



PRIME MINISTER  
APOLOGY  
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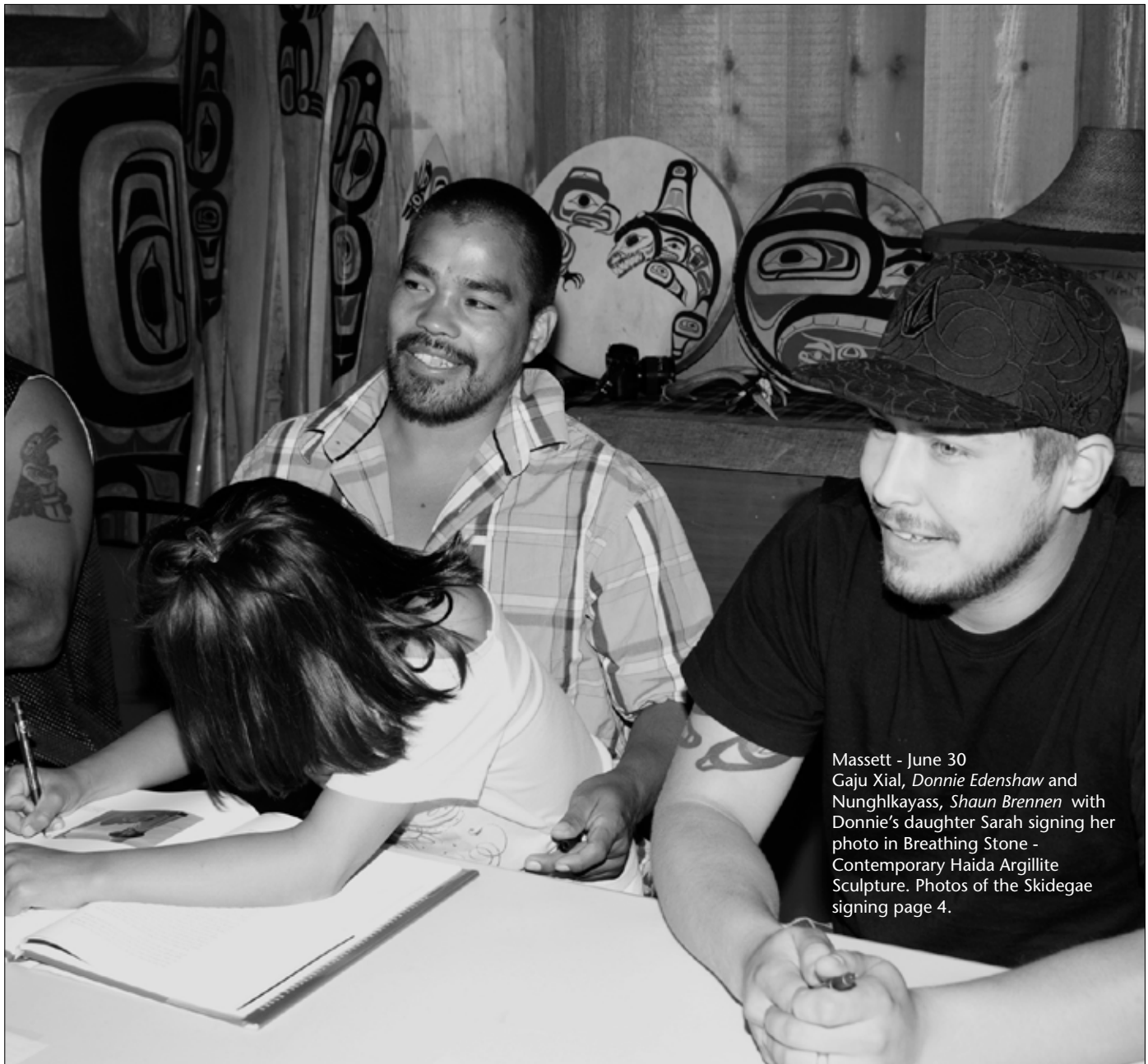
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page 15

# HAIDA LAAS

Newsletter of the Haida Nation JULY 2008



Massett - June 30  
Gaju Xial, Donnie Edenshaw and  
Nunghlkayass, Shaun Brennen with  
Donnie's daughter Sarah signing her  
photo in Breathing Stone -  
Contemporary Haida Argillite  
Sculpture. Photos of the Skidegaa  
signing page 4.

Cover photos courtesy Jack Litrell



# HAIDA LAAS

NEWSLETTER OF THE HAIDA NATION

published by the  
**Council of the Haida Nation**

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- it's all good -

## Haida Laas,

**After a couple of hundred years, can we finally come to peace with the colonial power?**

Residential schools had been an effective tool in breaking a people and stopping a culture by severing its relationship with the land, by taking people away from their homelands and through the indoctrination that the culture and language is backwards and a hindrance to good living. The removal of children from families and abuses to these children has created inter-generational problems. Indeed the plan was so effective that the same strategies were employed by South Africa and Australia.

Does an apology and acknowledgment of doing wrong really change anything? And yet why did they refuse to acknowledge that there had been anything to apologize for? There are people who cannot accept this apology and others who have accepted and welcomed it. And yet we must be more than victims, we will show our resilience and our ability to get up and be who we are.

