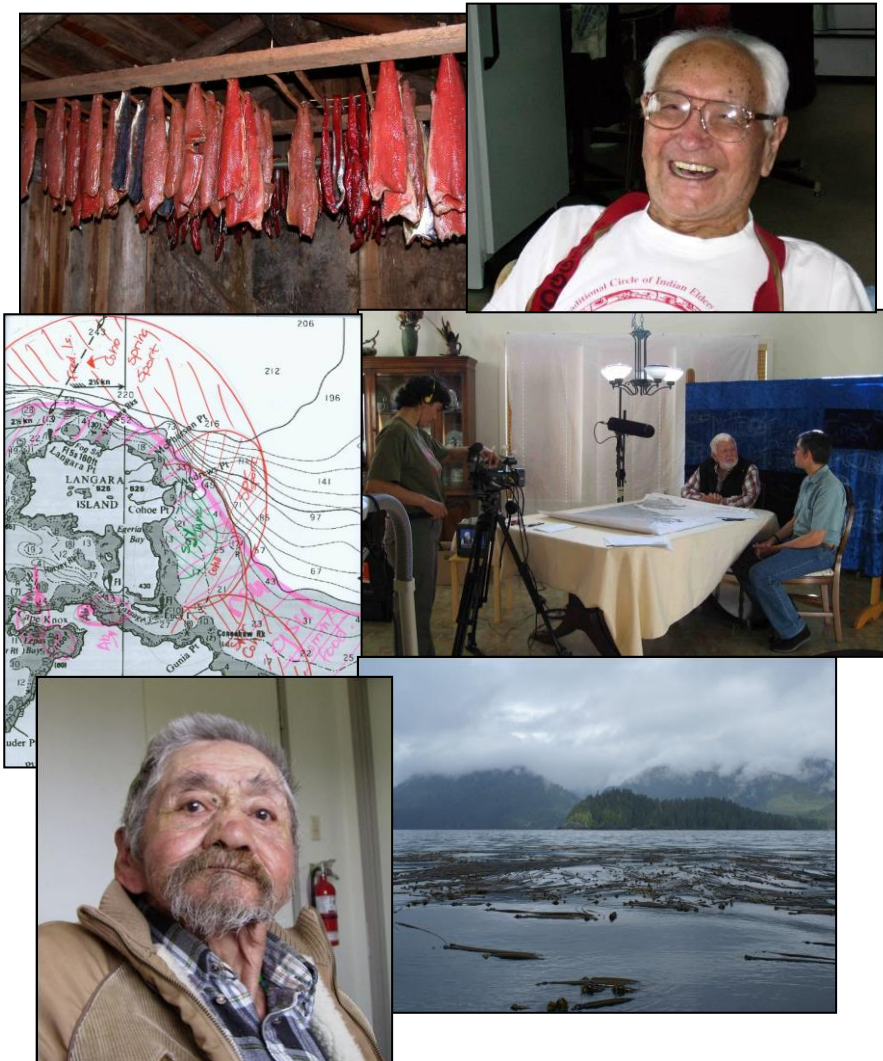


Haida Marine Traditional Knowledge Study

Volume 1: Methods and Results Summary



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Haida Marine Traditional Knowledge Study Participants

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Timmy Edgars
Henry Hageman
Francis Ingram
Claude Jones
Kelly Jones
Reynold & June Russ
Willie Russ Jr.
Edgar Sills
Monte Stewart-Burton
Mary Swanson
Judy Williams
Martin Williams
Rolly Williams
Vern Williams Sr.

Skidegate

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Judson Brown
Conrad Collinson
Dempsey Collinson
Willie Davies
Ernie Gladstone
Tommy Greene
Tom Hans
Herb Jones
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David Martynuik
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Ed Russ
Frank Russ
Gary Russ
Gladys Vandal
Harvey Williams
Percy Williams
Bert Wilson
Ernie Wilson
Richard Wilson (Captain Gold)
Lonnie Young

Companion Reports:

- **Volume 2: Seascape Unit Summary**
- **Volume 3: Focal Species Summary**

Front cover photos (clockwise from top left): Russ Jones interviewing Dempsey Collinson – Dolly Garza; Interview participant Ernie Wilson – Leah Young; Salmon in smokehouse – Lynn Lee; Laskeek Bay kelp forest – Bart DeFreitas; Interview participant Edgar Sills – Colleen Williams.

Back cover: North Beach and Tow Hill – Janet Winbourne.
All other photos Haida Oceans Technical Team unless noted.

Acknowledgements

We would like to acknowledge the funders of this study, the Gordon and Betty Moore Foundation, Gwaii Trust Society, and Fisheries and Oceans Canada through the Aboriginal and Aquatic Resource and Oceans Management (AAROM) program. In addition, we would like to acknowledge each of the 56 participants who took time to share their knowledge with us; this study would not have been possible without them. A short biography and photograph of each participant is included at the end of this report.

It is with sadness that we note the passing of seven of our study participants, Chief Skidegate Dempsey Collinson, Madeline Edgars, Chief *Iljuuwass* of Massett Reynold Russ, Willie Russ Jr., Edgars Sills, Monte Stewart-Burton, and Chief *Niis Wes* of Skedans Ernie Wilson. We will cherish the wisdom and insights that they have left with us through their words.

Dedication

“... my hopes and dreams for the future are that my grandchildren, my future grandchildren, and their grandchildren will be able to go out on the low tide, harvest clams, cockles, mussels, abalone, herring roe on kelp, and continue to live as we are, on the bounties of the ocean.”
(Diane Brown, Speaking at Gaaysiigang – An Ocean Forum for Haida Gwaii, Jan. 2009)

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Haida Names for Some Marine Species in the Northern Massett and Southern Skidegate Dialects

English	Massett ¹	Skidegate ²
Abalone	Gahlyaan	<u>G</u> al <u>g</u> ahlyan
Ancient murrelet	S <u>g</u> idaana	S <u>g</u> in <u>x</u> aana
Black cod	S <u>k</u> il	S <u>k</u> il
Chiton	T'a	T'aa
Clams & Cockles	K'yuu & Sgyaal	K'yuu
Razor clam	<u>K</u> 'amahl	<u>K</u> 'aamahl
Crab	<u>K</u> 'ust'aan	<u>K</u> 'uust'an
Dogfish	<u>K</u> 'a.aad	<u>K</u> 'aaxada
Halibut	<u>X</u> agu	<u>X</u> aagu
Herring	linang	linang
Ling cod	Skaaynang	Skaynang
Mussel	<u>G</u> al	<u>G</u> al
Octopus	Nuu	Naw
Prawn	Daga	<u>G</u> uuda gii <u>g</u> ayd
Rockfish	S <u>g</u> an	S <u>g</u> an
Salmon at sea	Tsiin	Chiina
Many salmon (in river)	Tsiinee <u>k</u> waan	Chiina <u>k</u> waan
Rock scallop	H <u>k</u> 'wii	H <u>k</u> 'wii
Weathervane scallop	Gabee	Gaabuu
Gull eggs	Sk'in <u>k</u> aw	S <u>k</u> 'in <u>k</u> aw
Harbour seal	<u>X</u> uud	<u>X</u> uud
Sealion	<u>K</u> ay	<u>K</u> ay
Seaweed	S <u>g</u> iw	S <u>g</u> yuu
Urchin	Guudangee	Guuding.ngaay

¹ Massett spellings were provided by Rhonda Bell, Stephen Brown and Reynold Russ, and reviewed by Jusquan (Amanda Bedard) and Marianne Ignace. John Broadhead prepared and provided this summary glossary.

² Skidegate spellings were provided by the Skidegate Haida Immersion Program.

Introduction – “We came out of the ocean...”

The Haidas’ intimate relationship with the marine environment spans countless generations; one of the long-told creation stories from the northernmost beaches of Haida Gwaii describe Haidas emerging from a giant clamshell to populate the islands. Due to this long and unbroken presence, Haidas are as much a part of the landscape as the other species with whom we share it.

Over thousands of years our histories have been carefully passed on through the generations through strict protocols in the delivery of knowledge. Through the recounting of our origins, the adventures of Raven, and of the Supernatural among us, we maintain our sense of place and identity. (Council of the Haida Nation 2004)

In part, it is the Haida knowledge of the land and ocean that has ensured our continued success. Each generation passes inherited and experiential knowledge of fishing grounds and harvesting methods to nieces, nephews, children and grandchildren. From their earliest memories Haida children recall digging shellfish, gathering seaweed, learning how to spear octopus, and helping to prepare and preserve fish. Always underlying the lessons is a profound message of respect and recognition of the Haida responsibility in maintaining balance in the natural world.

As environmental conditions, marine populations and human pressures on resources shift and change, the adaptive and timeless knowledge held by all First Nations becomes perhaps even more critical – not only to our survival but also the survival of the settlers who now share the landscape and the very

ecosystems upon which we all rely. At the same time, in many indigenous communities there is a growing fear that traditional ways of transmitting that knowledge are also changing.



Photo: U.B.C. Museum of Anthropology

Figure 1: The Raven and the First Men, sculpture in yellow cedar by Bill Reid.

In 2007, the Council of the Haida Nation (CHN) Haida Fisheries Program initiated a project intended to research and document Haida culture, traditions and knowledge relating to the Haida Gwaii marine area in a manner that respects the context, richness and complexity of Haida traditional knowledge. The CHN-established Haida Marine Work Group guided the project’s development and implementation. Funding was provided by the Gwaii Trust Society, the Gordon and Betty Moore Foundation, and Fisheries and Oceans Canada through the Aboriginal Aquatic Resource and Oceans Management (AAROM) program. It is work that for the most part has been carried out by Haidas, is about Haidas, and is intended to be used by Haidas as we continue to strive to create and maintain balance in a changing

landscape.

As part of this project, interviews were conducted in Haida communities over a three-year period. Most of the participants were Haida elders with long histories of fishing and gathering on Haida Gwaii, as well as strong roots to Haida traditions. The interview sessions were recorded and transcribed, and the resulting information entered into a database. Mapped information was digitized, and compilation maps were created to identify significant sites, fishing areas, and ecological features.

This report presents an overview of the work that was conducted for the Haida Marine Traditional Knowledge (HMTK) project, including a detailed explanation of our methods and biographies of all the study participants – the Haida traditional knowledge holders who are also co-authors. Here we present a summary of the types of products that have resulted from our work, including representative results of the marine traditional knowledge research to demonstrate the utility of the information for marine planning. More detailed and specific results are included in two companion volumes, **Vol.2: Seascapes Unit Summary** and **Vol. 3: Focal Species Summaries for Abalone, Clams and Cockles, Herring, Rockfish and Lingcod, Seabirds, and Edible Seaweed**.

Approximately 150 marine species were discussed in the HMTK interviews. Topics spanned ecological and cultural themes, including information on important Haida sites, stories, harvesting and stewardship practices, relationships between species, and many other types of observations. While there was an overall emphasis on finfish and shellfish, occasionally participants included information about terrestrial plants and mammals. This information was recorded, but has not been included in these reports, as it was not covered consistently during the interviews. Only marine and intertidal uses and observations are discussed in these three volumes.

The information presented here should not be considered complete for four additional reasons: 1) there was no review of historical or ethnographic sources or notes or recordings that may have been made by others; 2) in-depth interviews on each individual species were not conducted as part of this project; 3) only a fraction of the Haida community could be interviewed (*i.e.* there are many other Haidas that were not consulted for their knowledge); and 4) traditional knowledge is continually evolving. Despite the fact that a substantial amount of information has been documented during the course of this study, we recognize that it in no way represents the totality of Haida knowledge in regards to marine species and the marine environment. As one participant stated:

If you want to be specific we've got to go into all kinds of locations all over Haida Gwaii... If you start marking on the map ... you're going to have a fancy-coloured map by the time we get through! ... I live in this land. I live on the water. I live on the resources. All my life, that's all you have to think about... just like any other Haida, we live on the ocean; we gather all the foods. (Captain Gold, Mar. 2009)³

We are humbled by the wealth, depth and breadth of knowledge shared by everyone involved in this project, and realize that in three years of work we have only scratched the surface – documenting and mapping Haida marine traditional knowledge in a comprehensive way would require a lifetime.

³ Quotations from participants are excerpts from interview transcripts; they are referenced with the participant's name, interview month and year. In many cases text will be edited for clarity; in the example presented here, the text has been distilled from multiple pages.

Traditional Knowledge and Marine Planning

“Traditional knowledge” (TK) is a term often used to describe a body of knowledge held by a group of people about their cultural and physical landscapes, and that has been passed from one generation to the next through oral or written traditions. Similar concepts are also alternatively described by the terms “traditional ecological (or environmental) knowledge” (TEK), “indigenous knowledge” (IK), or “local knowledge” (LK). Fikret Berkes defines traditional ecological knowledge as:

...a cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationship of living beings (including humans) with one another and with their environment (1999:8).

For the purposes of this study, our use of the term “traditional knowledge” is intended to capture the elements of Berkes’ definition, while also implying a cultural distinction between the indigenous and settler populations of Haida Gwaii. We have chosen “marine” traditional knowledge to indicate our intent to delimit the research and focus primarily on marine and maritime species, and the marine environment. We have chosen not to include the word “ecological” because, in addition to ecological information, we are documenting cultural, historical, economic, political and societal information as it pertains to the marine environment. Due to the inherent importance of marine resources to Haidas, it is difficult to separate them out from other topics and broader observations of society and economy.

While extensive oceanographic and ecological mapping exists for many areas on the BC coast, there is less information – mapped or written – that captures the detailed and inter-generational knowledge of First Nations. Some historical information on Haida resource use does exist in the literature, however the accounts are far from complete and provide only a glimpse into the extensive and varied reliance of Haidas on marine resources. As elders pass away, we risk losing critical information regarding our rich marine history and cultural relationships to the land and ocean. The interviews conducted as part of this project are one way of accessing and recording the information kept by those who have traditional knowledge and extensive experience on the waters of Haida Gwaii.

The Haida Marine Strategic Plan identifies the use of Haida traditional knowledge in management as a primary goal. This project assists with attaining that goal, and the resulting information also helps to fill one of the strategic information gaps necessary to inform decision-making identified by Gwaii Haanas National Park Reserve and Haida Heritage Site (Sloan 2006). To date, there has been substantial work done to record the Haida language and Haida place names, particularly around Gwaii Haanas, but limited recording and documenting of other types of marine traditional knowledge.

Previous work documenting Haida names for fish and some traditional ecological knowledge was conducted during the 1970s by researchers such as David Ellis in Skidegate and Margaret Blackman in Massett (Jones 1999). Some early work indicates that Haida families owned and controlled access to rivers and streams, as well as halibut fishing grounds.⁴ There is also ethnographic work published on the Haida but these early investigations did not focus on resource use as much as socio-cultural practices. There remain a number of other potential sources of information in archives, such as C.F. Newcombe’s field notes from the 1880s and past interviews conducted with Haida elders, particularly during the 1960s, 1970s, and 1990s. These works were not reviewed as part of this project, however, the analysis

⁴ See Blackman (1979), Dawson (1880), and Swanton (1905a). In: Jones 1999.

and integration of this existing information would contribute significantly to the existing body of documented Haida traditional knowledge.

Since February 2005, the Haida Fisheries Program has been engaged in the preliminary stages of marine use planning with Fisheries and Oceans Canada (DFO) and First Nations in the North and Central Coasts of BC. In 2005 DFO identified the Pacific North Coast Integrated Management Area (PNCIMA) as one of five priority areas for development of integrated management plans (see Figure 2). As part of the marine planning process, DFO also recognized the need to incorporate traditional knowledge. This project, along with concurrent work conducted by other Central and North Coast First Nations, is the first step toward incorporating traditional knowledge into future marine use plans within PNCIMA. The results of this study will be used to inform integrated marine planning activities in the area.

The Council of the Haida Nation is in the process of developing a marine use plan for Haida Gwaii, and the primary purpose of this study is to provide information relevant to marine planning. Additional purposes of the project include:

- Documenting past and present Haida marine use and occupancy, including detailed information about places, species and traditional knowledge; and
- Sharing Haida marine history with present and future Haida generations, and preserving knowledge that is at risk of being lost.

Figure 2: Map showing the Pacific North Coast Integrated Management Area (PNCIMA) and First Nations communities involved in PNCIMA marine use planning, including Haida Gwaii and surrounding marine territory.



Haida Gwaii – “The islands of the people”

Haida Gwaii is an archipelago of approximately 150 islands in the Pacific Ocean, 80 kilometers west of the north coast of British Columbia, extending roughly 250 km from its southern tip to northernmost point. Virtually the entire landscape of Haida Gwaii is considered marine-influenced (Sloan 2006). For the purposes of this study, we are documenting traditional knowledge of Haida Gwaii, its coastal zone and surrounding waters, including Hecate Strait, Dixon Entrance, Queen Charlotte Sound, the

continental slope and Pacific Ocean. This corresponds with Haida marine territory, and generally with the area defined as the “Haida Gwaii marine region” (Sloan 2006).

Shifting continental plates, volcanic activity and glaciations have all had an influence on the rugged landscape that characterizes most of Haida Gwaii. The resulting geography is similar to the mainland coast of British Columbia and the southern regions of Alaska, with mountainous, terrain, deep fjords, bog lowlands, temperate rainforests and sub-alpine tundra (BC Ministry of Sustainable Resource Management). The oceanic regime around Haida Gwaii is equally diverse. The islands occupy a unique location—with the continental shelf at their western edge and the relatively shallow Hecate Strait to the east they are influenced by broad-scale oceanographic events and the atmospheric systems of both the North Pacific and California Currents (Sloan 2006). Within these broader patterns are three regional oceanographic domains:

- *Oceanic* – west coast; dominated by oceanic processes
- *Eastern Coastal* – Queen Charlotte Sound/Hecate Strait; offshore and coastal/estuarine processes equally important
- *Dixon Entrance* – north coast; freshwater input from mainland creates estuarine flow patterns.

