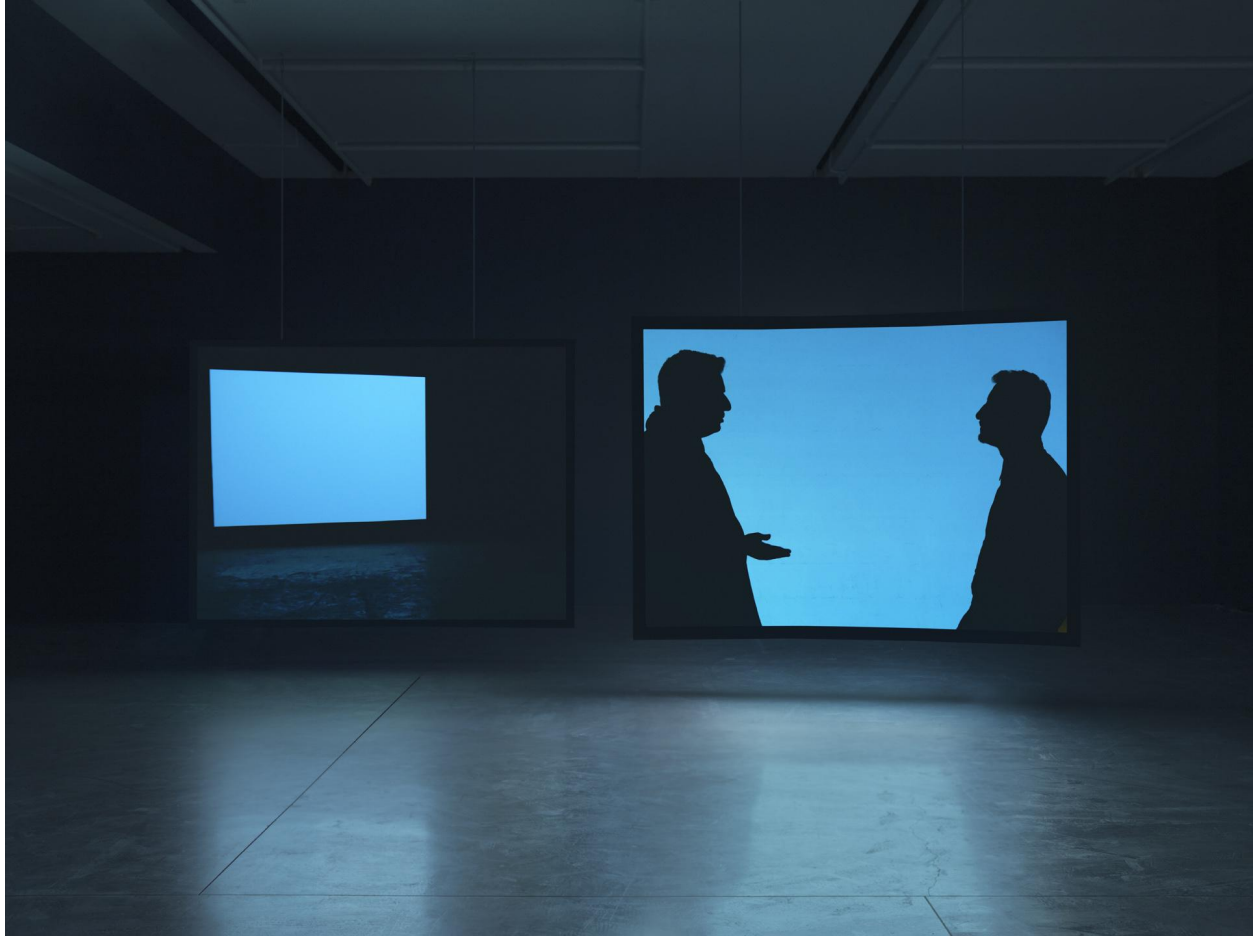




[Intro: The following image descriptions are of Audain gallery during Lawrence Abu Hamdan's exhibit For the Otherwise Unaccounted. The first two are of the two projector screens displaying Abu Hamdan's Once Removed. The latter five are different angles of Abu Hamdan's text and vinyl work For the Otherwise Unaccounted, installed in the Hastings Street window.]

[Image description 1: A dark room is slightly illuminated by videos projected on two hanging screens that are staggered to the left and right. On the right screen Bassel Abi Chahine's silhouette faces the poster of a person from the shoulders up. The figure smiles hesitantly. He has short wavy hair, a thick brown beard, and an army uniform. The left screen shows an image of a projection screen hanging in a similarly dark room. Displayed on this screen is an image of a photograph with four figures posing in different positions, displaying firearms.]



[Image description 2: The screens hang in the same position, displaying one of the first few frames of *Once Removed*. The focus is on the right screen where Abi Chahine and Abu Hamdan's silhouettes face each other in front of a blue background. The left screen shows a hanging projection screen, its surface illuminated with the same blue background.]



[Image description 3: An obstructed view of the bright Audain gallery windows from across the street. Text panels sit upon light green shelves inside the gallery. Some of the red vinyl birthmarks can be seen on the window surface. A thick tree trunk and streetlight partially block the windows. Above the windows a black overhang reads "GOLDCORP."]



[Image description 4: An off-white paper is placed at the center of a slanted, light-green shelf. The glass window of the gallery hosts two groups of small red abstract circular birthmarks. They appear near the top of the image on opposite ends. The first group on the left are two circular dots so close they almost overlap. They are a deep red. The other three birthmarks are larger, translucent, and take up more abstract circular shapes.]



[Image description 5: From an angle inside the gallery, there are three long, slanted shelves mounted along a white wall. Displayed in the centre of each shelf is an off-white paper with text on it.]