In the last fifty years, we have seen the forests whacked and fish depleted. In this generation we have stood and faced the occupying forces, and we have made decisions about our lands that we have been able to enact. While our people appreciate that we live in the 21st century, we also know that our life source and our culture is directly aligned with the well being of the land. Over the past 30 years our

people have identified those areas of Haida Gwaii that must remain intact. For this we have an agreement with the Provincial Crown and movement towards cooperation in management. Are we subject to more trickery and deceit or can we work this out?

Can there be recognition of Haida Title within Canada? We believe so, but this does not simply evolve, the restoration of our influence on Haida Gwaii is coming because we have been standing, because we have taken the right strategic court cases and because we already enjoy peaceful relations with our neighbors. Yes, we have been hurt ...damaged, and we continue to face health and societal challenges arising from store food, alcohol and drugs.

Residential schools might have something to do with the hard times that we have known but like the lands and the culture we have to look after ourselves ...to look after our families and to accept the responsibility for ourselves.

More than a hundred years ago the "great white father" in England decided that he will take us as his children and fly their flag over our lands, and we see where that went.

We will continue to take on our responsibilities in looking after our lands and our culture. Our people come from a rich culture — from the earliest times our people built an economy from this, one of the richest lands on earth and we were in trade with our neighbors.

Today, through agreement with the Crown we have removed the immediate conflicts on the land and acknowledgment of past wrongs, can we move to cooperation and conciliation? In any instance we recognize that no one will be delivering health security and happiness ...that is already ours to realize.

*In Remembrance*

*Old Massett*

Morgan Marks

*The Council of the Haida Nation  
extends its deepest sympathies  
to the families.*

*to talk about weaving*  
**KIIGUXAAY KIL  
 GUHL GA**

A two-day conference on weaving and textiles is being held this August 16 and 17 at the Gina Guuaalth Juunaay, Performing House, Kaay Llnagaay.

Haida Gwaii Musuem Intern curator Kwiahwah Jones says that the event is being held to open a community dialogue around Haida weaving and textiles and to begin imagining the future of the weaving community on Haida Gwaii.

The first day opens with a prayer and the remainder of the morning is one-on-one dialogue among weavers to share their work and discuss artistic and technical aspects of their work. The afternoon begins with a keynote address on cedar weaving followed by discussion. The speaker is to be announced.

Spruce roots and ravenstail are on the agenda first thing, day two, and after lunch an investigation about Naaxiin weaving will take place. Following the Naaxiin discussion the Haida Heritage and

Forest Guardians will be introduce their work and talk about issues regarding cedar. Kwiaahwah Jones will wrap the event by providing a reflection and discuss next steps for the weaving community dialogue.

Further information can be had by calling Kwiaahwah Jones at 250.559.4643 extenstion 246 or Kwiaahwah@hotmail.com. •

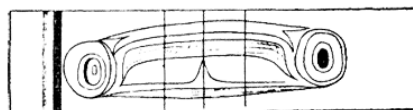
**NEW STORIES**

**Haida Laas has hired two writers, one in Massett the other for Skidegate.**

Florence Lockyear of Massett and Kwiaahwah Jones of Skidegate were the successful applicants and will begin working in the villages this September. These are part-time positions. •

**AT THE GUARDIANS**

**At the Haida Heritage and Forest Guardians Judy Hadley has been hired as the new Administrative Coordinator.**



**THE BEST IDEA!**

**How do you spend your \$100 eco-cheque? The possibilities are endless but Cherie Rawlins (L) of Burnaby, BC probably has the best idea.**

Cherie is donating her \$100 to the Council of the Haida Nation to support its ongoing work to stop oil exploration in the seas surrounding Haida Gwaii. •

Gambling Stick design 11:: Contributions to the Ethnology of the Haida - Swanton

**new at  
 haidanation.ca**

PHOTO GALLERY

- Book signing in Massett
- Canoe steaming in Skidegate

LEGAL

- A new section featuring important legal cases, legislation and acts — with links.

CITIZENSHIP FORM

*Massett Region By-election*

**RON BROWN JR. IN**  
**On July 5, Ron Brown Jr. won the position of Old Massett CHN representative to the Council of the Haida Nation.**

Of the 60 votes cast, Mr. Brown received, 37; Frank Collison, 9; Alfred Setso, 8; Lavina White, 3. There were 3 spoiled ballots. •

**PUBLIC NOTICE**

**Please be advised that Frank Collison and the Tciits Gitans will be hosting a waahlal, potlatch on September 19 and 20, 2008 at the Old Massett Community Centre.**

This event is being held to formalize a longstanding claim to the Chieftainship of this branch of the Tciits Gitans. A successor will also be publicly proclaimed. Anyone with addresses of friends or relations who may be interested in attending are advised to contact Frank Collison at 626-3606 or cell 626-7236 or preferably in person. •

## CONTEMPORARY ARGILLITE SCULPTURE

# BREATHING STONE

At the book signing of *Breathing Stone: Contemporary Haida Argillite Sculpture* held in Skidegate a small crowd listened as author Carol Sheehan described the process of pulling together a book that includes sixteen previously

unpublished argillite artists. In conjunction with the book a very successful show of the artists work opened at the Masters Gallery in Calgary, Alberta. •



Left: Author Carol Sheehan. Above: Argillite enthusiasts listening to author Carol Sheehan discuss various aspects of getting the book published. Below: Photographers and carvers at the book signing at Kaay, Skidegate. (L-R) Photographers John Heintz and Jack Litrell. Carvers Sean Brennan, Robert Vogstad, Cooper Wilson, Shaun Edgars and Donnie Edenshaw. Standing are author Carol Sheehan and Haida Gwaii Museum Director Nathalie Macfarlane.