The connectivity of these three distinct oceanographic domains, plus seasonal events such as upwellings, changes in flows and currents, and tidal mixing all play a role in the biological processes, productivity and diversity that characterize the waters of Haida Gwaii. Both the terrestrial and marine environments of Haida Gwaii are renowned for their biological diversity. In addition to supporting a diverse natural heritage, the lands and waters of Haida Gwaii also support a rich cultural heritage.

Haidas are a maritime people known throughout the north Pacific for our seafaring traditions. In the Haida language, “Haida” means “people” and “Haida Gwaii” the “Islands of the People”; Haida territory also extends to Prince of Wales Islands in Alaska. The continued reliance of Haida on the marine, coastal and inland environments of our territory is supported by an archaeological record that documents a minimum 10,500 year-old cultural history.⁵ Haida society is divided into Raven and Eagle families and clans. The clans have distinct origin stories and lineage histories that root them to places throughout Haida Gwaii; these ancient village sites and the stories connected to them continue to be a part of contemporary Haida identity (Jones and Williams-Davidson 2000).

Haida legends tell of the creation of the world by Raven – a character well-known to Northwest Coast cultures for his trickster ways and human qualities. Raven is symbolic of all beings; whether animate or inanimate, all beings have a spirit. Haida beliefs about the natural world and our connection to it stem directly from these beliefs and origin stories and underpin all interactions with the natural and supernatural worlds. For example, before taking bark for weaving or cutting a tree to carve a canoe or housepost, the spirit of the cedar tree is acknowledged. It is the same with fishing – a fisherman will talk respectfully to the halibut, referring to it as *K’aagaay*, or elder, while asking it to bite his hook (Jones and Williams-Davidson 2000). Because all beings are interdependent, it is recognized that each has a role to play in keeping the others alive; harvesting or sustenance activities acknowledge and respect that relationship.

“All our old people used to do that; they all talked to the halibut when they were fishing. Every time they pull on their line. They used to call it ‘K’aagaay.’” (Stephen Brown, Jan. 2009)

⁵ See Fedje (2005). In: Sloan 2006:27.

Respect and reciprocity are the broad principles underlying what we might today refer to as Haida stewardship or resource management practices. In addition, widely-recognized family or clan territories meant that harvesting activities were traditionally under the control of specific individuals—a practical system for controlling access to and the harvesting of resources.

**“You were taught not to make fun of any kind of seafood. No matter what came from the sea, we had to respect it.”
(Norman Price, May 2007)**

In the decades following contact Haida patterns of governance and resource use underwent a dramatic shift, due to both changes in economic activities – specifically the demand for sea otter pelts – as well as changes in societal structure caused by introduced disease. It is estimated that the Haida population numbered between ten and thirty thousand individuals in the early 1800s (Boyd 1999). As several smallpox epidemics struck the area from the early to late 1800s, family, clan and political structures were fractured. Devastating losses reduced the population in Haida Gwaii to less than 2,000 people during the last part of the century with many people relocating from their ancestral villages (Ibid.). Skidegate and Old Massett became established as population centers as people moved in from more outlying villages, but people and their descendants still maintained their connections with the ancestral villages.

It was during this time period that industrial activities such as mining, logging, fishing and whaling began to change life on Haida Gwaii. Salteries were established before the end of the 19th century; crab and salmon canneries followed soon after. Both Haidas and settlers alike found work in the new industries, built to supply overseas markets during the early to mid-1900s. Haidas were major participants in commercial salmon fisheries throughout the 1900s both as fishermen and cannery workers. In the early days many Haidas were involved in trolling or hand-lining, as well as boat-building, and a significant fleet of Haida seiners soon developed. By the 1950s there was a thriving fishing industry throughout Haida Gwaii and local businesses developed to supply this new fleet with equipment and services.

Haida participation in the commercial salmon fisheries began to decline with the centralization of processing in the late 1950s and limited entry licensing in the late 1960s, although many Haidas still participated in seine, troll and gillnet fisheries throughout the 1970s and 1980s. By the mid- to late- 1990s there was a significant reduction in most Haida fishing fleets as a result of changes to fishing regulations and licensing. Over the last few decades, Haidas have felt increasingly excluded from some traditional fishing areas as commercial recreational fishing activities continue to expand.



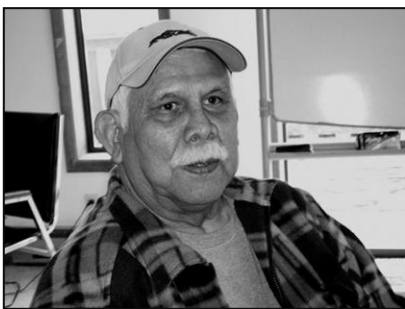
Photo: Henry Hageman

Figure 3: Part of the Massett salmon fishing fleet anchored at Henslung Cove in the 1990s, when 220 boats protested the expansion of recreational fishing lodges on Langara Island.

In recent times the economy of Haida Gwaii has remained largely reliant on resource extraction and therefore been vulnerable to its characteristic boom-and-bust cycles. One exception to this pattern is the North Beach razor clam fishery, which has sustained commercial harvests since the early 1900s and continues to provide employment and income to Massett Haidas. Otherwise, logging and commercial fisheries for species such as salmon, halibut, herring, dogfish and Dungeness crab have waxed and waned, functioning as mainstays of the economy for much of the last fifty years, with some additional economic activity provided by tourism.

Today, the once lucrative salmon fisheries of Haida Gwaii are a vestige of what they once were. Currently there are only a few Haida who own commercial salmon fishing licences despite their long history in the industry. The CHN holds approximately twenty communal commercial licences for salmon, halibut and other species. Haidas continue to participate in several other commercial fisheries, such as K'aaw, herring, crab, halibut and groundfish. However, some species which were formerly abundant throughout the islands – like herring and abalone – still struggle to recover from past commercial harvests. Other commercial industries, such as dive fisheries for urchins and geoducks, involve few Haidas and have little if any local economic benefits.

“... we eat practically everything out of the ocean; that’s why it’s so very important to us—not only us, to everybody in the world, I guess, when it gets down to the nitty-gritty. If everything is depleted then what are we going to have? ... That food is the most healthiest and the most safest in the ocean at one time ... now that’s getting polluted, too ... but still, like Haida Gwaii here, this is the last frontier. The food out here is still fantastic. ... After everything’s depleted, then what are we left with? So we have to protect it, that’s all there is to it.”
(Paul Pearson, Apr. 2007)



In the face of so much change Haidas have maintained a timeless and intimate connection to the land base, the ocean, and traditional foods. There is a remarkable resiliency to the yearly cycle of gathering *k'aaw* [herring roe on kelp] and seaweed, digging clams, jarring sockeye, and drying halibut. But there is also a growing imperative for Haidas to play a role in maintaining those traditional resources and activities.

Haidas are now making progress working cooperatively with provincial and federal governments to restore and maintain balance in what seems to be an increasingly precarious world. In December 2007, a strategic land use agreement for Haida Gwaii was signed by the Haida Nation and the Province of BC, signaling a new commitment to ecosystem-based management and shared decision-making. In 2008 and 2009 research and work towards a marine use plan for Haida Gwaii began to take shape, and on December 11, 2009, a groundbreaking reconciliation protocol between the province and the Haida Nation was signed. As part of this reconciliation process the name Queen Charlotte Islands was given back to the Province and the name Haida Gwaii (“Islands of the People”) has been restored. Within the pages of this summary report and its companion volumes we present some of the voices that will help inform and guide these and other important actions. They represent the insights, wisdom

and experiences of our elders and those of us who still rely on the marine environment and resources to continue our way of life.

Study Methods

This study focused on documenting Haida knowledge of past and present marine features and resources and Haida marine-related activities on Haida Gwaii and the surrounding waters using semi-structured interviews. We relied on a participatory approach that involved the CHN and Haida Marine Work Group at significant stages throughout the project.

Objectives

The research was done in two major phases. The objectives of Phase 1 were to complete thirty short, map-based interviews and two longer, oral history interviews in the communities of Massett and Skidegate. Phase 1 interviews focused on working with elders. In Phase 2, our objectives were to conduct additional interviews to fill any information gaps identified in the results from Phase 1, and to talk to elders who we were not able to schedule the previous year. This phase of the project involved a broader range of age groups and encompassed many different fishing and harvesting experiences. In addition to the short and long-format interviews used in Phase 1, Phase 2 also included interviews focused on the following specific topics: forage fish, offshore fishing, rockfish, and shellfish.

Elders interviewed for the project were able to provide perspectives on Haida fishing and gathering, whether for food or commercial purposes, that stretched over nearly 100 years. The inclusion of younger participants, mostly in their thirties and forties, helped round out the contemporary ecological and socio-cultural picture of Haida Gwaii and Haida marine knowledge, including activities and issues that are significant today. In both research phases, interviews were recorded and transcribed, and information entered into a database and digitized on maps. Textual (transcript-based) information is used to complement and enrich these mapped results. More details are provided in the following sections.

Project Management

Throughout its duration the Haida Marine Traditional Knowledge Study project team consisted of a project manager (Russ Jones, Chief *Nang Jingwas*), an ethnobiologist (Janet Winbourne), database management, planning and support personnel (Lynn Lee and Catherine Rigg), and a videographer (Dafne Romero). Phase 1 also relied upon the efforts of two Haida community interviewers (Colleen Williams and Leah Young), mapping analysts (Marguerite Forest and Nick Reynolds) and mapping technicians (Brodie Swanson, Thomas Cheney and Alan Lore). Phase 2 of the project involved three community interviewers (Jaalen Edenshaw, Gwaliga Hart and Leslie Williams), a mapping analyst and GIS technician (Chris McDougall), and a second GIS Technician and archaeologist (Kristi Benson). The project objectives, methodology and potential participants were reviewed by the Haida Marine Work Group and approved by the Council of the Haida Nation.

Interviews

Our research methods relied on a two-pronged approach to document traditional knowledge of Haida participants:

- conducting short, semi-structured, map-based interviews; and
- recording detailed oral histories through longer, more in-depth interviews.

All interviews attempted to address the following “knowledge themes”:

- location of significant sites such as settlements, camps, or cultural sites;

- location of important Haida fishing and gathering sites;
- identification of ecologically important areas;
- observations of trends in marine species abundance and availability; and
- brief family and work histories for each individual.

The primary difference between the short interviews and the oral history interviews was that the extended duration of the oral history sessions allowed participants to recount their life experiences with much greater detail and within a richer cultural context. In addition to the above knowledge themes, oral histories also recorded:

- a participant’s personal, family, clan and work history;
- Haida harvesting, preservation, stewardship and trade practices and traditions;
- spatial and temporal information regarding Haida marine activities (e.g. seasonal travel and occupancy patterns), migration routes, habitat use, and seasonal patterns and long term trends of key marine species.

Both types of interviews relied on open-ended questions, drafted from a framework developed in conjunction with First Nations marine planning teams in the North and Central Coasts in fall 2006. Interviews were conducted using an Interview Guide (Attachment 1); the questions were reviewed by the Haida Marine Work Group and the Council of the Haida Nation. A list of potential study participants was developed in consultation with the Haida Marine Work Group and the CHN. Participants were chosen because of their extensive experience in the marine environment of Haida Gwaii and/or marine resource use. All potential study participants were initially approached with a letter introducing the study and requesting their involvement (Attachment 2). Letters were then followed-up with phone calls or house visits by the local interviewer to answer any questions about the study and to arrange interview sessions.

Phase 1 involved interviews with 32 people and was completed in June 2008, aside from a small amount of map and database work. Phase 2 consisted of additional interviews and follow-up sessions with participants that had already been interviewed, to fill information gaps, increase spatial coverage of focal species for marine planning or add information to knowledge themes that were only partly covered in Phase 1. Twenty-eight people were interviewed during Phase 2 of the project. Photos and biographies of all participants are included in the **Participant Profiles** section near the end of this report.

Interviewers were hired from the Haida communities of Massett and Skidegate. They received one week of training and practice in traditional knowledge research, mapping, and social science interviewing skills, using methods outlined in Ardron *et al.* (2005), Tobias (2000), Grenier (1998), and Hart (1995). All short interviews were audio-recorded using an Edirol R09 digital audio recorder and audio files were saved in WAV and MP3 formats.

HMTK study at a glance*:

Number of men interviewed 47
 Number of women interviewed 7
 Age range: 29-95 years
 Average participant age: 62
 Interview length range: ¼ hr – 14 hr
 #Short or map-based interviews: 48
 #Long or oral history interviews: 4
 Average interview length: 2 hr 20 min
 Total # hours of audio recordings: 90
 Total # hours of video recordings: 30
 Number of database records: 4821
 Total # mapped cultural features: 476
 Total # mapped ecological features: 3609
 Approximate # pages of transcripts: 3600

**Totals do not include seven 1998 herring interviews or any records requiring spatial confirmation.*

Oral history or ‘long’ interviews were conducted by Russ Jones and Jaalen Edenshaw. We chose topical or theme-based oral history interviews as another way of researching Haida marine use and traditional knowledge; it is an appropriate method for circumstances where there is little published information and when researching a single theme or inter-related set of themes (Simpkins 2002; Reimer 1984). We followed methods outlined in the literature (Ritchie 2003; Perks and Thomson 1998; Johnson 1992; Baum 1991; Reimer 1984) for conducting oral history research, each interview taking place over a number of successive sessions. While the interviewer was provided with an interview guide, these interviews tended to be less structured than the shorter ones. All oral history interviews were digitally video-recorded to provide a more comprehensive record of traditional knowledge within the cultural context of story-telling (Sillitoe et al. 2005; Ritchie 2003; Cruikshank 1998; Sipe 1998; Morrow and Schneider 1995). Following the interview sessions, audio files were extracted from the video recording for transcription purposes.

Most interviews were conducted in participants’ homes; several were carried out in offices of the CHN. Photographs and brief biographies were taken of participants at the time of their interview. All participants were paid an honorarium for their time and were offered copies of the information they provided. In total, 54 people were interviewed for this study.

The majority of interviews were conducted individually. The eight paired interviews were conducted with husbands and wives, and with people who had shared fishing and gathering experiences. Participants were mostly male because the interviews focused on fishing experience and knowledge of fishing areas – activities which traditionally and still today are dominated by Haida men. Women tend to have more experience preparing and preserving fish, and gathering other items such as shellfish and seaweed. Participants ranged in age from 29 to 95 years, with an average age of 62 years for the short interviews and 82 years for the oral history sessions. Short interviews averaged just over 2 hours, while long or oral history interviews ranged from 6 to 14 hours (conducted over multiple sessions). In all, 48 short interviews and 4 oral history interviews were completed over the course of the three years. There was a good balance of time spent in each community, with 57 hours of recordings made in Skidegate and 62 hours in Massett.

To complement the research conducted here, we obtained permission to include the results of a series of interviews conducted in Skidegate in 1998 by Russ Jones. The focus of these interview sessions was herring fisheries, populations and trends (see Jones 2000 and 2007). Seven people were interviewed at that time; 4 of these participants were interviewed again in the current study. The 1998 interview recordings were transcribed as part of the HMTK work. With participants’ consent, that information was combined with the 2007-2009 study results. The



Photo: Dolly Garza

Figure 4: Project manager Russ Jones and videographer Dafne Romero interviewing Dempsey Collinson.

addition of the herring interviews brings the total number of participants in our work to 56, and adds 7 hours of interview time to the Skidegate total.

Mapping

During both the long and short interviews, information was documented on black and white photocopies of marine charts. Interviewers were provided with three different scales of marine chart areas, from overviews to more detailed charts (1:525,000; 1:150,000; and 1:40,000-80,000). The charts used during each interview were a function of both the participants' areas of expertise and the level of spatial detail provided. For the most part, participants indicated areas to be marked on the charts, and guided the interviewer in drawing and annotating these areas as precisely as possible. This method was chosen to maintain a high measure of consistency in polygon accuracy between interviews. In several cases, participants drew some of their own polygons. Interviewers used a system of colouring and coding to capture species presence, harvesting methods, seasons, gear type, dates, etc. Completed maps were scanned in 11"x17" sections to capture all notations at the Haida Fisheries Program office using a Microtek flatbed scanner. Features on the resulting map scans were digitized and catalogued by Haida Mapping of the Council of Haida Nation.

Due to the scale of the marine charts used during the interviews, some species polygons drawn in intertidal areas appear to extend offshore more than would be expected (e.g. some shellfish and herring spawn areas). This issue was only noticeable on two large scale maps; in those cases, polygons were clipped to the first marine chart contour (see Figures 3 and 10 in Volume 2). A single large polygon, encompassing all of Haida Gwaii, was drawn by a participant to indicate that halibut may be fished throughout Haida Gwaii. This data was excluded from the spatial results summarized in these reports. In all other cases, polygons otherwise appear as drawn by participants and have not been adjusted.

Ethics and Confidentiality

Ethical procedures for the use of information and research with human subjects follow current academic guidelines for social research and research involving indigenous peoples. Specifically, we adhere to standards outlined in the International Society of Ethnobiology Code of Ethics (2006), the Tri-Council Policy Statement (1998), and the Report of the Royal Commission on Aboriginal Peoples (1996).

