Wanai- The Bringer of a New Year.
WINTER
Ducks - many varieties
Geese, cormorants
Clams - butter, manila, little neck
Cod - Ling, Rock, Red and many other species
Mussels, Cockles, Urchins, Horse clams, Geoduck
Prawns, Crabs, Shrimp, Scallops
Halibut, Herring
Flounder, Sole

FALL
Salmon
Halibut
Cod
Clams
Prawns, Crabs, Shrimp
Cockles
Sea Cucumber
Urchins
Harbour Seal

SPRING
Salmon
Seaweed, Kelp
Herring Eggs
Abalone
Prawns, Crabs, Shrimp
Sea Cucumber
Chinese Slippers
Halibut, Cod
Octopus
Oolachons
Scallops, Periwinkles
Mussels, Urchins

SUMMER
Halibut
Cod
Urchins
Sea Lions
Steelhead, Kokanee
Spring, Chum, Coho, Pink, Sockeye Salmon

SOME OF THE SEASONAL FOOD GATHERING OF THE HEILTSUK NATION
Seasons and Harvesting

March

Qṃsístá
come – cease – tah

"Moon tipped over"

qm = tip over + sistá = circular motion

March is Herring Roe Harvesting Time.
The people watch for the moon to go from
Half moon to tipped crescent moon.
This was a sign that the herring
were spawning all over.
Glwa and Wanai
'Kídáyú = herring rake

In the time of the ancestors the wáñái was so plentiful that the Háíłzaqv people were able to gather them right off the beaches as the waves washed the herring ashore. By using a kídáyú, a long stick with pegs in it, they would rake wáñái into their canoes.

In this illustration by Hilary Stewart, she explains how from the right side of this river canoe, the man sweeps the herring rake through the water in a paddle like motion, drawing up the fish. In one continous motion he lifts the raked herring into the canoe. The woman in the bow paddles in the opposite direction to increase the force of the rake through the water.
Salmon stone trap, eulachon camp and herring roe on kelp gardens sustained Coastal First Nations throughout the millennia.

ILLUSTRATION: SHIRL ‘YVXMI HALL
Modern and Traditional Harvesting Methods
àqàqlís (herring eggs on bull kelp) 2019
Heiltsuk Harvesting Grounds

- Family collaboration
- Rights to certain harvesting areas
- Origin stories and creation stories tell us where to harvest (inherent rights)
TRADITIONAL HEILTSUK STORY

Raven (Chief/Himaskas‘u) Obtains Wá’nál (herring)

Raven (chief/himaskas‘u) lived at Nulu with his wife and his son.
Himaskas‘u’s friends, Raccoon, Loon and his wife Red Cod Woman, lived at Gildith.
Herring do not run at Nulu but there are a lot at Gildith.
Himaskas‘u wanted herring to run at Nulu so he and his son went to visit with Xáwinuxva and
his wife, in their territory at Gildith, when the herring were running.
Himaskas‘u ate lots of herring and they gave him more to take home.
He killed Red Cod Woman, “You will be a red cod now and live in the ocean”.
He swung Loon over his head as he said, “You will be a bird and tell the people that spring has come”.
Then he and his son went home.
Himaskas‘u told his son, when you hear me sing tip over the canoe.
Himaskas‘u sang a Shaman Song and his son tipped over the canoe.
All the herring came alive. There became lots of herring at Nulu.
All the people were happy. They fished for herring and had lots of food.
This traditional Heiltsuk story speaks to Raven transplanting herring and is one of the first examples
of stewardship.

SOURCE: Recorded in Bella Bella Tales by Franz Boas 1932.
Families' Harvest Together- Uncle, Dad, and Brother
Threats to Bákvḷá and Haíļzaqv Food Security

- Climate Change
- Tankers and Oil
- Poverty Diet
- Lack of Employment
- Canadian Colonization
- Industry
Conservation and Sustainability

“One of the big changes is global warming; the fish temperature gaged because of the global warming is changing the spawning patterns of the herring. It is messing up their spawning time, it is erratic because of the temperature. It is even more of a gamble now to do the commercial fishing because they are so stressed because of the change. This is our observation.“ –Edward Brown

• No consistency, when he was younger it was consistent.
Protection of Food Sovereignty, Security, and Inherent Rights

- Call to Action
- Herring Stand-off 2015
- Protection of herring stocks but ultimately Heiltsuk Authority over territory.
- Our Stories tell us we have the right to protect, sustain, and keep our resources healthy and plentiful for the next generation.