# GWAII HAANAS SLOWLY BUT SURELY

Plans to protect the waters around Gwaii Haanas have been in place since the 1980's and while progress has been slow at times, these days things are being speeding up.

Over the past year great progress has been made — a interim marine advisory committee was formed to provide input to the planning process and the Council of the Haida Nation and Government of Canada are getting closer to an agreement that will set up co-management for the national marine conservation area reserve.

The next step is to prepare an Interim Management Plan and Zoning Plan. The interim plan will not be able to address all the issues in the time allotted for this process but once the national marine conservation area reserve is established there will be another five

years to develop a more thorough management plan.

Eleven Islanders were appointed to a marine advisory committee in the fall of 2007. They are providing advice on the development of the interim management plan and zoning plan. They bring many points of view and a wide range of knowledge to the table. They are also providing guidance on our public consultation that will be taking place this fall. — watch for it! •

## *Did you know?* **TWENTY POUNDS PER GALLON**

To calculate your personal auto emissions for your car, divide the average number of miles driven in a year by the estimated fuel efficiency (mpg) of your vehicle.

Multiply this amount by 19.5, the amount of pounds of carbon dioxide that is emitted as a result of burning one gallon of gasoline.

If you are filling up on diesel use 22.4 instead of 19.5. •

### **The Gwaii Haanas Team Project Members**

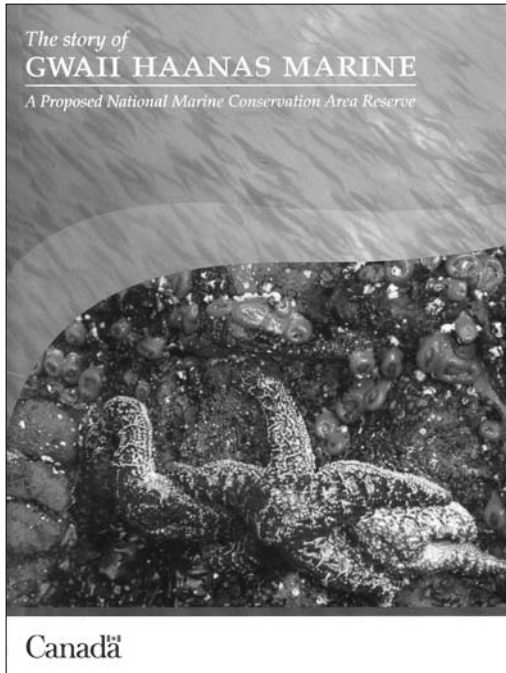
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**Paul Pearson** - Skidegate - Liaison  
250-559-8969

**Terrie Dionne**, Parks Canada -  
Communications/Consultation Officer  
250-559-6345  
<tdionne@qcislands.net>

*Questions, comments and concerns about the project can be sent to project team members.*



### **JUST RELEASED**

*The Story of Gwaii Haanas Marine* is a 56-page booklet of photos and stories about the proposed National Marine Conservation Area Reserve in the waters surrounding Gwaii Haanas.

The booklet describes the many wonders falling within the proposed marine conservation reserve. Vivid descriptions of eelgrass meadows where hooded nudibranchs congregate by the hundreds to spawn and the rocky shores where creatures cling amidst the crashing surf are two examples of what is contained in this information packed booklet. The relationship of people and the sea is also described in its many facets — fishing, food gathering, research, recreation and tourism.

Copies can be picked up at the Gwaii Haanas office in Skidegate or by phoning 250-559-8188 or emailing <gwaiihaanasmarine@pc.gc.ca.>.

## HERITAGE and FOREST GUARDIANS

# THE HUNT FOR HISTORY

**This summer the largest scale underwater archaeological investigation ever conducted in BC is happening right here in Hecate Strait.**

The Haida Heritage Guardians are conducting this underwater project which is an archaeological assessment of the area where the NaiKunWind farm may be located. CHN archaeologist, Elizabeth Bulbrook, who has a Masters Degree in Underwater Archaeol-

ogy, is leading the project and will be reporting and receiving guidance from the CHN Archaeology Committee. The field crew is Cullen Marks, James Stanley, Owen Smith and Clarence Thompson of the Haida Heritage Guardians. This crew will be working with renowned Archaeologists Morley Eldridge and Charles Moore.

George Wesley is skippering the Haida Provider and Steve Wesley

and Paul Rosang are aboard as engineers.