Each participant was asked to sign an Informed Consent Statement (Attachment 3) once it was agreed that they had a clear understanding of the intent of the study and the proposed use of the study results. Primary data associated with each interview (e.g. audio recordings, video recordings, transcripts and individual maps) are considered confidential to the general public and will be securely stored by the Council of the Haida Nation. Access to study results for different purposes will be determined by the CHN in conjunction with the participants and/or their family. Composite information resulting from all the interviews in the study is presented in three final report volumes that include authorship by the participants, with their permission to be named.

Limitations

The Haida Marine Traditional Knowledge Study has received good overall support from Haida communities. Of the approximately sixty people approached to take part in the study, only three declined in each community. On several occasions interviews could not be completed due to illness or scheduling difficulties. It is important to acknowledge the limitations of this study and the associated study results. First, collection of this type of information is sensitive, and the extent to which individuals share the locations of their favoured fishing and gathering locations is variable. Second, the results only

reflect the knowledge shared by the study participants and are not representative of the full extent of knowledge held by the Haida community as a whole. Third, in some cases during short interviews there was insufficient time to cover all of the topics outlined in the interview guide. Accordingly, these results should **not** be considered a comprehensive reflection of all the participants' knowledge or the body of knowledge held by the Haida Nation.

By employing interviewers well-known to community members, working with the Haida Marine Work Group and the CHN, and detailing the process by which information will be stored and shared, we hope to minimize some of these sensitivity issues. However, we recognize that there is marine use and ecological knowledge that remains unmapped and undocumented. These are issues to be addressed in future work related to the HMTK Study and other traditional knowledge projects.

Information Management, Storage and Analysis

Audio and video recordings were labeled and duplicated immediately after each interview and stored on computer hard drives and CDs/DVDs. Archival procedures for recordings described in the BC Provincial Archives document "Voices, A Guide to Oral History" were followed (Reimer 1984). All copies of recordings, charts and transcripts are stored in safe and secure locations on Haida Gwaii.

Full transcription of all interviews was done using a VEC IN-USB-1-UBB foot pedal, with Express Scribe 4.06 transcription software following standard transcription protocols (Reimer 1984). Transcribed interviews were reviewed and audio-edited by the interviewers. The finalized transcripts were saved as MS Word and Adobe PDF files, and printed for archiving and distribution to participants. Interview transcripts were digitally indexed using ISYS Desktop 8 Search Software. This software can be used to query and compile results for particular topics or themes of interest depending on research needs. It assisted in modified content analyses of the results, providing a quantitative look into the main topics of discussion in the interviews, as well as enabling efficient summarization of those relevant topics. Interview excerpts, quotations and descriptive material were then used in written reports, as well as included in the comments field of the database.

Spatial information regarding species presence/absence, fishing and gathering locations and timing, and other relevant comments from maps and transcripts, was entered into attributes tables in MS Excel; this tabular information can then be imported and/or linked with the ESRI ArcGIS program for spatial analyses and map production. Table attribute fields are defined in Attachment 4. The TK database was developed cooperatively with technical staff working with other North and Central Coast First Nations. The resulting HMTK database contains close to 5000 records. A description of the types of records and the proportion of records by type is included in the Results Summary section of this document.

Community Verification and Approval of Information

Once the Phase 1 transcripts were complete and digitization was underway, participants were invited to luncheons and project presentations in Massett and Skidegate in December, 2007. This was an opportunity for participants to receive an update on the project's status, and to ask questions of the study team. The presentation included examples of the types of information the project is recording, as well as sample compilation maps. All Phase 1 participants were given a copy of the information they provided during their interview, including a CD of the audio recordings, printed transcripts, and draft biographies with portrait photographs. Participants were encouraged to review their packages and contact a member of the study team if they wanted to request any changes to the previously-recorded information. During the same week, a presentation regarding the status of the project was made to the

Haida Marine Work Group. This was an opportunity for the work group to comment on the study, ask questions, raise concerns, and help prioritize research topics for reporting and for Phase 2 of the study.

In June 2008 a presentation was once again made to the Haida Marine Work Group to share some preliminary results, provide an update on study progress, and to receive feedback on a draft progress report as well as Phase 2 research plans. Once the Work Group's recommendations had been incorporated, the draft report was then reviewed by the CHN and, once approved, copies provided to Phase 1 participants and funding agencies.

Based on feedback received during the 2008 Work Group presentation, any spatial information considered sensitive or needing some protection in publications is masked, grouped with other species, and/or displayed along a gradient of number of observations/occurrences, instead of as individual species polygons. To do this, a grid layer of 200m x 200m cells was created that covered the entire study area. Next an application was run which performed a "spatial join" between the grid layer and a sample set of HMTK spatial data. The application produces a new grid layer including an attribute which contains the "count" of the number of polygons of the particular sample set of data that occur within each grid cell. This *intensity grid* is added to maps and displayed along a gradient scale or colour ramp showing the range of "count" values. The maps display regions of greater concentration (higher count of data occurring in individual grid cells) as darker colours, and regions of less concentration as lighter colours. An example of this method is shown in Figure 5 on the following page. Figure 5 includes three coho fishing maps that show individual recorded polygons, merged polygons and merged polygons with the intensity grid. This has proven to be an effective method of illustrating "hot-spots" or areas of greater information to assist in data analysis and interpretation for marine planning purposes. When used with multi-species maps, this mapping technique can also disguise sensitive harvesting areas or topics by indicating areas of high use without identifying individual species or types of use.

Throughout the study, community approval of both mapped and written products has been paramount in determining what information can be shared and how. Once Phase 2 interviews and information processing was complete, Phase 2 participants were also provided with packages containing their interview information for review. All participants were then invited to attend workshops to verify and approve the information contained in the three draft report products. Verification sessions were held in Massett, June 23-25, and in Skidegate, June 28-July 1, 2010. Sessions involved an introduction and project update by the project manager, followed by 3-4 days of reviewing written summaries and compilation maps. The workshops were co-facilitated by the project manager, the consulting ethnobiologist and the Haida Fisheries GIS Analyst, with support from other members of the Haida Oceans Technical Team.

The number of participants and group composition at each session were well-suited for reviewing information from a traditional knowledge study (see Tobias 2009). In the Massett verification sessions, an average of 10 people attended all 3 days of workshops and 10 documents were reviewed in whole or in part. The documents included:

- *Vol. 1: Methods and Results Summary (Introduction and Results sections)*
- *Vol. 2: Seascape Unit summaries for Dixon Entrance, Masset Inlet, West Coast, and Hecate North*
- *Vol. 3: Focal species summaries for Abalone, Clams and Cockles, Edible Seaweed, Herring, Seabirds.*

Coho Salmon: Identified Harvesting Areas



Projection: BC Albers
Datum: NAD 83



© February 2011 This map is a work in progress and is produced solely for the purposes of Marine Use Planning. The CHN has not verified that all the facts and/or opinions expressed on the map are accurate.

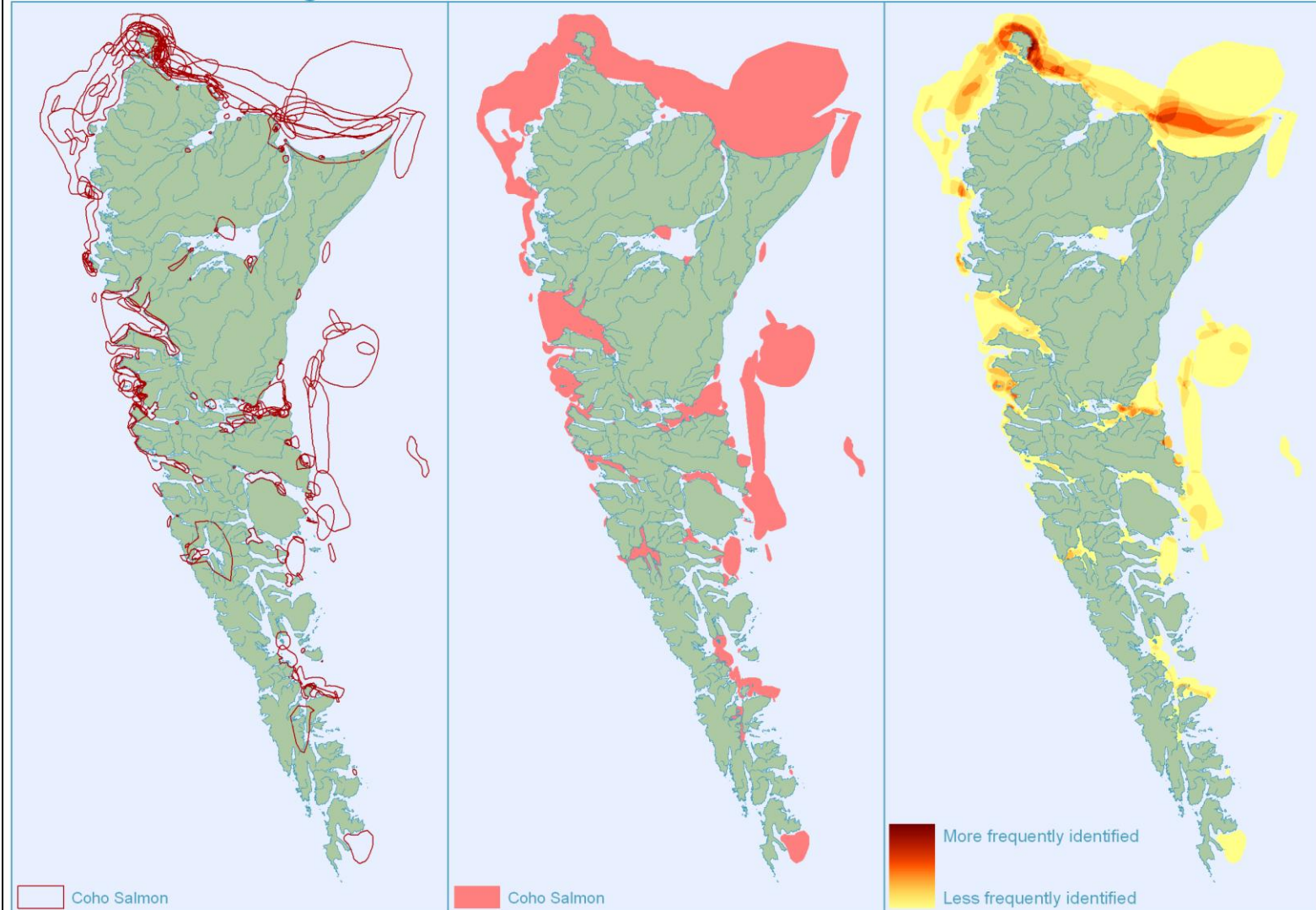


Figure 5: Coho fishing areas identified by participants and mapped as a) individual polygons, b) merged polygons, and c) with a measure of frequency of identification.

In Skidegate, an average of 10 participants also attended the verification sessions each day. The 11 documents reviewed in Skidegate included:

- *Vol. 1: Methods and Results Summary (Introduction and Results sections)*
- *Vol. 2: Seascape Unit summaries for Skidegate Inlet, Gwaii Haanas, Hecate South, Deep Pacific, West Coast and Hecate North*
- *Vol. 3: Focal Species summaries for Clams and Cockles, Herring, Rockfish and Lingcod, and Seabirds.*

Participants were asked to consider three main questions during the workshops:

- *Does the mapped or written information reflect the information you gave?*
- *Is the information accurate?*
- *Are you comfortable with releasing this information in this format?*

Report sections were read out loud to the group for discussion and comment, and any editing suggestions or feedback documented. Maps were projected on a large screen and changes noted on hard copy maps. Sessions were digitally audio-recorded for fact-checking purposes. While the sessions were run similarly in each community, the types of feedback differed. The Massett sessions resulted in few edits to either the spatial or the written information, but there was a lot of discussion of management issues. The Skidegate sessions tended to be more detail-oriented, and participants made numerous minor adjustments to the maps. Overall, both groups indicated the written information represented their knowledge well, and the maps were generally felt to be accurate. Comments from the verification sessions are included in the relevant sections of the HMTK reports, and maps have been adjusted to incorporate additional or revised spatial information.

It should be noted that any Haida language included in the reports has also been reviewed and revised since the verification sessions. For quotations containing Haida words and language, we have attempted to have all spellings confirmed in the dialect of the speaker – either the northern or Massett dialect, or the southern or Skidegate dialect. Haida spellings for place names are also provided within quotations, but gazetted equivalents are included in all other contexts (e.g. maps and written summaries). Haida translations for marine species and related terms used in these reports are included in a glossary at the beginning of this volume.



Photo: Melinda Pick

Figure 6: Skidegate verification sessions.

Results Summary

The Haida Marine Traditional Knowledge Study documented an impressive amount of information about the marine resources and environment of Haida Gwaii. Participants discussed approximately 150 different marine species, as well as fishing and gathering areas, seasonal harvesting patterns, ecological observations and trends, and sites of cultural and historical importance. Over 4000 locations were mapped during the interview sessions. Some of the detailed observations date back as far as the 1920s – providing a window into Haida marine use and experience that is almost a century long. Other information is timeless – like the cultural knowledge that has been handed down generation to generation through oral histories. This rich repository of information can now be used to inform marine planning on Haida Gwaii.

In this report we provide an overview of the types of information that resulted from the research, and include some sample results that demonstrate how the information may be summarized, presented and used. Two accompanying volumes include more comprehensive and detailed traditional knowledge on select topics.

The following discussion is organized into five main sections, each highlighting a different type of information resulting from the study. The first section, ***Interview Products***, describes the various products and indicates which results are confidential and which are public. It also includes a characterization of the database records. The second section, ***Haida Marine Traditional Knowledge***, provides a more in-depth look at some of those records, including examples of the detailed and spatial information that is typical of that housed in the HMTK database. We show how this information can be combined with the textual information in the transcripts to communicate Haida knowledge of and activities in a marinescape, and presented on maps. The third section, ***Haida Traditions in Fishing and Gathering***, focuses more on the non-spatial, descriptive information that tends to be found in the written transcripts. This section provides a cultural context to Haida marine traditional knowledge and a short introduction to some marine harvesting traditions and movement patterns.

Following these mostly descriptive sections, we then present some ***HMTK Sample Results for Salmon*** as a further example of how the study results may be summarized. Information is presented with a combination of textual and spatial data on maps, in graphs and accompanying transcript excerpts. Lastly, the fifth section of this summary includes tables of some of the main ***Species Trends and Stewardship Issues*** that were raised during the interviews, as a further example of how the information may be useful to marine planning.

1. Interview Products

The main “primary” products resulting from this study include the audio and video recordings made during the interview sessions, the typed transcripts, and maps of participants’ individual input. These products are made available to the participants and their families, but are otherwise not intended for the public. “Secondary” products include a TK database, and reports containing compilation maps and written summaries. These are used to directly inform marine planning, and to share information with different audiences. Figure 7 shows an overview of the different types of products that resulted from the study, and how they may be used.

Interview Products

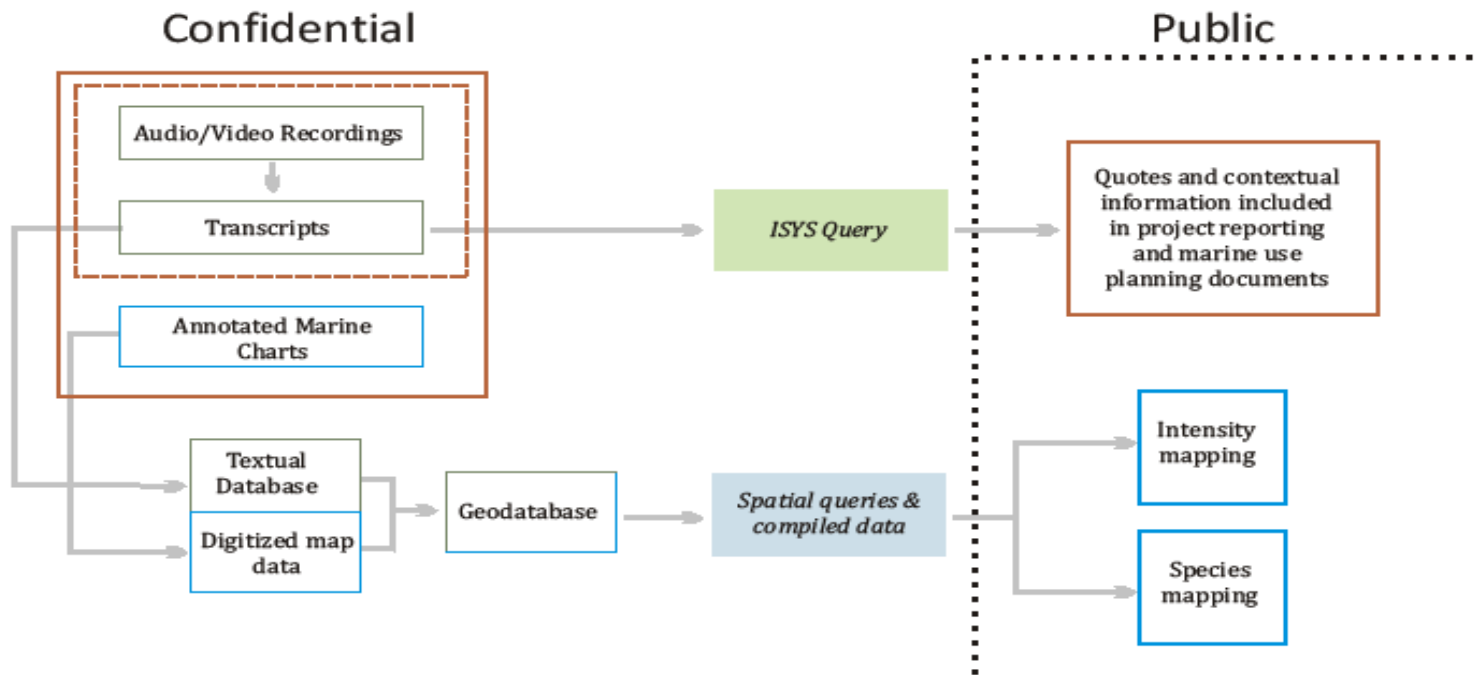


Figure 7: Flow chart showing the types of products resulting from the HMTK work to date.