[Image description 6: This image, in portrait-orientation, is of a text-filled paper on a light green shelf behind a glass window. On the glass is a large red vinyl print in the shape of an outline of an oblong circle. The outline of the circle gets inconsistently thicker near the bottom. The depth of its colour fades in and out along the sides.]

Subject	Passive Personality	Location of Birthmark	Corroborating Evidence	Comments
Frank Dudley 1914 Haines, Alaska	Dadshookah	Under Chin	No recourse to law	Frank Dudley's memories of his past life corresponded with his grandmother's cousin, Dadshookah. His birthmark was in the place Dadshookah was shot when he was ambushed in a Thlingit clan war during a period of territorial rivalry, which erupted in the wake of the United States' purchase of Alaska from Russia. Dadshookah's death came just after 1853, the year US laws were implemented, which sought to convert indigenous communities to Christianity, and outlaw indigenous protocol and rituals for administering births, deaths, marriages, and crimes. This sudden imposition of one legal system over another meant that there is neither any form of US death record, nor a Thlingit record of Dadshookah. The place of his death, or where his body is buried, is unknown. The only physical record of Dadshookah's life is now shared with Frank Dudley, and the call on his birthmark underneath his chin.
Charles Porter 1907 Sika, Alaska	Chah-Nik-Kooh	Abdomen	No recourse to law	Charles Porter was very young when he was taken to an American Missionary boarding school in Alaska. It is no secret that in these schools, Thlingit language and culture was aggressively discouraged. Despite enduring this brutal regimen, Porter managed to retain his grand-father's name as a Thlingit warrior who had been subdued by a spear. When he returned to his village and spoke of this, his parents took him to see a woman in the village who was old enough to have lived prior to first contact with the Europeans. She held a Thlingit battle spear to his birthmark and recalled that the tip corresponded to both the end and shape. From the place and shape of the birthmark, she identified him as Chah-Nik-Kooh, a Witsingit warrior, who had been speared to death while leading an attempted guerilla-style mission to the territory of the Sikas, in 1833.
R.B. Saxena 1918 Khar Pradesh, India	Arbur	Neck	Unverified	R.B. Saxena was born with an oval, depigmented mole on his neck. We do not know if the birthmark corresponded to the scar in which a British Captain, named Arbur, died in World War I, although this is the guess from where Saxena's memories have been collected. Whoever he would speak of his life as Arbur, his parents would find ways to establish change the course of the conversation. It was embarrassing for them to have a British officer translocate into their home, at the height of Gandhi's anti-imperial "Quit India" movement.
Ma Shee Yee 1940 Kort Monk, Myanmar	An unknown Japanese soldier	Chest	No known records	During the period of intense fighting between the Japanese and the British, the villagers of Kort Monk, in central Myanmar, fled. When they returned after the Japanese army retreated, they found buried remains under the mango tree. The tree that was right next to the house in which Ma Shee Yee was born, with a post-war stain birthmark on her chest. Before the age of five, Ma Shee Yee spoke much that her parents did not understand. At first they looked it off as the babbling of an infant, but slowly they started to hear in her uttering, a cadence and phonic pattern, which they recognized from a man they would rather forget. Her utterances matched the grating, indistinguishable commands that used to be shouted at them by Japanese soldiers, during the period of their military occupation. Ma Shee Yee was five in 1945 but when she eventually returned her mother tongue, she would recurrently recount her last moments as a Japanese infantry soldier. Her memories were hazy but she distinctly remembered looking over with her audience, an "Indian man" wearing British military fatigues, as she felt the bullet enter her chest.
Mang Mhat Tin 1945 Nga Zam, Myanmar	Mang Aung Su	Abdomen	No recourse to law	Mang Mhat Tin believed he was the reincarnation of a bullock cart driver from a village, which was 8 km away from his place of birth, Mang Aung Su, killed the Japanese soldier who had commandeered him to transport rice for the Japanese Army, during their occupation of Burma. When the Japanese threatened to take his entire village and its inhabitants to the ground, Mang Aung Su turned himself in. He was killed by being speared. Mang Mhat Tin remembers his last exclamations from his previous life: "Do not bleed! No, if you want to shoot, shoot." It is impossible to verify the birthmark in this incident, as there are no records of the execution, and no known grave for the deceased.
Mahmud Ekaj 1923 Adana, Turkey	Mahmud Nantik	Abdomen	A torn shirt	Mahmud Nantik was killed in 1921, while in service to the Marash militia, fighting to liberate Adana from the French-occupying forces. After the retreat of the French in 1922, his body was eventually found, buried under a pile of hay in an abandoned barnyard. The family stripped the skin he was wearing as a "sacred relic" of his life and brought against the French occupiers. In that same year, a child was born with a birthmark on the left side of his abdomen, which disappeared 7 months before it fully faded. It took this boy 43 years to put together the fragmented pieces of his grand-father's memories, making that he was the return of Mahmud Nantik. In 1967, he found the family to which his past life belonged. The skeptical younger sister of Nantik discovered that Mahmud Ekaj wore the skin in which her brother died. His 2.3 cm deep, depigmented birthmark beamed through the place in which the skin was worn. Surmised, she learned in advance, no Nantik's parallel existence, he and another post-war companion had been hiding out in a deserted farm. While searching for a water well, Nantik was ambushed by two French soldiers, one grappled him, kicking his arms and shoulders from behind, while the other from the front, drove a knife into the lower left side of his abdomen.

[Image description 7: A close up of an off-white paper filled with columns of small text centers on a green background. The columns dictate the subjects, their past lives, birthmark locations, evidence, and comments.]