The area of study is an area of about 550 square kilometres situated on Dogfish Bank in Hecate Strait. Archaeological overview studies are being undertaken in the area and in two smaller areas where a cable would go from the windmills to the mainland and another one to Haida Gwaii. The area was a grassy plain about

*Hunt - continued next page*

(L-R) Charles Moore, Clarence Thompson, Paul Rosang, Albert Liddle, James Stanley and Owen Smith on the deck of the Haida Provider. photo: Elizabeth Bulbrook



**HUNT - from page 5**

16,000 years ago and reached all the way to Rose Spit.

This project is designed to gather baseline data in the study areas. Baseline data is the basic information that is gathered before any development takes place and is used to give a comparison for assessing the impact of the proposed development.

Side scan sonar data and underwater video of the study area have been reviewed to select areas of high potential to target for the underwater investigation. This first phase of study will consist of grab sampling the sea floor.

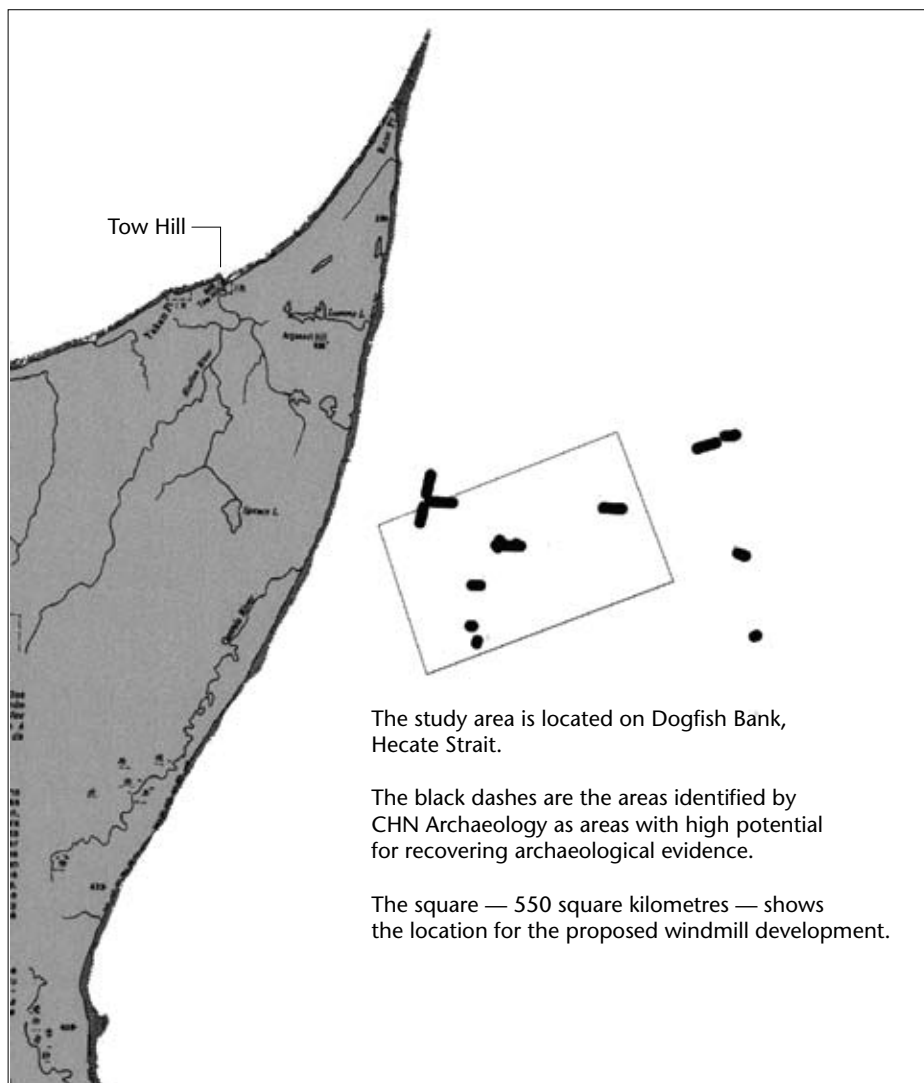
The grab sampler being used is an IKU .75 cubic meter clam shell bucket. The bucket is lowered to the sea floor, takes bite and is brought up. If artifacts are discovered in the sample, divers are sent down for a closer look. Some of the things we are looking for are stone tools or shell midden sites remaining from when the sea levels were much lower during the last ice age; fire-cracked rock and hearth features from camp fires long ago; big mammal remains that may have evidence of butchering marks and shipwrecks.

Another piece of interesting information is that in the area being investigate there are stories of artifacts like pottery being hauled up in fishing nets.

The project is operating now and the field season will continue into September, There are a total of 35 field days to study the area and hopefully find some evidence of early Haida history. •



Crew maneuver the bucket into position for unloading. In choppy seas this can be a tricky manoeuvre. photo: Elizabeth Bulbrook



Tow Hill

The study area is located on Dogfish Bank, Hecate Strait.

The black dashes are the areas identified by CHN Archaeology as areas with high potential for recovering archaeological evidence.

The square — 550 square kilometres — shows the location for the proposed windmill development.