The HMTK Database

Within the database created for this project, information is organized into two broad categories of feature types: ecological and cultural. Although several types of records fall into both categories, this is still a useful way of characterizing the data. The pie chart in Figure 8 shows the proportion of each type of information that make up the database records.

Because the interviews focused on marine species and ecological information, the majority of the database records – roughly 88% (or 3609 records) – are features that are ecological or relate to species. Ecological features are mostly information on species presence – which can include specific habitat uses such as breeding, rearing or feeding areas – and information about Haida harvesting activities. Cultural features make up about 12%, or 476 of the database records. They include things such as place names, story locations, burial sites, travel routes, sources of fresh water or pigment, and any archaeological or industrial features that were identified. Each of these feature type categories has been further broken down into the types of information they contain in the following two figures.

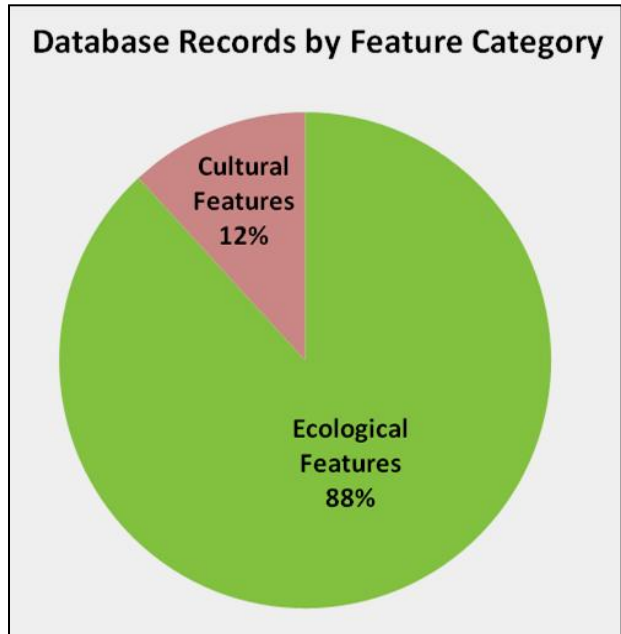


Figure 8: Pie chart showing the proportion of cultural and ecological database records.

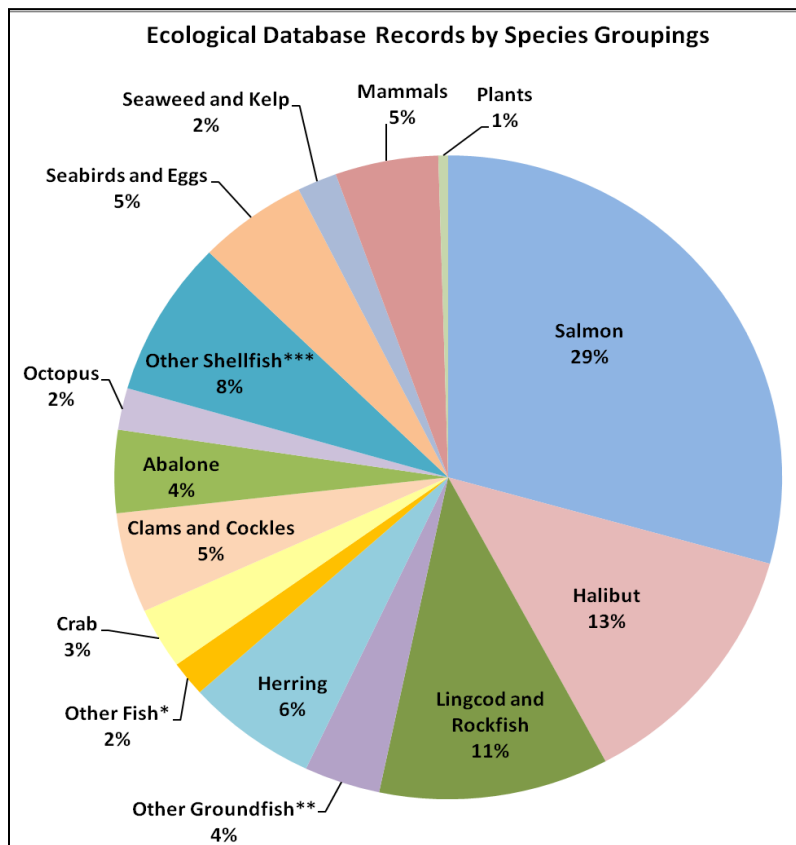


Figure 9 shows the diversity of ecological records housed in the database. In this figure, ecological records are organized by species or species groupings. The chart indicates that almost 1/3 of the database records pertain to salmon.

*Other Fish include: mackerel, sharks, sunfish, ratfish.

**Other Groundfish include: flounder skate, sole, greenling, cod, sablefish, dogfish, six-gill shark.

***Other Shellfish include: chiton, sea cucumber, sea urchin, squid, mussels, scallop, oyster, sea star, purple olive snail, prawn.

Figure 9: Pie chart showing proportion of records in the ecological database for each species.

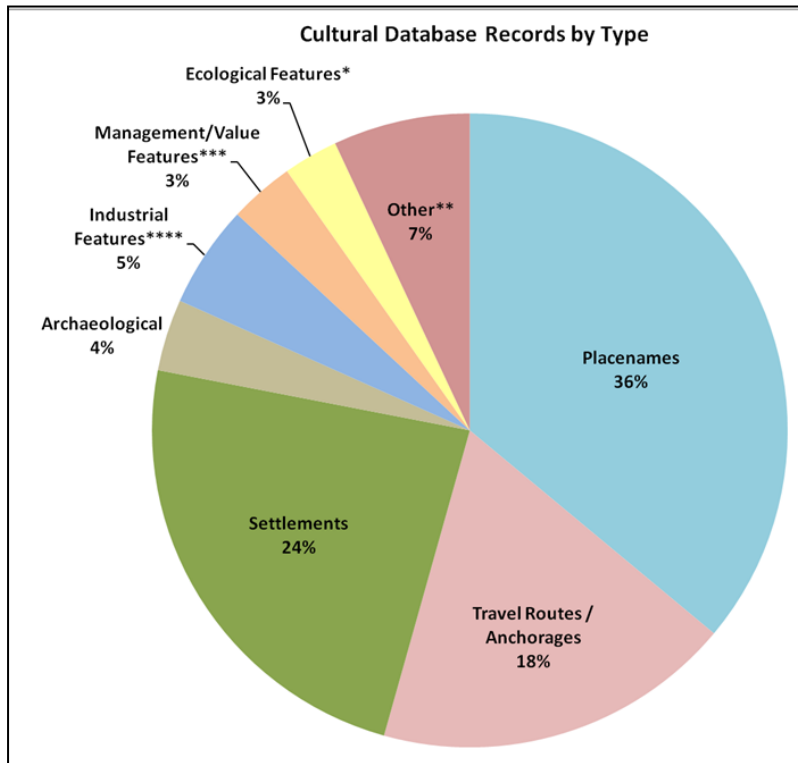


Figure 10 shows the types of cultural records housed in the database.

*Ecological Features include: rock, natural pool, crystals, ore deposits, high current areas, soft beaches, etc.

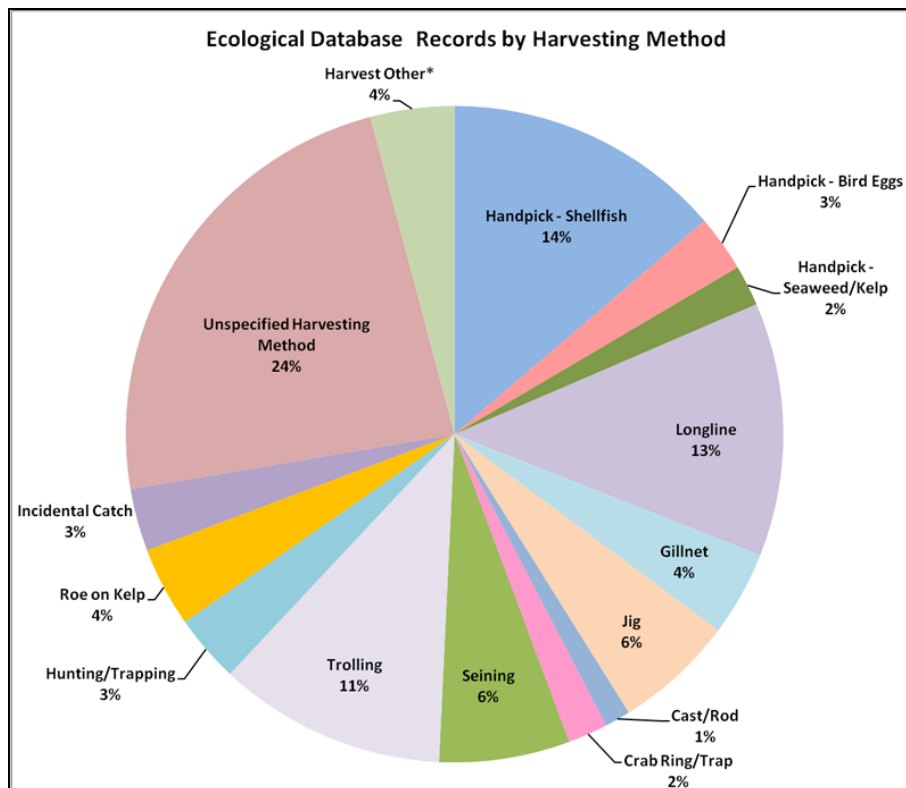
**Cultural Other includes: agriculture sites, cultural landforms, resource ownership, gathering place, freshwater source, landmark, etc.

***Management/Value Features include: contamination closures, fishery closures, Indian Reserves, places recommended for protection, degraded areas or special sites.

****Industrial Features include: canneries, whaling stations, etc.

Figure 10: Pie chart showing proportion of records in the cultural database by type.

It is important to reiterate that the interviews focused on marine topics. Because cultural features were only documented incidentally, these records should not be considered comprehensive.



The last pie chart in this series shows the ecological database records by gear type or harvesting method. It is important to note that any records that did not involve harvesting (*i.e.* species observations) were not included in Figure 11.

*Harvest Other includes: net, handline, pond, rake, shrimp trawl and trap, dive, dipnet, gaff, spear, etc.

Figure 11: Pie chart showing the proportion of records in the ecological database by harvesting method.

Reporting

Traditional knowledge housed both in the HMTK database as well as in the digital index of interview transcripts can now be searched and sorted to summarize information by topics such as individual species or species group, location, harvesting method, story theme or other cultural references (e.g. any Haida names or features). For topics with particularly comprehensive data (e.g. salmon, herring and shellfish), further assessments by season and/or time period are sometimes possible. Having traditional knowledge readily accessible in this way is extremely useful for informing planning processes. In addition, both the electronic transcript indexing system and the spatial database are able to accommodate any new sources of information, ensuring that the information can grow and evolve as Haida culture and TK grow and evolve, remaining relevant, interesting and useful in the Haida communities over time.

To date, the HMTK study has published three report volumes:

- **Volume 1: Methods and Results Summary**
- **Volume 2: Seascape Unit Summaries**
- **Volume 3: Focal Species Summaries.**

These publications are mainly targeted for use in current marine planning initiatives. It is important to re-iterate that due to the sensitive, timeless and proprietary nature of traditional knowledge, as well as the large quantity of information that has been documented, it is not feasible to write up the study results in their entirety at this point. Instead, we have focused on several priority topics. It is our longer-term hope that this work has laid a foundation for future projects and activities to use and to build on. There is interest in developing further public products based on the HMTK information, subject to funding. These products could be available to both Haida and non-Haida audiences as a means of sharing the TK as well as informing the public about marine planning issues and activities. While the information presented here has been verified and approved by representative study participants, none of the results should be considered final until approval by the Council of the Haida Nation.

2. Haida Marine Traditional Knowledge

“They talk about scientists and everything, but Indians had their own way of knowing... like, the fish come up the inlet here, from Ship Island they go across to the Yakoun River. And just their fins sticking out—just little bit of their fins sticking out—and they’re going right straight across to the river. It’s a sign that there’s going to be no run. They used to say they *xuu yangs* – they sail across to the Yakoun right from Ship Island. That’s when they know there’s going to be no run. *T’siil saa nangs kanggaas Yaagun gwii [‘la] suwiisdal [‘waasdluu]*. There’s going to be no fish; they’re just sailing across, with the westerly wind. Yeah, they used to know that.” (Claude Jones, May 2007)

Traditional knowledge is highly complex, spanning social, ecological, cultural and political themes. While this study restricted its focus to the marine environment, there was still an incredibly wide diversity of information documented. Participants talked about hundreds of different marine and maritime species, from red turban snails to humpback whales. They told of their personal childhood experiences and family histories; ageless legends and stories that connect them to place; and current concerns they have regarding the continued health of Haida Gwaii ecosystems and Haida traditions. Much of this information is difficult to summarize or map. Our greatest challenge is to present Haida traditional knowledge in an appropriate holistic context and not fragment the information by imposing restrictive categories, or narrowing the focus too much. For reasons of clarity, we have had to organize information

by topic or type in these reports. This is somewhat balanced by using complementary methods to present information, where possible.

Results of the traditional knowledge research are for the most part communicated in three main ways:

- Compilation maps
- Transcript excerpts and quotations
- Written summaries of main themes, discussion topics, species information, etc.

Compilation maps can provide a visual representation of topics, species and places of importance. Compiling the spatial results also protects the individual information of any one study participant. Accompanying the maps with excerpts and quotations from the transcripts provide another layer of information that can tell us the stories of those places – how and why they matter – in the words of the participants themselves. Other written text can be used to summarize similar points of view from a number of participants. The use of all three devices can perhaps best represent the complexity of the information that was documented.

The map in Figure 12 on the following page demonstrates this approach. It shows a relatively small area, zoomed in to the southern tip of Langara Island. This area was seasonally inhabited by Massett and Skidegate Haidas within the last 50-60 years and is still heavily used today. The map displays some HMTK that was recorded around fishing camps at Henslung Cove and Dadens. It includes selections of ecological and cultural information, mapped features, textual summaries of interview results, and quotations from the transcripts. It is important to point out that just in this small area, approximately 20 marine species are regularly harvested by Haidas, and a total of about 130 fishing and gathering sites were documented. In order to simplify the map, we lumped all species of shellfish together; included only a subsample of finfish species; and generalized the data to show only the most heavily used areas. We have excluded from this map terrestrial uses (e.g. trapping, hunting, berry-picking), information on marine and maritime mammals, migration routes and ocean travel routes. The resulting map is therefore a depiction of some of the most common marine activities, serving as an example of the quantity, diversity, and richness of information that has been recorded by the study.

While this type of map can provide an interesting overview of an area, it can only ever show a fraction of the total information that is available before becoming confusing. As a result, one distinction made throughout the reports, in both maps and text, is between “Haida use” and “Haida knowledge”. While these categories are somewhat artificial (e.g. Haida *use* is integrally related to Haida *knowledge*) it is practical to make a distinction along these lines when presenting spatial information. For example, a map may show Haida knowledge of seabird nesting areas, or it may show areas where Haidas harvest seabirds and their eggs, or it may show both. Examples of each type of knowledge are given below.

