share it with others.