## ABALONE WATCH

# OF BIDARKI, REFRIDGERATORS AND OUTBOARDS

by Lynn Lee

About ten years ago the Sugpiaq-Alutiiq people in Nanwalek and Port Graham noticed there were fewer bidarki along the shores. Bidarki is also known as the Bblack leather chiton and for many generations, people on the Kenai Peninsula have enjoyed eating it.

The decline in bidarki noted by locals became the focus of an investigation by Dr. Anne Salomon and the Sugpiaq people. Dr Salomon along with Nick Tanape Sr., worked with a team of community researchers. Using both traditional knowledge and science they set out to try and understand what contributed to this dramatic change.

"Years ago, people didn't only go for bidarki, everything was available. Why would they want to just hit the bidarki? They had crab, mussels and urchins. The Sea otter will change their diet, like any other animal — like us. What are they going to turn to? They turn to bidarki because that's our only diet from here now," said Nick Tanape Sr an

elder from the Kenai Peninsula.

When they began their research, the local people told Dr. Salomon that other shellfish populations had also declined significantly in the area. Historical evidence showed that bidarki was one of many types of shellfish eaten by the people of South Central Alaska. Today bidarkis make up most of the Sugpiaq shellfish diet, where in the past, they were only a small portion of it.

The story that emerged was one of either moving around or staying put. Long ago the Sugpiaq were a mobile people, traveling as the seasons changed to harvest fish, gather and preserve foods. But in the mid to late 1700s when Russia occupied Alaska, a booming fur trade and the development of permanent settlements resulted in the sea otters being heavily hunted. Sea otters eat a lot of shellfish and when *their* numbers declined shellfish populations increased.

In the 1900s the fur hunt ended and by the 1960s sea otter numbers began to increase. This cycle of decline and growth of different species is not new and has affected many species over time. For example sea urchins and sea cu-

*Bidarki - continued next page*

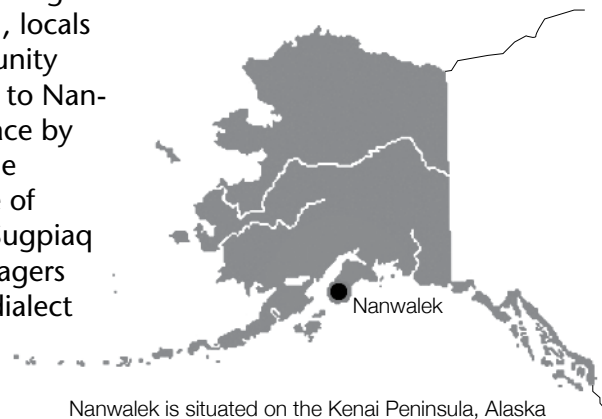
### WHERE IS NANWALEK?

Nanwalek is located at the southern tip of the Kenai Peninsula, Alaska. Winter temperatures range from 14 to 27; summer temperatures from 45 to 60. Average annual precipitation is 24 inches.

The village was originally the site of a Russian trading post called Alexandrovsk. It was later called Odinochka, meaning "a person living in solitude." In 1991, locals changed the community name of English Bay to Nanwalek, meaning "place by lagoon." Many of the current residents are of mixed Russian and Sugpiaq (Alutiiq) lineage. Villagers speak Sugtestun, a dialect

similar to Yup'ik.

Nanwalek is a traditional Alutiiq village. Subsistence activities are a large part of the culture. The sale of alcohol is banned in the village, although importing and possession are allowed. You can travel to Nanwalek by boat or small plane, landing on the beach at low tide. Nanwalek is not accessible by road. •



Nanwalek is situated on the Kenai Peninsula, Alaska



**Bidarki - from page 8**

cumbers declined in the 70's, as did crabs and shrimps in the mid 80s and, in early 2000s, clams, cockles and bidarkis took a dive. (see chart)

In the community where Mr. Tanape grew up things had also changed a lot. While he was away during the 1970s, the town got electricity and consequently refrigerators. This combined with the introduction of outboard motors in the 1960s, enabled people to travel further a field to fish and gather food.