Haida Use

- Trails, travel routes, camps, cabins, villages, cultural features (e.g. place names, burial sites, freshwater sources, safe anchorages, etc.)
- Resource use areas (e.g. fishing and gathering locations), harvesting patterns (documented by species, type of fishery or harvesting method, by season, year or area)

Haida Knowledge

- Ecological features (e.g. seal rookeries, seabird colonies, eelgrass beds, herring spawn areas)
- Species observations (e.g. distribution, trends, behaviour, migration patterns and routes)
- Locations of cultural and spiritual sites
- Stewardship practices and areas of concern (e.g. sensitive habitat, pollution or degradation)

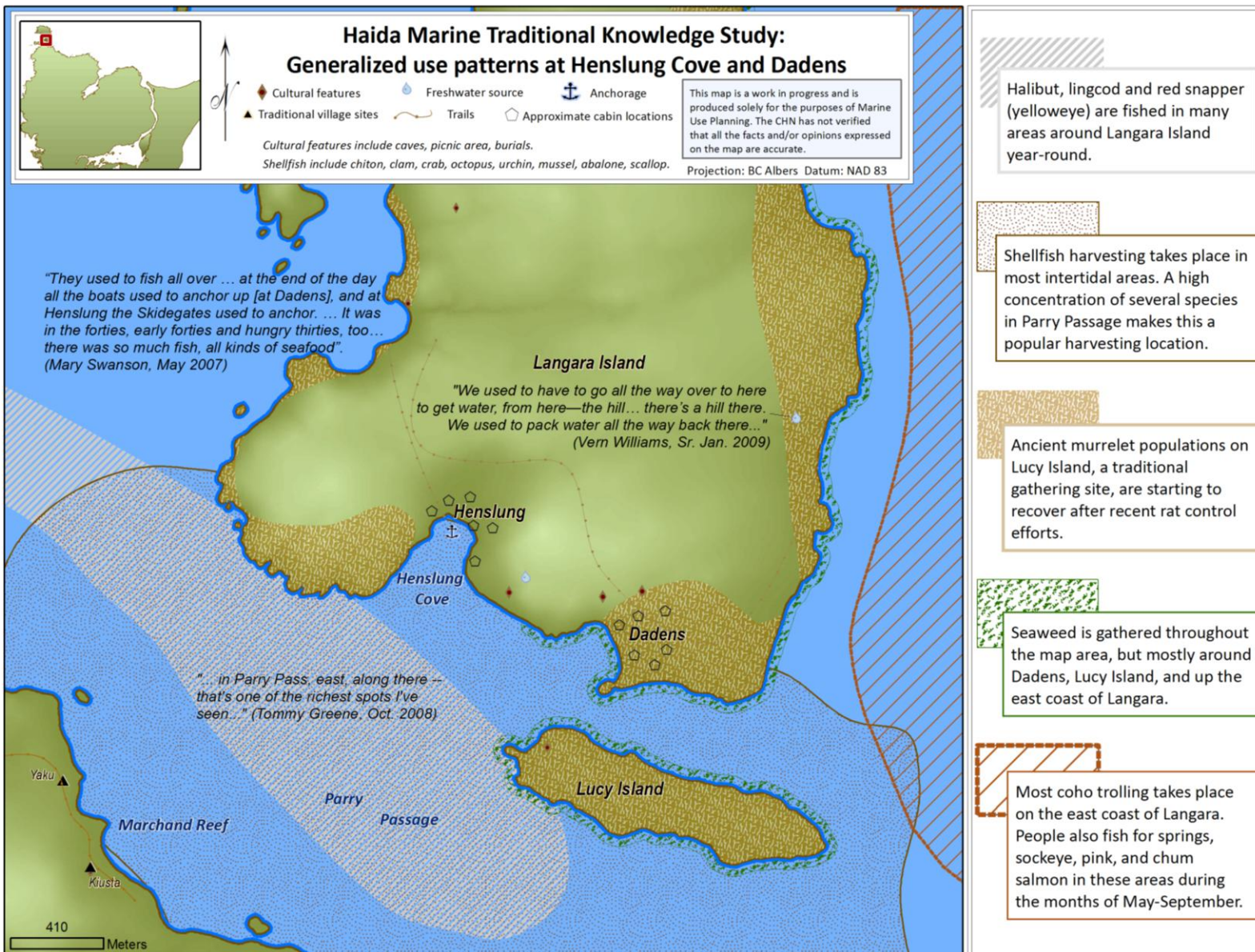


Figure 12: Map showing some ecological and cultural information recorded for Henslung Cove and Dadens.

Haida traditional knowledge of the marine environment is embedded in a cultural context that in many ways differs from the understandings that underpin Western science and management theory. For this reason, it is important to introduce some of the aspects of Haida culture that shape our worldview before presenting further detailed results from the HMTK study. The information that is presented here is a brief summary from the interviews; for more comprehensive ethnographic information, readers should consult other published sources (e.g., Dalzell 1968 and Swanton 1905).

*"In the beginning of time, not this lifetime, but the first time we ever came as a people to Haida Gwaii was we came out of the air. This was told to me by Nang Kingaay 'uwans, James Young. So we became people from the air and then for some reason, we all disappeared. The second time we came out, we came out of the earth and again we disappeared. The third time we have come out, we came out of the ocean, as [in] many of our legends, in many different forms. There's those at Naay Kun that came out of the clamshell. There's those that were on the reef with Sguuluu Jaad and they came out onto the earth from that reef. And there were many, many spots all over Haida Gwaii that we can point to that say **this is where our ancestors came out of the ocean.** Tang.gwanaay aiisda kaat'lixa – coming out of the ocean. ...*

I have been and many of us have been brought up to respect the ocean, everything that the ocean provides. Never take too much. Never ever turn your nose up at the food. If you don't want to try it, you just say, 'No, thank you.' **That is a very sacred, sacred thing to us.** One time we had a lot of eulachons on Haida Gwaii. The eulachons were insulted and moved to the mainland, never to return. So we're all brought up that these guidelines of living with the ocean are a matter of life and death or a matter of us losing a certain seafood for disrespecting it. So now we have to go to the mainland and trade for eulachons and eulachon grease. That's one story of where the respect wasn't followed and we paid.

In the beginning of time, there were supernatural beings that lived in the ocean and could come out to be with us and go back into the ocean at will. That is how close we were to the supernatural beings, to all the beings that live in the ocean. So in a sense, we're all related. And **that's how you should treat the ocean, as your relative.** It's what gave you life. Just as women give birth and give life, the ocean gave us life this time around. And [as] we all revere our mothers and grandmothers, so we should all revere the Tang.gwanaay – the ocean. ...

The barriers to our way of life are beginning to be many. ... As parents we need to get our children out harvesting clams, cockles. Because if you don't get out on the land, you can't deeply appreciate the meal that you're having, unless you've harvested yourself. And not enough of our young people are getting out onto the land and learning how to harvest the food and prepare it, because that's the way you gain the relationship is during the process ... if they're not familiar, if they don't have a relationship with the land, **the future is at risk** when we pass it on to the next generation."



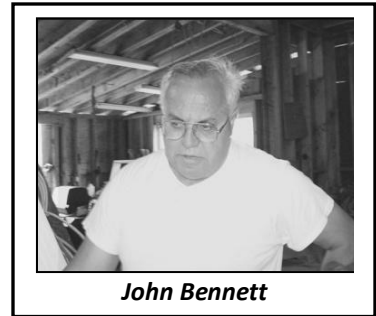
Photo: Jack Litrell

(Diane Brown, Speaking at Gaaysiigang – An Ocean Forum for Haida Gwaii, Jan. 2009)

3. Haida Traditions in Fishing and Gathering

Our relationship with the marine environment is ancient. In Haida oral history, the earliest stories tell of people coming to the islands when the landscape was different. There are descriptions of the islands before the giant cedars were here, and there are stories of hardship in the new land.

So some of these stories that were passed down, like another that my father told me ... the way he described it I almost wonder if we were in an ice age at the time, because he said this was back ...when the Haidas still lived in caves. And he said that the weather was so bad and there was so much snow and everything that they couldn't gather any food, they couldn't get out on the water, there was nothing to eat... it was winter conditions...and he said what the men would do was at low tide they'd leave the cave and they'd go down on the beach and walk through the slush ...trying to feel rocks through the slush and the snow and they were feeling for sharp rocks. When they felt sharp rocks they'd pick them up and they'd carry them back to the cave with them. What they were looking for was barnacles. And they were eating these barnacles by the fire and they were letting the kids suck these things to try and satisfy them ... because they were starving. So ...it wasn't always a paradise here. I think when they first came here it was a pretty tough place to live. (John Bennett, May 2007)



John Bennett

That collective experience of hardship may be one of the elements that contribute to Haida respect and honor for the natural world and the food it provides. Hunger is an underlying theme in several early stories – such as the story of the *Was̄gu* – and the evidence of these stories is written on the land and marinescapes of Haida Gwaii, in both geographic features and traditional place names. An abbreviated version of this story was told by *Aay.yaay*, Skidegate elder Tom Hans, during the interviews.

The *Was̄gu* originated at Hunter's Point, on the west coast... two people from Skidegate were camping there and the guy used to go out fishing all the time and ... one time he heard some ... whimpering in the bush. So he went and looked for it. He found two of them—they were tiny at the time ... as soon as they grew up they start going hunting whale. They used



Photo: U.B.C. Museum of Anthropology
Figure 13: Sculpture of *Was̄gu* by Bill Reid.

to bring whale in to where their owners had them ... those people, they had a smokehouse in there—it was a huge smokehouse—and they used to dry the meat and that from the whales that the *Was̄gu* brought in. It was during the famine; he said when the smokehouse was full ...the *Was̄gu* went out hunting again ...the whale that's already smoked was starting to rot on the bottom and here the people were hungry in Skidegate and all over the islands, I guess. And a big storm came up while they were out and ...he went up on the cliff and tried to call them up there... there's a big cliff there by just the south end of Martin Bay and he tried to call them there. And my dad said, 'You see those? That's big *Was̄gus*' hand-marks on the cliff there ...that's where they were trying to climb up.' They couldn't make it there and they turned around and went through... Skidegate

Narrows and they went out to Lawn Hill Point. And there's rocks there, that's where they landed. And then they turned to rock out there, outside Lawn Hill Point. If you go there, if there's strong northwest wind at high tide ...it looks like two heads moving around out there in those rocks. ... When the tide is low, it looks like the two of them are laying there. (Tom Hans, Feb. 2007)

Implicit in the *Wasgu* story is the importance of sharing in Haida culture. While some formalized aspects of wealth re-distribution – like the potlatch – were impacted by colonial governments and their laws in recent history, traditional cultural practices of sharing have been maintained and continue to have important roles in personal and community well-being, governance and society.

Well, in your life you have a lot of friends, especially in your house, or your village. When I used to bring in fish, I used to share it ...my family had enough; I made sure it was my family—which I meant my household and my close relatives here. And if they had enough then, whoever wanted, I'd give it to. And that's the way we all were. ... I used to bring in a lot of fish—but I always remember Dempsey – he made sure he got fish for the whole village. He always did that, you know? (Paul Pearson, Apr. 2007)

When everybody's getting the seagull eggs, they used to share it with others—older people that can't go out. You know, they used to share everything. When people go out for the seagull eggs and *sidaana* [Ancient murrelet] eggs they'd get lots and share it with people that's not able to go out. It used to be so nice when they'd share. ... Even when they were building houses everybody used to come and help. (Mary Swanson, May 2007)

Once the family's needs have been met, any surplus may be given to elders or traded with other communities, both within Haida Gwaii and with mainland nations. Whether for own use, sharing or trade, Haida fishing and gathering is guided by the principle of only taking what you need.



Percy Williams

“Well we practiced it most of our lives, so it is hard to understand why people take so much when there's lots for them to come back for. They can get some more. So it's kind of hard to get used to seeing all these big boats going out loaded. Do they need all that? And then they don't distribute it locally like we do, we used to. It's hard to understand but... I'm guilty of that, too; I took more than I need but I wanted a steak once in awhile too, so you've got to earn some money. But that's the way we were taught: take just what you need. Don't waste any. And share it with your neighbours—if you have a little bit spare, share it with your neighbours.” (Percy Williams, Oct. 2008)

This is a fundamental principle that still has a strong influence on Haida activities in the marine environment today and continues to be passed down to each new generation. In Haida tradition, it is very common for children to be taught the principles and practices of fishing and gathering by their aunts and uncles or grandparents, as well as their parents. Traditionally, boys were taught how to fish by their uncles most often, and girls generally learn how to gather shellfish and preserve seafoods from their mothers and aunties. Among the many things that children learn are: knowledge of fishing and gathering areas, harvesting and processing techniques, place names, family histories and appropriate ways of working in and relating to the natural environment. Teaching by example is the main way that

skills and information are passed down, but stories are also very important in the cultural transmission of knowledge. The land and ocean of Haida Gwaii are imbued with stories of the natural and the supernatural. Humans share that environment, and in the past, shared such an intimate relationship with the non-human inhabitants of their environment, that they shared a language. Elder Stephen Brown remembers his brother talking to killer whales when they were young, and said that this used to be quite common.

Our people used to say that [killer whales] understand the Haida people ... years back, they said them killer whales can understand people. ... I saw a lot of old people that talked to them. ... I heard about one guy, one old fellow talking to them and those guys with him said that the back end of the killer whale sank and it was floating straight up like that, just like it was listening to him. Just the head was up like that. After he quit talking it went, disappeared in the water. (Stephen Brown, Jan. 2009)

The understanding that humans and non-human animals share the environment equally is a cornerstone of Haida beliefs. These relationships underpin all aspects of Haida culture, including respectful harvesting practices. Traditionally, before initiating any fishing or gathering, a person offers a prayer.

Haida prayer for fish:

Chiinaay hla t'aaxuulaay an kwaanda.

Let the fish come in innumerable quantities to get on the hook.

Safety when fishing prayer:

Dii gii hla dlaay.yiida.

Give me calm

Dii gii hla ga taa isda.

Give me food.

(Prayers contributed by Gladys Vandal.)



Gladys Vandal

One way of paying respect to the fish and other foods from the sea is to take care of how remains are handled. Many Haidas still practice the age-old tradition of returning fish bones to the river or ocean. There are numerous stories about the consequences of violating any of these practices. Another way that Haidas have traditionally stewarded marine resources is through controlling access to fishing and gathering areas. Proprietary fishing areas enabled families to monitor and control harvesting. There is evidence that individuals and families used to own salmon runs, and permission had to be sought before anyone else could fish there.

... what happened in the olden days... is that if someone, like from Ain or McClinton Bay, or anywhere in Masset Inlet, if the fish was running anywhere in the rivers up here... before they were allowed to fish there, first of all they had to get permission... like from the Chief of Mamin. People never fished in the river until they got permission from the Chief. Same applied to Awun, and because Tommy Natkun was the owner of the [Mamin] River, that nobody would fish until he gave the permission to fish there. And the whole thing applied to the whole of Masset Inlet, even hunting was the same way... people used to get permission, like I believe this is Kwaikan Arm in here. If people from here wanted to hunt, you know, in the spring – there's always a lot of seals around here – before they went hunting, they would get permission from the Chief of Ain, before they hunted in that area. And that's the way stories have been told... (Reynold Russ, Jun. 2007)

A story about Salmon Boy

“Yeah, everything had to be put back in those days, eh? When they get the cedar bark, they take the bark off right there, and just put it in a pile, neat pile. They never used to throw everything all over. There’s a story about the fish—Salmon Boy—I don’t know if you guys heard it. I used to tell these stories in the school ... like this boy, there was so much fish and the *naaniis*, aunties were all working on fish and he start making fun of the fish and his *naanii* said not to make fun of any living thing. But he kept on and he took a bone and threw it way back in the woods, and his *naanii* told him to get it because it’s supposed to go back in the water, where it should be. And he said, in Haida, he said, ‘Let the stink thing just lay there; it doesn’t have to be in the water,’ he said in Haida. And she got mad at him. I don’t know if she pushed him but he had to go and get it and he put the heads ... oh, and the tail—they just cut the flesh off from the back. When you’re cutting from the back they call it *ts’uu.waan* and then all the *slaan* on the inside would stay and they just pull them out, and then they cut the *ts’alts* onto it too. They used to be that wide; now you don’t see that.

When this boy threw the bone in the water he was laughing, making fun of it in Haida, and this old man that used to tell it, he used to say when all the big fish start coming into the river, the boy fell into the water and he was hollering for help, but nobody heard him because they were all so busy. And they took him to the Fish Village and they said there was an old man sitting way up in the middle of the house. He called this boy and he asked him, ‘Why are you making fun of us? While ...all the people of your village come and ...fish what they need and they all make sure you put the bones in the water where it was supposed to be, but you kept making fun of us. That’s why we’re taking you to our village now.’ And the chief told him, ‘This is a lesson for you to learn. Every living thing, everybody’s putting in theirs—bones, whatever they take from the land, goes back to the forest—and whatever’s in the water, you put it back.’ He told him, ‘That’s how you have respect for everything because you have to respect each other too. This is what it means to respect,’ he told him in Haida.

... the boy was so ashamed he couldn’t apologize for awhile. And he asked him if he had anything to say. He couldn’t say anything because at that moment when the chief was talking to him, it was too much, that what he was learning in a few minutes. So when he was ready he told them he was sorry, ‘I will never, ever do that again.’ And then they sent him back to his village so he could tell the story what the Chief of the Fish told him. So he told them, ‘Everything that all the *naaniis* and aunties were telling me was true. I used to think it was funny when they’d tell me to put things back where it belongs. And the chief told me it was in respect for the food that we’re getting from the sea and the land. And he said that I have to respect my people, too. And he said that I have to listen.’

This is something the guy learned from the Chief of the Fish. And after he told his story, this old guy used to say he lived just a few minutes to tell the story. He told them he apologized to the fish, too. So that’s a short story. That old man used to say he died of shame for making fun of the fish. That was the answer he gave.”



Mary Swanson

In addition to proprietary salmon runs, halibut fishing sites are traditionally owned by individuals and the information about them usually passed down through the males in the family. Prized fishing areas are usually correlated with known underwater features or distinct bathymetry. Even today these places may be named after the individuals that habitually fish there. During the HMTK interviews roughly three dozen locally-named fishing grounds that are associated with specific underwater features such as pinnacles, trenches and reefs were documented. Haida fishermen know these areas both from the teachings of their ancestors as well as their own careful observations and experiences. In the past, younger fishermen were taught to triangulate or “landmark” features like halibut holes – *i.e.* aligning land based features to determine the exact fishing location. Today, these areas can be recorded by on-board GPS units. In keeping with Haida tradition, the locations are generally not shared with others.



Photo: Simon Davies

Figure 14: Jaalen Edenshaw, Herman Collinson and Guujaaw preparing a form for steaming a newly carved canoe, Skidegate, 2008.

Over the last 50-100 years there have been radical changes in how people catch fish – using GPS, as mentioned above, is just one example. In the lives of the elders, sounders and LORAN, nylon web, and diesel and gas-powered boats have dramatically changed the conditions around fishing. Well known for their historic seafaring traditions, Haidas have adapted to and incorporated these new technologies as appropriate. For example, as canoes were replaced with trollers and seiners, Haidas gained a reputation as some of the best boat-builders on the west coast, without abandoning traditional canoe-carving.

For the most part, the introduced technologies have enabled fishermen to become more efficient harvesters than in previous generations. The downside has been that the new methods have also entailed drastically increased costs. This fact, along with declines in some marine resource abundances and changing preferences, have resulted in a contemporary fishing picture that is very different from that of 100, 200, or 1,000 years ago. The evolution of Haida fishing practices is less remarkable than the resilience of our culture and traditions in the wake of so much change. We continue to have a connection to the ocean and a commitment to harvesting traditional foods using many of the same fishing and gathering areas as our ancestors. Our reliance on the marine ecosystem remains unchanged.

This study focuses mainly on Haida marine knowledge and harvesting patterns over the last 90 years, approximately from 1920 to 2010. While traditional knowledge spans a much greater time period, a focus on contemporary resource use and knowledge held in “living memory” was thought to be most relevant for current marine planning purposes as well as current generations of Haidas. The eldest participant in the project was Ernie Wilson, the late Chief *Niis Wes* of Skedans. At the age of 96, Ernie

was able to recount experiences and observations that were almost a century old. The patterns that he knew as a child changed dramatically over the course of his life. Elders like Ernie grew up in a time in which there was no electricity in the villages, no deep-freezers to keep food, and industrial resource extraction was relatively new to Haida Gwaii.

... we used to use rowboat—every day row around. Like I said before, shotgun one side, rifle on the other. Anything edible go by us, it's dead—fresh food. Yeah, and we had a spear aboard and clam-digging one. Yeah, just get enough for one meal... if it's too much, we distribute it to people that can't get it themselves. Yeah, there used to be lots of abalones all along the shore them days. Yeah, *guuding.ngaay* [red sea urchins]... clams... lots of these... rock oysters, scallops... that sea cucumber was good eating, yeah. (Ernie Wilson, Aug. 2008)

For Ernie's generation, many childhood memories involve seasonal movement patterns that took them all over Haida Gwaii as their family moved to follow and harvest resources in season. It was common to spend 1-2 months at different camps, fishing and putting up food for the winter months. While parents worked on processing salmon and halibut in quantity, children often went out to gather shellfish and other fresh food to eat that day. School lessons were fit in where possible, and winters might be spent out on traplines. Today, many of these overall patterns remain unchanged. Even though fewer people spend long periods of time at seasonal camps and outlying villages, many of the same places are visited each year to harvest seafoods that Haidas have been harvesting for countless generations.

The Seasonal Round

Like many indigenous societies that have maintained strong connections to their lands and resource base, Haida activities are for the most part dictated by the seasons of the year. Some key seasonal events drive these movement patterns – like the return of sockeye to the islands' rivers or the arrival of herring in the spring – but there are many other marine foods that are available year round. Weather-permitting, the resources that Haidas tend to harvest any time of the year include: most intertidal shellfish (such as clams, abalone, urchins, octopus, chitons, sea cucumbers); groundfish species like halibut, snapper, lingcod, rockfish, flounder and black cod; and shrimp, prawns and Dungeness crab. However, there are seasonal patterns that exist for the harvest of these species as well. For instance, butter or littleneck clams are generally not harvested in summer months (*i.e.* months with no 'R' in the name); halibut tend to be fished more in the spring and summer months when they move into the shallows; octopus are harvested on the big low tides; and crab are trapped for about 10 months of the year, but only dip-netted in June and July.

Most of these patterns have been more or less consistent over generations, with some fluctuations in harvesting intensity attributable to changes in commercial markets or other external pressures. For example, around the time of World War II some Haidas were involved in a relatively short-lived commercial fishery for dogfish livers. There was also an important commercial clam harvest around that time, with many Haidas travelling to Burnaby Narrows to dig butter or littleneck clams each spring. Neither of these commercial fisheries is in operation today. Over the years, other important commercial seasonal drivers have been the herring fisheries and various salmon fisheries.

Food fisheries have tended to be much more consistent over the decades. While there have been changes in harvesting preferences – for example, these days sockeye and spring salmon are targeted for food more than pink and chum – in general there have been smaller variations in both species and areas harvested than in the commercial fisheries. The circular graphic in Figure 15, called a 'seasonal round', shows some of the main seasonal fishing and gathering patterns that were documented during the

HMTK interviews. Brief descriptions of some seasonal Haida marine activities are included on the facing page. Once again, no terrestrial uses have been included here. The patterns diagrammed below have been generalized from all participants to provide an overall picture of Haida marine harvesting activities over the course of a year. There are likely individual harvesting patterns that would vary somewhat from those shown here.

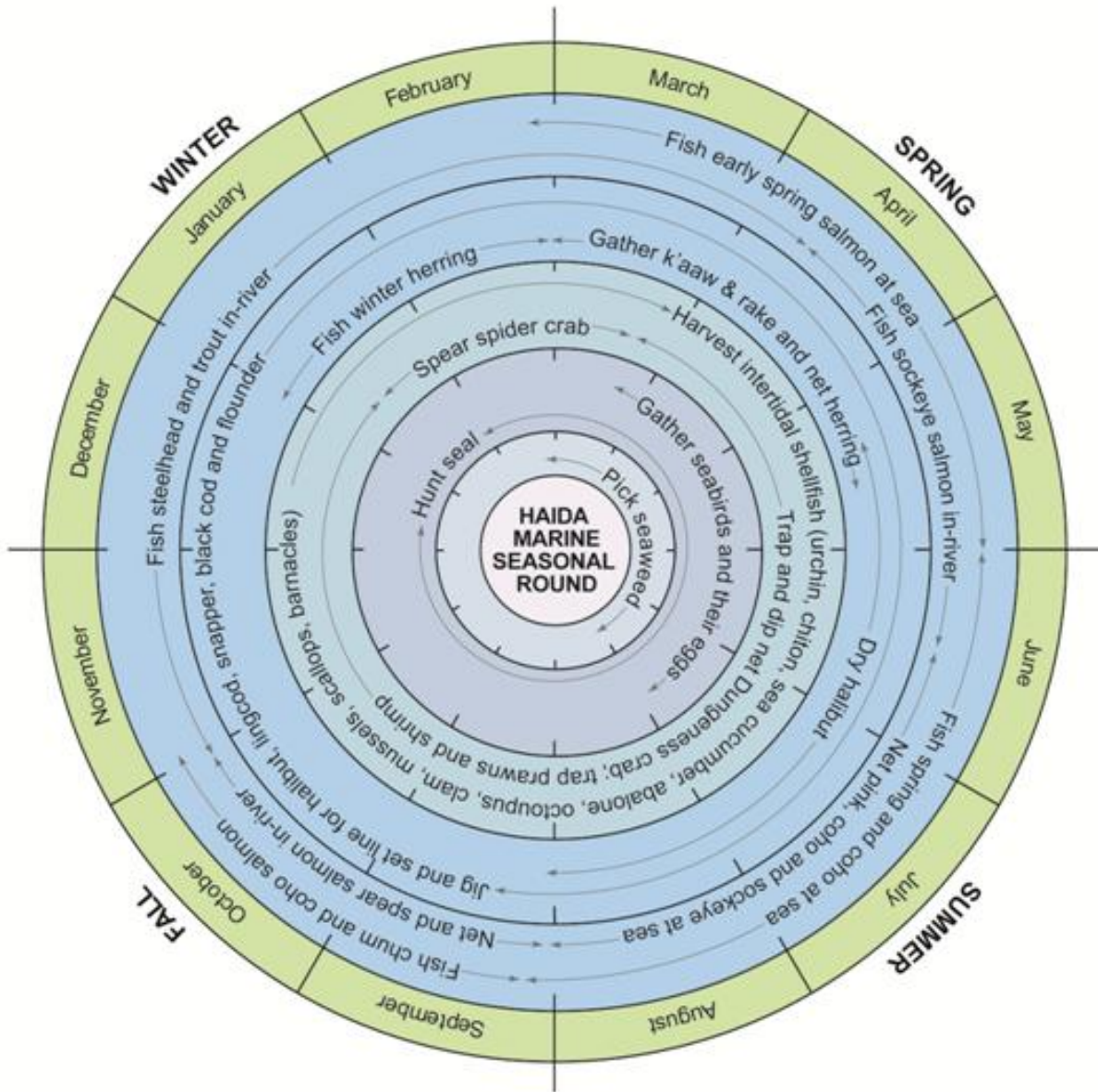


Figure 15: A diagram of the calendar year showing some Haida marine harvesting activities and what time of the year they predominate.

Spring (Mar-May) is a busy time of year in the Haida seasonal round, kicked off by the arrival of the herring. One of the things people most look forward to at this time of year is the harvest of *k'aaw* or herring roe on kelp. In the old days, by late February or early March, people traditionally moved to more outlying areas to fish spring salmon and halibut, gather shellfish, and pick seaweed while they waited for the herring to spawn. *K'aaw* remains a treasured traditional food as well as an important commercial product sold to overseas markets. The herring also attract numerous other species to the inshore areas of Haida Gwaii, providing enhanced fishing opportunities. Early spring is a good time for clam-digging. Razor clam and butter or littleneck clams can be harvested both commercially and for food before the warmer summer months arrive. One of the main spring activities that many Haidas look forward to is the in-river sockeye fisheries. In the month of May, many Skidegate Haidas travel to Copper Bay to harvest enough sockeye for their winter supply. From Massett, people traditionally travel up Massett Inlet to rivers such as the Ain, Yakoun and Awun to fish sockeye. Seaweed is also gathered at this time of year and may be picked until July in some places. Other abundant marine resources are harvested incidentally in the spring. For example, seagull eggs were traditionally harvested until June, although seabirds and their eggs are not as commonly hunted and gathered today.

Summer (Jun-Aug) brings even more salmon fishing activity, as pinks and cohos begin to arrive. Some Haidas participate in salmon seine, gillnet, and troll fisheries each year, supplying both commercial operations as well as the communities' food needs. Halibut are available year-round, but tend to be fished most in the summer months, as at that time they are in nearshore areas and the weather is suitable for drying the fish. There is also a lot of activity drying, smoking and jarring salmon. Local fishing fleets move throughout the islands fishing the different salmon runs, often staying at good fishing locations for weeks at a time. The characteristically calmer weather at this time of year means that people can disperse more widely to do their fishing and gathering, historically travelling further for harvesting in summer months than at other times of the year. People may also travel to the mainland, both to fish and to trade with First Nations there. As in other months, many types of shellfish like urchins, chitons, sea cucumbers and octopus are harvested, and people jig snapper and lingcod for fresh food. There are important Dungeness crab fisheries that peak in the summer months, as well as fisheries for shrimp and prawns that extend from late spring well into summer.

Fall (Sep-Nov) fisheries are still largely focused on salmon. At this time of year the main species are chum and coho. Haidas commonly speared them as they returned to their spawning rivers. While many intertidal shellfish can be gathered year-round, there is generally an increase in harvests – especially for clams and cockles – during the cooler months of fall. This is also the time of year when most people hunt. In the marine environment, migrating waterfowl may be hunted at estuaries and inlets. Deer are also hunted in intertidal areas when they come to the beach to feed on algae. By late fall, most of the salmon runs have finished and in-river fishing efforts turn to trout, Dolly Varden char, and steelhead.

Winter (Dec-Feb) is traditionally the time when people would either return to the main villages or set themselves up at winter camps centered on trapping. Activities tend to be restricted by weather at this time of year and more short, local trips are made, mainly to fish groundfish and gather shellfish in close-by areas. Strong winds and storm events make some fishing riskier, but there are still year-round fisheries for halibut, black cod, Dungeness crab, and several groundfish species. Winter storms can also result in “wash-up” events at North Beach, where shellfish and sometimes even fish are tossed frozen onto the shore. While seal hunting may occur year-round, it was often concentrated in the winter months, when people tend to be less busy with other fisheries. In Haida tradition, this is a very social time of year, when feasts and potlatches tend to be held in the communities.

“... the main thing about surviving is to be by the ocean.”

A story about a giant octopus on the west coast

“Way, way back ... the biggest way of survival was from the ocean – most of their food came from the ocean and from the beach. There were a couple of guys pulled their canoe out one morning and went out after halibut. They were gone all day and evening and it starts getting dark and they still never got back. So the next day they pulled out their war canoe and the warriors all piled on and they went out to look for them, go out and see what happened. They found the skiff... the canoe was laying upside down but they couldn’t find the two men. So they brought their boat home and not very long after that a couple more guys went halibut fishing. Same thing happened, they never come back. So they got their warrior boat out there again and went out to see what happened, and they found the canoe upside down but no... two men was not on there; they couldn’t find them any place.

There was a couple of young guys there, they had a big talk among the two of them. He said they start planning. He said, ‘We should go out there and try and find out what’s happened to our fishermen. Try and find out why they don’t come back.’ So they went out there one day and they drifted around where they found the boat. Nothing happened all day so they went home. Stayed home for a while then three days later they went again. Still they didn’t find anything wrong around out there and then another boat went fishing with two guys on there and they didn’t come back either.

So that very following day these two young men went again to see what’s happening to their village people. They done that for quite awhile. Finally one day they didn’t return either. These two young guys didn’t come back. So they pulled out two or three canoes and they went out to search for them and they found their canoe upside down too. And one of the guys standing up on the canoe looking around, see if they can see anything and towards the shoreline he saw a big white patch like that in the water. He was yelling at them guys on the other boats. He said, ‘Go up there and see what’s in the water there.’ So they went up towards the shallower place and that’s where they found that huge big giant octopus; it was hanging upside down like that. And those two men were dead right inside of that giant octopus. They killed it before they drowned in it. They went inside of it and they cut the whole inside of that big thing right out. So they killed it but it also killed them too.

So that’s where something real big was done for the village people. They could go back and start fishing again. ... I guess our Haida Gwaii people were always that way; there’s some people not afraid of nothing. Even in my hunting days I saw lots of that ... every time I told that story, I always tell them that’s the greatest thing them two young men could’ve ever did for the village. That’s the only way of survival was for fish food. That’s a big thing they done for their village people.”



Stephen Brown

Marine Harvesting and Movement Patterns

In the past, Haidas lived in many different locations around Haida Gwaii. Permanent villages, seasonal settlements, and fishing and gathering camps were distributed throughout the islands.

... our people they did their food-gathering, seasonal, and they used to go to different areas, and they were all over Haida Gwaii ... and they had little shacks in all the different areas, a lot of them food-gathering areas. And that was from the major villages along the east coast and some of the villages out on the west coast—they had their food-gathering areas where they used to leave there with their canoes, and spend their time there, and then get their food and go home ... all the places that they went to were important to them, because it meant their survival... (Paul Pearson, Apr. 2007)

Since late in the 19th century, Haidas have generally lived in the communities of Massett and Skidegate, spending weeks or months at a time at outlying seasonal camps and harvesting areas. Many people still harvest near the ancestral village sites today as these settlements were generally located near prime resource harvesting areas.

“Every old village has an abundance of food around it.” (Diane Brown, May 2007)

... one of the things that my father told me, when it came to starting a village, was that ...there had to be certain elements ...first of all, they had to have a fresh water source there. And then they had to have a place where they could safely bring their canoes ashore, so there had to be some kind of breakwater. And then there had to be an abundance of food source, like the seafood. So ...anywhere there’s a village on these islands, you’ll find that criteria was met. (John Bennett, May 2007)

Today, there is a natural concentration of fishing and gathering close to the two current village sites, for convenience. However, Haidas continue to fish and gather in all areas of Haida Gwaii, often travelling long distances to harvest at prime locations. Families regularly accompany fishermen on these trips, either staying on the boat or at seasonal camps – a cultural practice with a long history for the Haida. Many elders remember being taken out of school in order to pick *k’aaw*, dig clams, or stay in cabins at a fish-drying camp for weeks or months at a time.

... we were always at Copper Bay or somewhere out on the west coast. Dad built a cabin wherever we went, he’d hand-saw trees, and have a wedge, and split it, for the lumber and then make his own shingles and build us a cabin to stay in while we were gathering. ... Every place we went, we had a little cabin. (Roberta Olson, Apr. 2007)

Elder Stephen Brown has travelled extensively throughout Haida Gwaii over the course of his long life. In his younger days, he would often row from Old Massett all the way to Langara Island, stopping along the way to eat and rest. On such trips, it’s critical to know good places to find food and shelter. He talked about Haida knowledge and use of what he called the “sleeping trees”.

... they travel around the beach on rowboats so much, they knew every tree where it’s waterproof. Mostly you’ve got to find the cedar; cedar’s the one you look for. No matter how hard it rains out there, it’s real dry under them big cedar trees. So our old people knew everywhere you could spend the night. (Stephen Brown, Feb. 2009)

In this environment, it is equally important to know safe travel routes, where protected anchorages can be found, and how to interpret indicators of weather and ocean conditions. Previous generations' wisdom and experience is handed down to younger Haidas, who learn by watching not just where fish are found but also which travel routes to take, where there are shortcuts, and which routes can be taken during specific tidal and weather conditions. Ed Russ learned some of his travel routes from travelling with Dempsey and Conrad Collinson.