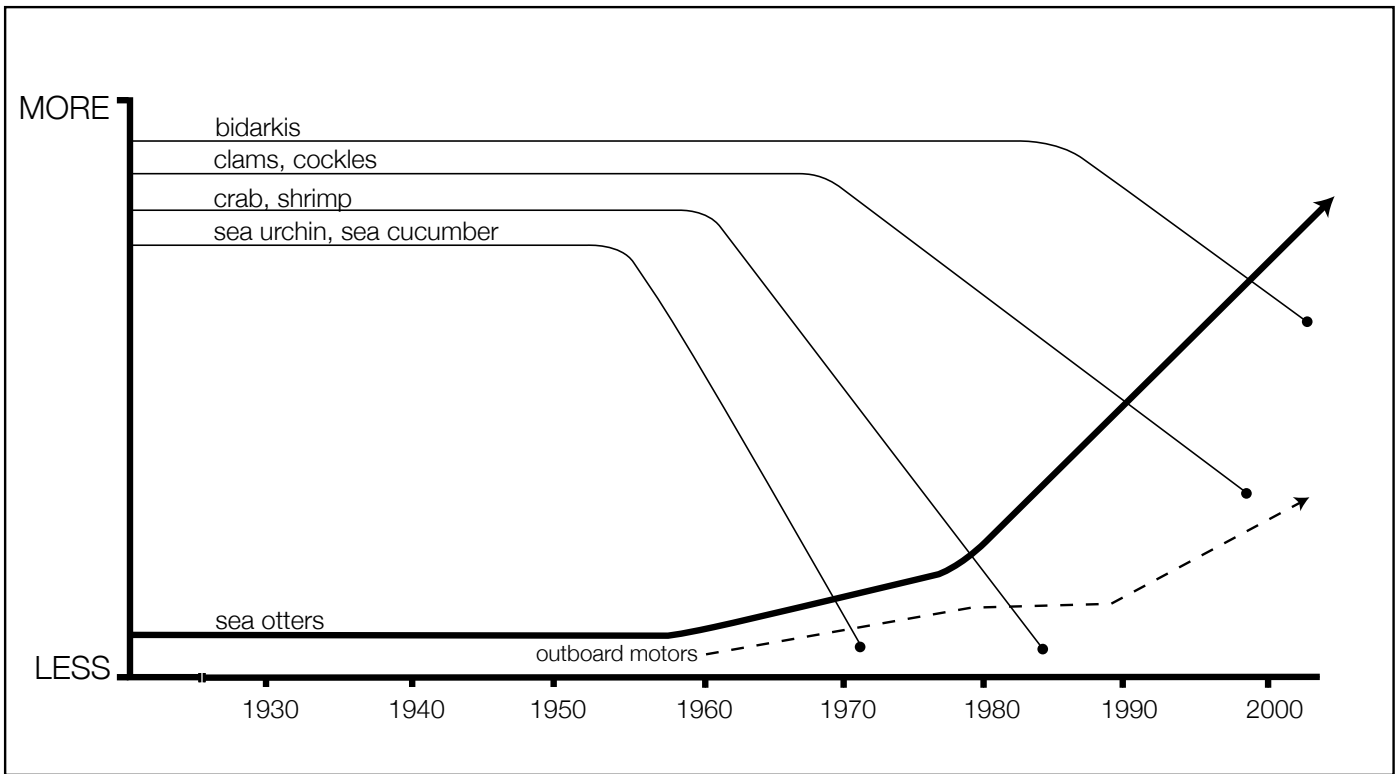
More efficient fishing methods along with increasing numbers of sea otters caused another decline of the most preferred and easily accessible shellfish species. As the preferred food species were depleted, both humans and sea otters moved to other types of shellfish that then lead to their decline. The research conducted by Dr Salomon, Nick Tanape Sr. and the community shows this most recent decline of bidarki was almost equally shared by humans and Sea otters. •



photo courtesy of Mary Jo Adams

Bidarki or Black Leather chiton can grow to 5 inches in length. The bidarki is found on exposed rocky beaches.

The decline of shellfish over time - the information in this chart is derived from Sugpiaq traditional knowledge.



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 programs ; haida laas ; directory ; links ; diplomacy ; agreements

## THE APOLOGY

# PRIME MINISTER STEPHEN HARPER'S APOLOGY

## WEDNESDAY, JUNE 11, 2008

**Mr. Speaker, I stand before you today to offer an apology to former students of Indian residential schools.**

The treatment of children in Indian residential schools is a sad chapter in our history.

(For over a century the residential schools separated over 150,000 native children from their families and communities) In the 1870's, the federal government, partly in order to meet its obligation to educate aboriginal children, began to play a role in the development and administration of these schools.

Two primary objectives of the residential schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture.

These objectives were based on the assumption aboriginal cultures and spiritual beliefs were inferior and unequal.

Indeed, some sought, as it was infamously said, "to kill the Indian in the child."

Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two schools financed by the federal government were located in all provinces and territories with the

exception of Newfoundland, New Brunswick and PEI.

Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches.



Prime Minister Stephen Harper

The government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities.

Many were inadequately fed, clothed and housed.

All were deprived of the care and nurturing of their parents, grandparents and communities.

First Nations, Inuit and Metis languages and cultural practices were prohibited in these schools.

Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the

“

**The government recognizes that the absence of an apology has been an impediment to healing and reconciliation.**

”

Indian residential schools policy were profoundly negative and that this policy has had a lasting and damaging impact on aboriginal culture, heritage and language.

While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation

*Apology - continued next page*

**Apology - from page 9**

from powerless families and communities.

The legacy of Indian residential schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered.

It is a testament to their resilience as individuals and to the strength of their cultures.

Regrettably, many former students are not with us today and died never having received a full apology from the government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation.

Therefore, on behalf of the government of Canada and all Canadians, I stand before you, in this chamber so central to our life as a country, to apologize to aboriginal peoples for Canada's role in the Indian residential schools system.

To the approximately 80,000 living former students, and all family members and communities, the government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this.

*Apology - continued next page*

# Concepts and Definitions

***What is the HLUV?***

The Haida Land Use Vision (HLUV) is a document that describes how the land should be used. The HLUV includes the directives of the Haida people over the past 30 years and includes among many things tracts of land that have been identified and designated by our people for protection for cultural and ecological purposes. It also addresses what a land use plan must include to ensure Haida culture in perpetuity.

The HLUV has three parts: the well-being of the land, the condition of the land, and the natural ability of the land to function and provide. The document was produced as a foundation to guide Land Use Planning.

The Community Planning Forum was a broader planning forum that included all interests such as communities, organizations and industry to sit down and come up with a proposal to present to BC and the CHN. The Community Planning Forum adopted the Haida Land Use Vision to forward to the Haida Nation and the Province of BC.



Gambling Stick design 70  
Contributions to the Ethnology of the Haida - Swanton

***What is the Haida Gwaii Strategic Land Use Plan?***

The SLUP is an agreement negotiated between the Council of the Haida Nation and the province of BC. The agreement includes management for Protected Areas and a much reduced forest industry with far greater attention paid to fish, wildlife and a sustainable Islands economy.

***What is the Haida Gwaii Strategic Land Use Agreement?***

The SLUA or Strategic Land Use Agreement (May 2007) is an agreement between the Council of the Haida Nation and the province of BC.

The work of the agreement is to implement the details of the agreement that are being worked on a day-to-day basis by the CHN and BC.

Three examples of things being worked on are; enacting a more responsible form of logging, referred to as ecosystem based management (EBM), working on management plans for the Haida protected areas and the many issues around cedar.

While all of these issues take place in the context of our rights, title and responsibilities, this work is all taking place outside of the "Treaty Process".

### Apology - from page 10

We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this.

We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this.

We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you.

Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long.

The burden is properly ours as a government, and as a country. There is no place in Canada for the attitudes that inspired the Indian residential schools system to ever again prevail.

You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

The government of Canada sincerely apologizes and asks the for-

givenness of the aboriginal peoples of this country for failing them so profoundly.

We are sorry.

In moving towards healing, reconciliation and resolution of the sad legacy of Indian residential schools, implementation of the Indian residential schools settlement agreement began on September 19, 2007.

Years of work by survivors, communities, and aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the settlement agreement is the Indian residential schools truth and reconciliation commission.

This commission presents a unique opportunity to educate all Canadians on the Indian residential schools system.

It will be a positive step in forging a new relationship between aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us. •



Gambling Stick design 47 :: Contributions to the Ethnology of the Haida - Swanton

## READY TO PART WITH THE MONEY

The Coast Opportunity Fund is ready to deliver to \$2-million from an Economic Development Fund and a Conservation Endowment Fund.

The funds will give support in the areas of capacity building, the development of business plans, the creation or strengthening of regional co-operation with an eye to economic development projects and planning that is linked to conservation, economic development or sustainable businesses.

Cindy Boyko is the CHN appointed representative to the Coast Opportunity Funds' Board of Directors which is the result of a partnership between First Nations, conservationists, private funders and the governments of BC and Canada.

Applications and information are available at CHN offices or online at [www.coastopportunityfunds.ca](http://www.coastopportunityfunds.ca). •

*Did you know?*

### TWENTY MILES PER GALLON

If the average pickup truck gets 20 miles per gallon (generous estimate) and you drive from Massett to Skidegate, return, you will burn approximately 7.25 gallons of gas.

7.25 = gallons of gas burned  
19.5 = pounds of carbon dioxide emitted when burning one gallon of gas  
141.75 = total pounds of carbon dioxide emitted in one round trip.

## HAIDA HERITAGE and FOREST GUARDIANS

# FOREST PEOPLE.2

by Tyler Bellis

Forest People introduces employees of the Haida Heritage and Forest Guardians. If you read the article to pass the time, for potential career opportunities, or simple curiosity, it is important that you always keep in mind that these people are working towards the responsible management of Haida Gwaii resources which in turn benefits all Haidas, now and in the future. Please drop by the HHFG office and check the office out and ask questions whenever you want! Now for this months HHFG featured employees.

### Guy Edgars - Surveyor/ Trainer/Supervisor

Guy Edgars' path to the HHFG started while he was working for Haida Fisheries Dive Team. A friend of his, James Stanley, kept bugging him get out of the water and switch to the Culturally Modified Tree Survey Crew. A request that Guy denied many of times electing to stay with Haida Fisheries, but persistence paid off and after a good while of bugging, Guy decided to try something new and are we ever lucky he did.

Guy is now one of our most reliable field technicians. Guy is qualified in Culturally Modified Trees, Haida Land Values and Waste Residue surveys. Guy is also well versed in current engineering practices so he is able to work along side industry engineers in the field. This gives HHFG a far better insight into some of the operational issues that are occurring on the land base and in turn allows us to better diagnose problems on the ground and possible solutions. Although Guy has been through an extraordinary amount of training and his technical abilities are numerous, his



Guy Edgars documenting a Culturally Modified Tree.

biggest attribute may be found when asked why he stays with the Forest Guardians. He says "I do this because I know that my work is allowing for Haida values to be preserved for the following generations" an idea that symbolizes what the HHFG stand for. Guy goes on to say " I know that a tree I identify as a monumental or an excellent bark stripping area will still be standing there for others to enjoy many years from

now. Our children must always be able to go out to the forest and see what a monumental cedar is!"