I did have the opportunity to travel through these little passages with Dempsey. That's one of the things he liked to show us, is traveling in behind these rocks... Conrad was the captain of the boat, but I was steering the boat and ... [Dempsey] made him watch all the marks and he described all the marks to us when we went behind Frederick Island here, because it's not that easy to go behind there ...when there's tide and wind on top of the water." (Ed Russ Jul. 2008)

Haida fishermen learn to be observant early on, using clues such as clouds, wind direction and bird activity to forecast weather and fishing opportunities. Roy Jones Sr. described several Haida words that indicate direction and wind.

... north is *K'aaxuusda* and southeast is *xyuu*. And the west wind is *didxuusda*. And the east wind is *K'aadxuusda*. That's the four. I don't know why they don't say south; they say southeast. But you get most of the wind from the southeast. (Roy Jones Sr., Aug. 1998)

He also talked about *naw kaajii* [octopus head] – a cloud pattern resembling the head and legs of an octopus that indicates wind direction; "... you tell the weather by ... how the sky is... if you get to study it enough, you can tell which way the wind's going to blow... *naw kaajii* is the head. So the head is where the wind is going to blow from and the streaks is like the legs," (Roy Jones Sr., Aug. 1998).

Marine activities around Haida Gwaii regularly take fishermen far from their home base, extending from Learmonth Bank in the north to Cape St. James in the south, as well as to many off-island locations. An overview of some of the marine use patterns documented outside Haida Gwaii waters by the HMTK study, particularly in the north and central BC coast and southeastern Alaska, is provided in the following sections. The information presented here is primarily from the HMTK interview transcripts, and is supported by sources from the literature in several instances. This section is not intended as a comprehensive review of Haida offshore historic and contemporary marine activities, but a brief introduction to these topics. Most of the travel routes and fishery activities described in the next sections are shown in Figure 16. It is important to note that because marine charts of the areas outside Haida Gwaii were not generally available for the HMTK interviews, relatively little spatial information was documented on this topic. There was however, a substantial amount of information in the transcripts. As a result, this map is a compilation of specific travel routes drawn by participants, as well as generalized routes that were approximated by the Haida Oceans Technical Team, based on narrative from the interviews. This map is a snapshot in time, intended to indicate broad Haida marine movement patterns of current generations only, and does not represent all Haida offshore activities over time. Further details regarding on-island and nearshore movement patterns and marine resource activities within the marine planning areas of Haida Gwaii can be found in **Volume 2: Seascape Unit Summary**.

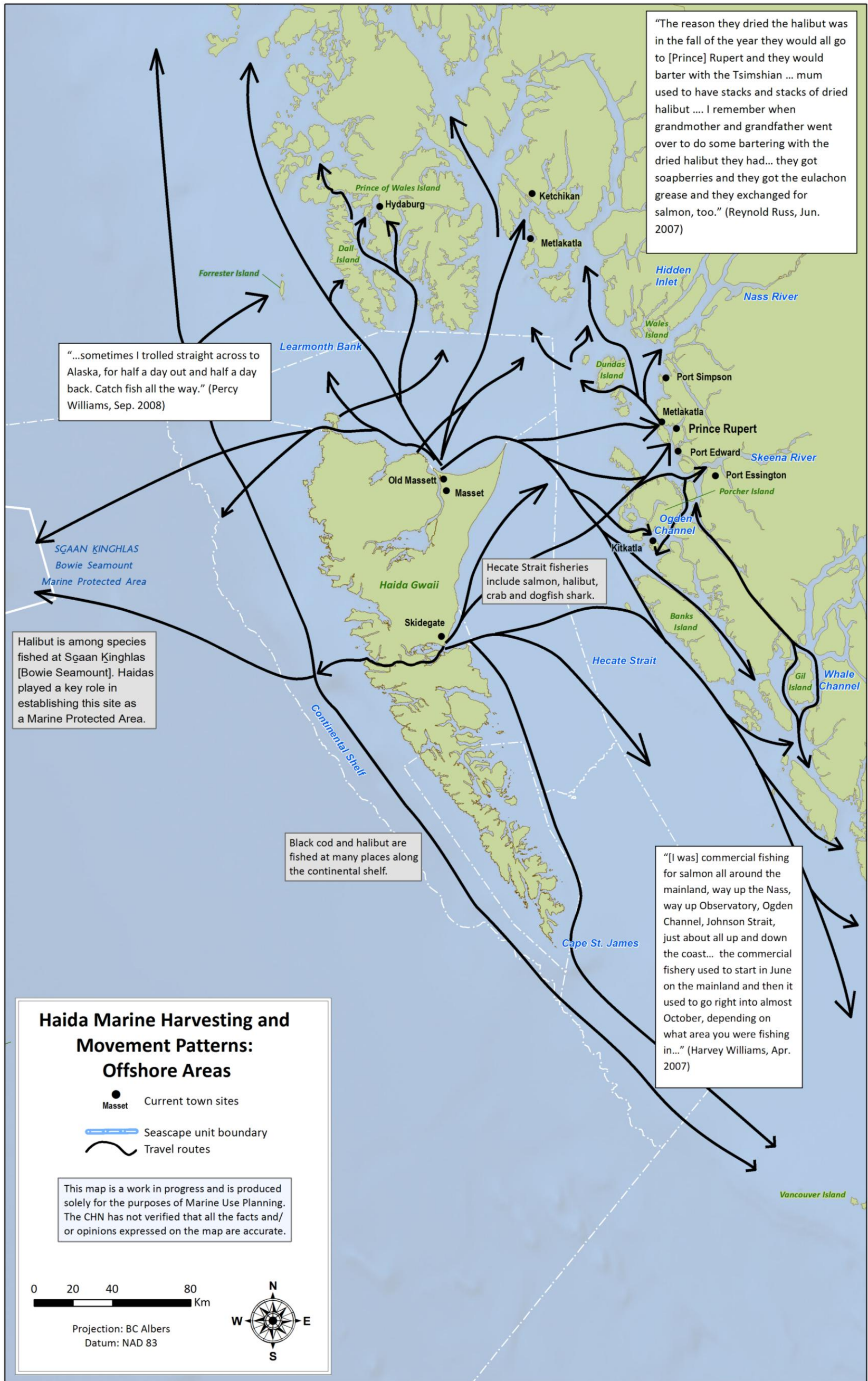


Figure 16: Map showing some approximate Haida offshore travel routes.

Activities near the Mainland and Offshore

Haidas are widely known as seafaring people and master boat builders; their canoes have been important in everyday life and vital to trade, travel, and warfare (see Blackman 1990, Ramsay and Jones 2010, and others). The massive, expertly constructed seagoing vessels allowed Haidas to reach almost any destination. Long-ago stories tell of regular canoe trips to numerous mainland locations, Vancouver Island, and as far south as California.

“The canoes are a very important part of marine use, because those were our means of transportation up and down the coast, to the mainland, and they were also our way of getting around Haida Gwaii, and so the canoes are a very important part, too.” (Vince Collison, Mar. 2007)

In the lifetimes of the elders interviewed for this project, Haida boat builders had already begun to adopt new building techniques that expanded the types of sea vessels commonly used. While there will always be a place for the traditional canoe, today’s fishermen may have experience on a broader range of boats, such as rowboats, schooners, trollers, seiners and trawlers. These changes in boating technology have likely influenced Haida marine activities and movement patterns in recent generations.

During the interviews, people most often spoke of long trips made for fishing salmon, halibut, herring, black cod and shellfish; for reasons of commerce, trade, or work; or for cultural events such as potlatches. Offshore trips have been woven into the seasonal round of marine activities throughout Haida history. Willie Russ Jr. remembered an old tradition in which families would come together before they departed separately on their seasonal trips.

... a long time ago, they used to do the farewell dance... before everybody starts moving into certain areas, when they start going their separate ways? They used to do their good-bye dance they call it. Now they don’t see each others for a long time. And then when they all return back, they do the welcome dance. In their tradition ... it’s just like a potlatch. (Willie Russ Jr., Aug. 2009)

Willie Russ Jr. also talked about a certain dance that he called the weather dance. That dance, and the accompanying song, were a prayer for good weather for the season, before people headed off to sea. Their travels would then take them around many areas of Haida Gwaii, as well as more distant locations.

Fisheries

At times, it has been common for Haida fishermen to spend part of the year fishing salmon and/or herring off the mainland coast. Some families used to go to places like Prince Rupert for the whole summer, to fish salmon and to work in the canneries. Dempsey Collinson stated that the older fishermen fished mostly in Johnson Strait, the Prince Rupert area, and off the Nass River (Jun. 2007). He said that younger generations of fishermen were the ones who started fishing even further south. Like many Haida fishermen, Dempsey fished the whole coast, from Vancouver Island to Alaska, for not only salmon, but also herring, halibut and black cod.

“Burnaby Narrows, *K’iid*... we used to go there for drying *k’aaw* in April. Used to be about eight, ten families that used to have houses.... When it’s good, they did fairly good – only for 22 cents a pound, dried up stuff. We used to sell it to the [Japanese] out at the Jedway... We used to come back in May, just to get ready for going to North Island for trolling time... and then from North Island we’d go across to Skeena.” (Ernie Wilson, Aug. 1998)

Haidas have participated in a wide range of mainland and offshore fisheries over a variety of time periods. The sections below provide a brief summary of fishing activities provided by participants for a few of the larger geographic areas.

North: Learmonth Bank and Alaska

Roughly 15-20 kilometres north of Langara Island, Learmonth Bank is an area where Haidas fish spring salmon, lingcod, halibut and rockfish. Fishermen describe trolling along the kelp banks there, and fish numerous species of groundfish – including black cod – in nearby waters. One elder said he thought his grandfather went with others to Learmonth Bank to get bull kelp; he remembers him stretching the kelp over racks with weights to make line for halibut fishing (Reynold Russ, Jun. 2007).

North and slightly west of Learmonth Bank is Forrester Island, located in southeast Alaska. This is a black cod and halibut fishing area. Haidas also fish sockeye, coho, chum and pink salmon in Alaskan waters. Participants from both Massett and Skidegate reported fishing north of the BC border. Francis Ingram – who was born in Hydaburg – said he fished in Alaska for seven years, “Yeah, I fished all over up there. I fished ... way up past Sitka. I salmon fished up there ... right up to a place called Icy Straits – it’s up close to Juneau ... I fished up there from 1959 to ’67,” (Mar. 2007). Some other Alaskan fishing areas noted during the interviews include Dall Island, Ketchikan, Hydaburg, Sitka, and the continental shelf. Reynold Russ fished halibut for 12 years and in that time made three trips into the Bering Sea (Jun. 2007). For those who stayed in Alaska for extended periods of time, their harvesting experience includes many species of fish and shellfish.

“The one morning I ran straight across from North Island towards Alaska. It was hump season that year. Holy cats! You see humps everywhere, jumping everywhere ... there was so darn much humps ... I loaded ‘Blue Duff’ up with humps all around.” (Stephen Brown, Jan. 2009)

East: Hecate Strait, Mainland BC North and Central Coast

Many Haidas fish throughout Hecate Strait and along much of the north and central coast of British Columbia. Some of the main fisheries in the areas east of Haida Gwaii have been for halibut and salmon, herring, flounders, Dungeness crab and dogfish shark.

Haida are active in Nass and Skeena rivers’ salmon fisheries and many fishermen said they have salmon fished “all along the mainland”. Pinks, chum and coho are regularly fished from Namu in the south and up into Alaskan waters. Haida fishermen frequently mentioned fishing salmon in areas such as Ogden Channel, Butedale, Gil Island, Whale Channel, and Namu. At one time the Skeena River alone had as many as a dozen salmon canneries during the peak of the mainland salmon fisheries. Some elders remember fishing for the canneries or working in them, and crossing the border to fish and visit places such as Wales Island and Hidden Inlet including to attend dances (Norman Price, May 2007).

Mainland herring fisheries were noted at Willis Bay outside of Kitkatla, and out of Prince Rupert and Port Edward. During the 1960s, some Haidas fished herring for reduction on the mainland. There are likely numerous other mainland locations where Haidas have fished for herring and/or *k’aaw*, but as this was not an area of focus during the interviews, relatively little information was recorded.

Most HMK participants mentioned some experience fishing, travelling, living and/or working in places along the mainland coast. Stephen Brown said that when he was young, his family moved around all the time, harvesting a diversity of fish and seafood wherever they went, for both commercial and food purposes.

When they got that boat we were travelling on there all the time. I spent two winters in Old Metlakatla. I spent one winter on Porcher Island. I spent one winter in Skidegate. And I spent a winter at Charlotte. Then we spent two winters down south, around Vancouver. In the winter time we were digging clams, butter clams. We make good spending money... My family were like gypsies, travelling all the time. (Stephen Brown, Jan. 2009)

Stephen Brown said that his family also harvested *k'aaw* at Porcher Island, by sinking hemlock branches. As an adult, Stephen continued to fish on and off Haida Gwaii for numerous species. He even told stories of commercially fishing ratfish at Eddy's Pass outside Prince Rupert (Jan. 2009). Many Haidas share the experience of living part of their lives somewhere on the mainland coast, and therefore have fished and gathered in many different locations. For example, a Skidegate participant, Gary Russ, talked about living in Metlakatla and harvesting abalone at Stephens Island (Mar. 2007).

South: Vancouver Island, Mainland BC South Coast

Another place that Haidas have commonly fished is Vancouver Island – the west coast and Johnstone Strait in particular can be important commercial fishing areas for salmon and herring. Many of the fishermen interviewed here have some experience salmon fishing in these areas. People also talked about times when they conducted herring spawn-on-kelp (SOK) fisheries around Vancouver Island. Vince Pearson and Gary Russ said they fished SOK in places like Sydney Inlet and Esperanza for months at a time (Aug. 1998; Mar. 2007). Vince also talked about fishing roe herring all the way around Vancouver Island and right up to Haida Gwaii (Aug. 1998).

In addition to the fisheries around Vancouver Island, many Haida fishermen also go to Vancouver, either to fish or to deliver their catch. Paul Pearson would fish on Haida Gwaii first, “then we'd move south off the island, along the coast, right down to the Fraser River for different types of fish, too,” (Apr. 2007). Stephen Brown fished off Vancouver Island on seine boats and went to Vancouver after seining each year. He said that the Haida boats would travel together sometimes, and that he has a photograph of the boats travelling past Alert Bay; “Boy, they looked good travelling – there were 35 Haida captains back in those days. Sure looked good all travelling together,” (Stephen Brown, Jan. 2009).

West: Continental Shelf and *Sgaan Kinghlas*

Haidas have long fished black cod in the depths off the continental shelf. Today, the black cod fishery extends from south of Cape St. James all the way north into Alaska. Nearby areas also provide good fishing for halibut and rockfish. Haidas fish for halibut and black cod, for both traditional and commercial purposes, although licencing restricts Haida commercial access. Further west, there is some evidence that Haidas travel to *Sgaan Kinghlas*, or Bowie Seamount to fish halibut. There, 180 km west of Haida Gwaii, the rare habitat provided by this underwater volcano has now been included in a marine protected area, cooperatively managed by the Council of the Haida Nation and the federal government.

Travel

In addition to fishing, many Haidas travel offshore for other purposes, such as trade and commerce. Offshore travel may also include cultural activities such as potlatches, feasts and family events, work, and in the past, warfare.

Commerce and Trade

Long before the current monetary system was in place, Haidas travelled for reasons of commerce. Today, Haidas still benefit from direct economic activity with several neighbouring nations that can

include cash sales, barter and trade. During the HMTK interviews, Haidas most often mentioned trading dried halibut, salmon, *k'aaw* and seaweed with Tsimshian and Tlingit people. In addition to trade, some of the most frequent trips made by Haida fishermen to areas off Haida Gwaii involve delivering and/or selling fish. Over the years, fishermen have often taken their salmon catch to places like Prince Rupert to find a market, to find a more competitive price, or to supply a cannery. Haidas also frequently travel to sell and trade products from the herring and *k'aaw* fisheries. Dempsey Collinson and Roy Jones Sr. were pioneers in development of the commercial spawn-on-kelp fishery. When Haidas ran traplines, fur sales were another reason behind travel, as buyers were located in Prince Rupert and Vancouver.

Some of the travel documented in regards to commerce conducted during the lifetimes of the participants spans from the 1920s to the present. The eldest participant in the study, Ernie Wilson, said his family used to sell dried halibut and *k'aaw* to Aboriginal workers at the Skeena River canneries (Aug. 2008). These recollections would likely be from the 1920s. Percy Williams had a similar memory of his parents taking dried *k'aaw* to trade or sell to natives at Skeena canneries; "... when we were kids, just about everybody used to go – pick *k'aaw* and trade – when they used to migrate to the mainland to work in the canneries..." (Aug. 1998). Ernie Wilson's grandmother also used to smoke and dry abalone and clams and take them to the mainland to sell or trade for soapberries, eulachon grease, and smoked eulachons (Aug. 2008). This type of commerce has been practised by Haidas for generations.