#### Guy Edgars has training in:

- HHFG surveyor/supervisor/trainer
- Level 1 First Aid with Transportation Endorsement
- Geographic Positioning System (GIS) operator
- Introduction to GIS training
- Karst Identification training

FOREST PEOPLE.2 - continued next page

## FOREST PEOPLE.2 - from page 13

- Windthrow hazard-identification and management
- S-100 Basic Fire Suppression certification
- Wilderness First Aid certificate
- Environmental Management Systems
- Red Cedar Archaeology
- BCTS Timber Assessment
- Marcolink training-safety in the forest/map and compass use/basic forest science/forest inventory/basic forestry
- Archaeological Inventory Training
- Waste and Residue certification
- Culturally Modified Tree Assessment
- Forest Engineer

• • •

### Archie Stocker - Crew Coordinator

Archie Stocker was hired in 2003 when the HHFG and Weyerhaeuser were working together to identify Haida Land Values. Archie was originally hired as an engineer technician trainee and worked for 10 months alongside other engineers. After that experience Archie took a short break before being asked back by the HHFG to be the crew coordinator. It is the job he has held ever since.

The most important duties he has are the tracking of crew safety, location, activities and keeping their future schedule in order. Since coming to the forest guardians Archie has not only mastered crew coordination but also added a wide variety of other skills, such things as invoicing, complex time tracking, advanced computer knowledge, crew supervision, crew report proof reading, budgeting and the list goes on...and that's maybe how to describe Archie's job to you, a job that has a



Archie Stocker at Flo Main.

never ending list of duties. A crew coordinator is on call 24-hours a day and always must have a good dose of ingenuity in his blood stream! Juggling multiple crews is completely hectic on the best of days and that's why you need someone that is able to finish a job and be able to handle a wide variety of problems on any given day. So it's not surprising to hear Archie's answer to what he likes most about his work, "getting the job done regardless of how crazy things get." Regardless of the circumstances Archie is always up for it. For example, last September we had our receptionist leave us, Archie was asked to take over those duties on top of his for a week. Still in that position as of July 22, Archie says, "it's the longest week I have ever seen."

When asked what his future goals are Archie says that "... to continue to work positively with the team [Forest Guardians] towards greater resource management on Haida Gwaii by the Council of the

Haida Nation." Something that will surely be easier to do with a person like Archie working with us.

#### Archie Stocker has training in:

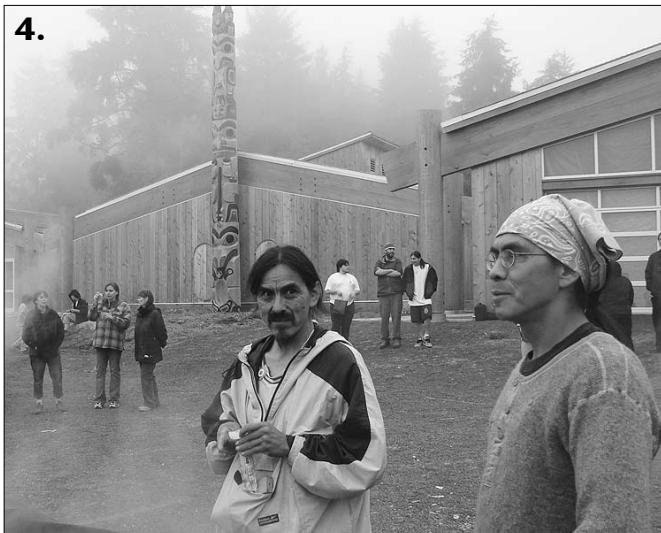
- Wilderness Guiding Skills
- Sea Kayaking
- Coastal Guides Training Program
- BC Recreational Canoeing Flatwater Paddlers Course
- Business Planning Skills
- SuperHost
- Sanitation for Food Handlers
- S-100 Fire Suppression Course
- Basic Forestry
- Safety in the Forest
- Basic Forest Science
- Forest Inventory Training
- Map and Compass Use
- Professional Mushroom Cultivation
- Culturally Modified Tree Inventory Training
- Program Design, Review and Administration
- Environmental Impact Assessment
- Environment as an Idea
- History Laws and Impacts
- Environmental Auditing
- Environmental Assessment, Protection and Education
- Certificate in Indigenous Environmental Resources



**CANOE STEAMING at KAAY, SKIDEGATE (July 2, 2008)**

1. Carver, Jaalen Edenshaw; Head carver, Guujaaw and Herman Collison get ready to level the canoe in preparation for steaming. 2. Red hot rocks are brought up from the beach and placed into water in the bottom of the canoe. 3. Head carver Guujaaw at the beginning of the steaming process. 4. Roy Collison (L) and Christopher Collison waiting for the steam to do its work. 5. The steamed canoe the following day.

See the Canoe Steaming slideshow at [www.haidanation.ca](http://www.haidanation.ca).





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**HAIDA HOUSE OF ASSEMBLY**

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Monday to Friday - October 6, 7, 8, 9, 10  
10:00 am – 4:00 pm  
Old Massett Community Hall

*Lunch will be served at 12:00 pm, each day*

**HOA 2008 POTLUCK DINNER**

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Friday, October 10 - 6:00 pm to 9:00 pm  
Old Massett Community Hall

*The general public is invited.*