Yes, I guess that's what they used to do. They used to travel by canoes to the different villages and trade ... in Tsimshians, they'd go in there and they'd trade with dry halibut and they'd get eulachon grease in return, because our people love eulachon grease, to eat with our fish. So that's how they used to trade.... The mainland people loved that dried salmon [*ts'iljii*]... especially halibut—we used to trade mostly with that for eulachon grease. (Dempsey Collinson, Aug. 1998)

When runs were more plentiful, eulachon grease was a commodity that was consistently in high demand and fetched a high price. Most Skidegate Haidas would trade *k'aaw* for eulachon grease. Some said there was a standard exchange: one bucket of *k'aaw* for about two gallons of grease. Roy Jones Sr. said that they used to dry roe on kelp and bring it to the mainland tied up in one pound bundles to trade with other First Nations (Aug. 1998). Dried halibut was prepared similarly. Roy remembers going to the mainland with his father, packing dried *k'aaw* across on the seiner. He said that other families did the same thing, and he also saw some trade for sockeye, with pinks and chums (Roy Jones Sr., Aug. 1998). These accounts are from two or three decades before the DFO-licenced SOK fishery began on the coast and were a continuation of long established trading practices with mainland First Nations. Tom Hans said his parents would dry sockeye and take it to Prince Rupert to trade; he also remembers people selling *k'aaw* at Wales Island Cannery, near the border with Alaska (Feb. 2007).

Stephen Brown said Massett Haidas would regularly take seaweed to the mainland to trade for eulachon grease, when he was a "real young kid" (Jan. 2009). He also said that while he was living at Porcher Island, they took *k'aaw* from there to Prince Rupert to trade for eulachon, with a boat that had come down from the Nass River (Stephen Brown, Jan. 2009). Razor clams and dried halibut are two other foods that Massett Haidas trade for grease and/or eulachons. Some of the other items received in trade with mainland First Nations include dried moose meat, caribou, dried salmon from the Nass River, and seaweed from Metlakatla (both of which are said to taste different than that harvested on Haida Gwaii).

Today, many of these trade and travel patterns remain, though eulachon runs have disappeared in some locations and relative commodity values have fluctuated over the years. There is a consistency between

trading partners too – many Haidas still mostly trade with Tsimshian and Nisga’a people, and a lot of trading takes place in Prince Rupert –trade with Haisla people in Kitimat, Gitxsan and West’suwet’en people in Hazelton, Nisga’as in Kincolith and Terrace, and Tsimshian in Metlakatla were mentioned in the interviews.

Potlatches, Feasts and Family Events

Marine travel is also traditionally motivated by social and political customs. Coastal First Nations like the Haida historically have maintained relationships with other nations through a complex system of wealth distribution, negotiations, and at times conflicts. Potlatching and feasting remain a central legal system for Haidas. Guests may be invited from distant villages to witness these transactions on Haida Gwaii, and Haidas, in return, attend the same types of events in villages of neighbouring nations.

Haidas have social ties and family connections throughout the north and central coast of BC, on Vancouver Island, and in many parts of Alaska. Some of the areas mentioned most often during the interviews include the Skeena and Nass River areas, Prince Rupert, Port Simpson and Port Edward, Metlakatla, Kitkatla, Bella Bella, Vancouver and Vancouver Island, and parts of Alaska. Many people have lived or have had family members live in these places; there are further connections made through marriage. The participants recounted ancient Haida stories of people coming to the islands from the mainland thousands of years ago; stories of Haidas warring with Tsimshians and with several Vancouver Island First Nations; and more recent accounts of Haidas travelling to these locations for important socio-political events such as potlatches, family events such as weddings or funerals, and other events or gatherings as well as work – as in the numerous canneries operating on the BC mainland.

“... in the olden days they used to travel around on those big canoes, drop a man here and there, so it’s not surprising when you bump into somebody entirely different, say ... their ancestors were Haida. I’ve done so – bumped into a number of people.” (Ernie Wilson, Aug. 2008)

Haida women and youth in particular often found work in mainland canneries during the summers while their husbands and fathers fished in the area. In addition to the dozen salmon canneries on the Skeena, Haidas worked in canneries in Port Edward and Port Essington. Tom Hans and Ernie Wilson said that people also used to stay and work at Humpback Bay on Porcher Island (Feb. 2007; Aug. 2008). Ernie first worked at Humpback Bay washing fish at the age of 17. He said his whole family worked at the canneries in the summer, and that they spent time in other locations around the mainland as well. He described this experience in the 1940s.

... there was ten of us on the boat then. ... Thirty-foot boats – that’s good boats to carry a load. So they always used to watch the weather, because you got the whole family aboard. Same with going to Skeena from here ... pile everything aboard and take off as soon as the weather’s good. Sometimes we’d ... sleep on the boat, when the weather looks like it’s going to be all right to follow up there, so we start off early in the morning and go out. ... Coming back, they used to wait at... [Banks Island], to do some hunting around and wait for the weather... and then even a little ways from Kitkatla – some of us used to just stop by there, see friends there too. (Ernie Wilson, Aug. 2008)

To further demonstrate the types of results documented by the HMTK work and how they may be useful to marine planning, we will look more closely at salmon as representative or example species.

4. HMTK Sample Results for Salmon

The HMTK spatial information can be presented by season, by community, by species or groups of species, by fishery type, harvesting method and/or geographic area. To further exemplify the different types of information collected in the HMTK study, we will look a little more closely at salmon in the following section. Salmon are economically important in numerous commercial terminal and interception fisheries, vital to Haida food fisheries, and play an essential role in maintaining healthy ecosystems. Salmon are available as fresh food almost year-round in Haida Gwaii either at the time of their return to rivers for spawning or migration of feeding in the marine area. Their predictable patterns of migration and spawning are key drivers of Haida seasonal movements and activities and linked to many other aspects of the environment.

The elders used to say when there's going to be a lot of berries, you see all the blossoms for elderberries, there's going to be a lot of fish. That's what they used to say – there's going to be a lot of berries, then there's going to be a lot of everything. This is what they used to believe in too. (Mary Swanson, May 2007)

... they knew when it's time to go gather certain food, like, it's usually fall and winter you gather shellfish and spring you get the sockeye coming in Copper Bay—spring salmon way outside. But if you didn't have the boats you stayed close to shore and you knew when the fish were coming back ...even the creeks in Skidegate – Slarkedus and the other creek there, Skidegate – we used to go out there and catch coho, take them home... when they used to come back to spawn. That was one of our... things we did for recreation was chase fish up the creek. Take them home, bring it to your grandparents... they'd be happier than heck when you bring it home. You'd cook it up; make *jam*. (Lonnie Young, Apr. 2007)

Salmon are eaten fresh, jarred and canned, smoked, dried, frozen and made into *jam* (pronounced *jum*) – the Skidegate Haida word for fish soup or stew. The eggs are fried, added to stews, and were also fermented for “stink eggs”.

They used to dry fish eggs, too...the salmon eggs. I guess some of them used to smoke it and some of them just...sun dried...boiled them first—cooked them first. And made them into squares. They were delicious; we used to take it to school. That was our treats. (June Russ, Jul. 2007)

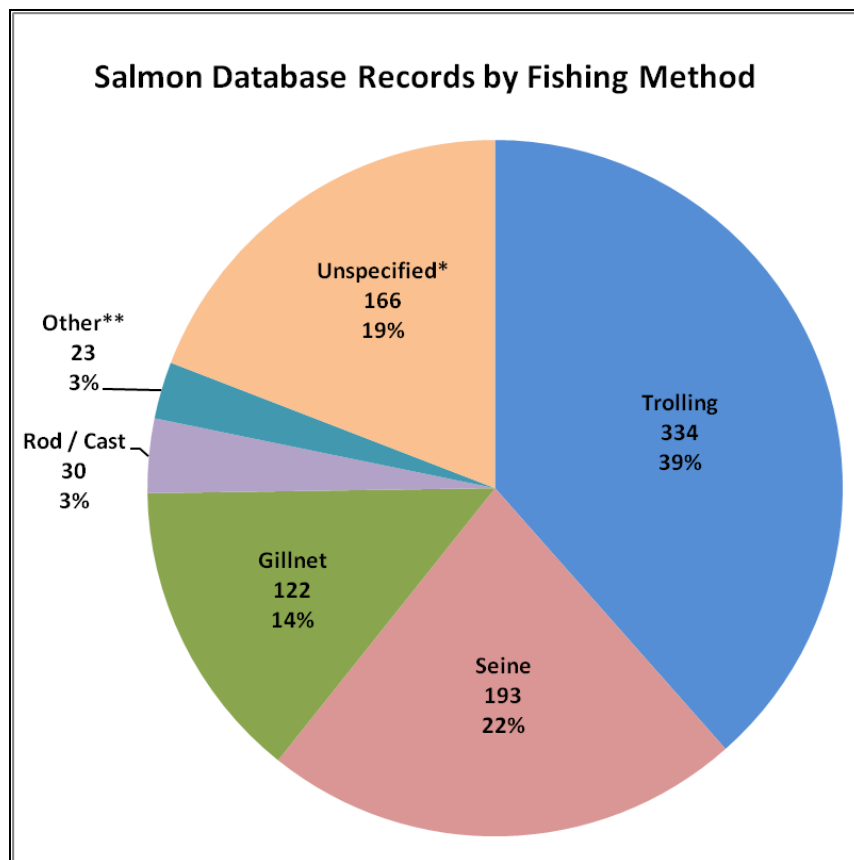
Haidas harvest all species of salmon and traditionally use and enjoy every part of the fish.

... we always had fires outside because for one, that's how they canned their salmon – was in cans and canning machines and boiling them in big drums—so the fire was always going outside. But first off, it was a big pot, and all the heads and tails went into it and everybody would sit around slurping up the heads and the tails. That was the best part. Even years after mum was in the hospital, when she knew we were at Copper Bay, that's the first thing she wanted, was boiled heads. Because that's everybody's favourite—all the older people...boiled heads and tails...and a jar of *taw* [eulachon grease]. Oh, and you'd sleep for an hour! It's so rich it would make you just want to sleep. (Roberta Olson, Apr. 2007)

The enjoyment of salmon is not just nutritional but can be a cultural celebration. Fishing and processing salmon as they return to their natal streams often draws people together in a communal effort. Elder Reynold Russ described how the sockeye fishery at Ain was when he was younger.

... Ain was always a popular place to go for food fish ... and they would just get the sockeye from the first falls ... that's where we used to ... gaff the fish out of the river. And it was a lot of fun doing that ... you'd feel the sockeye hit the hook and then you'd gaff... always on the head ... after we got 15 or 20 ... I would string it ... and hang some off the stern in the skiff, and take it down to the camp. ... And people would start working on the fish, slicing it and preparing the fish to put into the smokehouse. And people used to have lots of fun. People would be singing and I remember one time ... Amy and Phoebe—that was Amy's sister—and they were really jolly ladies. And when the fish all came down, everybody would be happy and everybody would be singing. And either Amy or Phoebe would come out dancing from one of the houses. That's just the happiness that the people were sharing... so that was the way they used to get the fish. (Reynold Russ, Jul. 2007)

Salmon are extremely important to Haidas; salmon records account for almost 1/3 of all the records in the ecological database. Some of the ways Haidas catch salmon include beach casting, in-river gaffing and spearing, rod and reel, troll, gillnet and seine. Figure 17 shows a pie chart representing the proportion of salmon fishing records in the HMTK database by gear type.



*Unspecified includes: records with no fishing method or gear type recorded.

**Other includes: incidental catch, gaff, longline, jig and spear.

Figure 17: Pie chart showing the proportion of database records for each type of salmon fishery.

The HMTK data for trolling, seining and gillnetting in one portion of Haida Gwaii were used to create the map in Figure 18 on the next page.

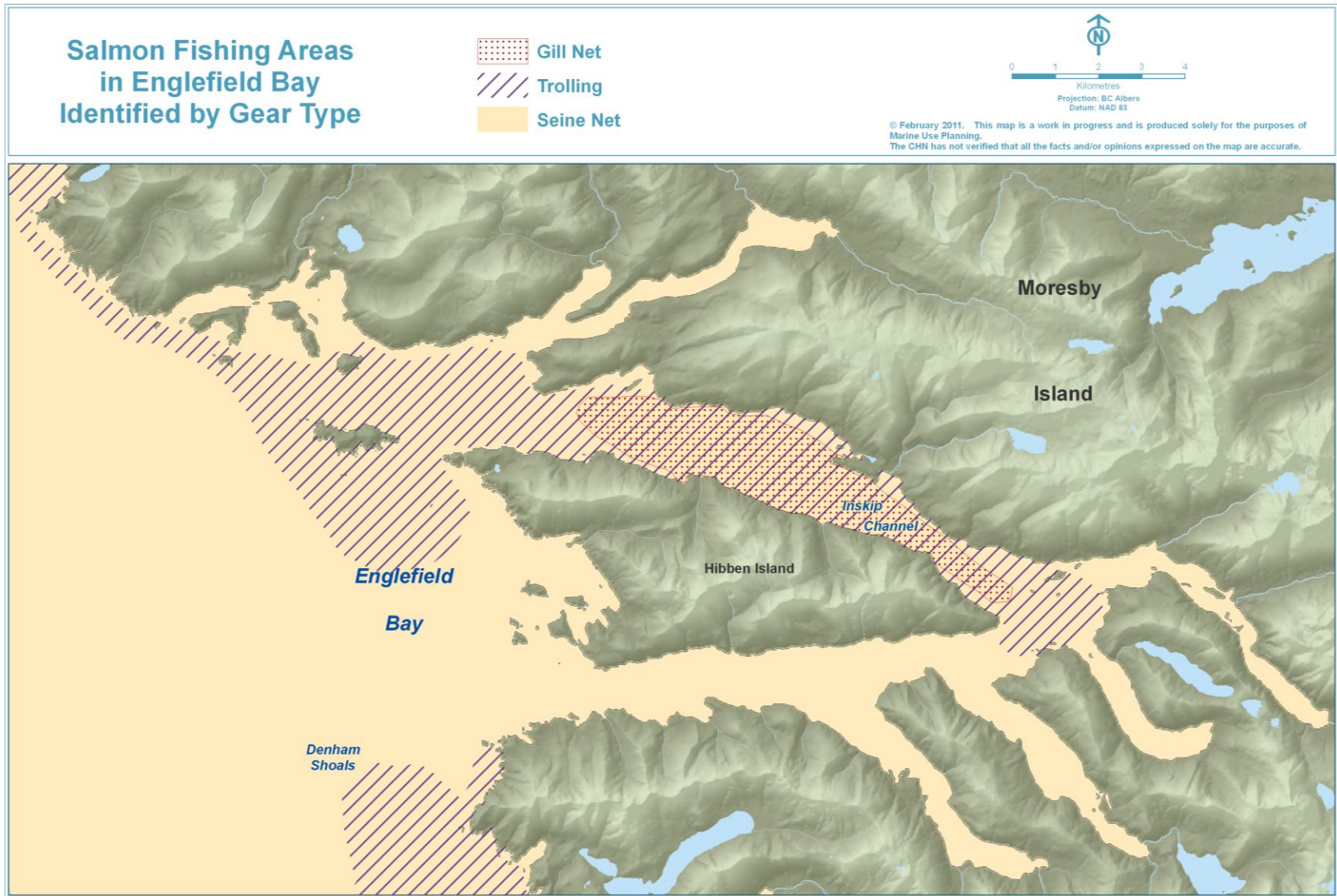


Figure 18: Map showing Haida salmon fishing areas by three gear types: seine, gillnet and troll.

The type of salmon harvesting results mapped in Figure 18 can be influenced by a number of factors including species distribution, ease of access, and the nature of the fishery. For example, runs fished terminally with gillnets tend to be recorded as small polygons in very specific areas, usually at or near the mouths of spawning rivers. Troll and seine fisheries tend to occur over larger areas. It should be noted that approximately 25% of the database records could not be included in a map based on gear type, as they were not identified as one of these three fishery types. In addition, when gear type results for all Haida Gwaii were presented at the verification sessions, some participants indicated that the spatial data represented commercial fisheries well, but did not accurately portray the full extent of the salmon food fisheries.

Fishing methods, patterns and catches vary from year to year in any type of fishery, yet the greatest changes that have occurred in the lifetimes of the elders have likely involved the commercial salmon fisheries. While preferences for food fish may have changed over the years (e.g. people currently tend to target more sockeye and springs in the food fishery than in past generations) an overall reliance on salmon in Haida culture and diet has remained steady. In the commercial fisheries, people have experienced dramatic changes in the size of salmon fleets, in fishing areas, and in specific salmon runs.

Quite a few years ago ... everybody owned a troller around here. There used to be up to 30-35 trollers anchored up out here [Skidegate]... this whole beach front here used to be just boat houses. In the fall time they'd pull their boats up into the sheds ...the whole waterfront was boat houses, just side by side... Yeah, the way the fish used to be, them days, a lot of boats and a lot of fish—gillnetters all over—even all around out here, all the way up the inlet, seine boats, gillnetters. Not any more. You only see half a dozen come from the mainland now, and the only place they fish is in Cumshewa Inlet. (Harvey Williams, Apr. 2007)

Elder Wesley Bell remembers many of the seine boats that were built and used to fish out of Massett when the fleets were much bigger. He mentioned the 'Haida Girl', 'Adelaide J', 'White Creek', 'Haida Warrior', 'Davidson Girl', 'Gwen Rose', 'Haida Brave', 'Janwhite' and 'The Bennett'. He also could name many local trolling boats such as 'Morning Star', '[May] Queen', 'Haida Queen', 'Starlight' and 'Haida Queen' among others (Wesley Bell, May 2007).

Seine fleets have decreased island-wide due to DFO management plans and policies as well as sockeye declines; "I know the sockeye's changing ... big time. Back when I was commercial, there used to be 147 seiners out there working ... now they don't even open it anymore," (Conrad Collinson, Oct. 2008). During the 1950s and 1960s changes in licensing and a series of federal "buy back" programs over the following decades decreased Haida involvement in the fisheries. In the mid-1980s the troll fleet suffered major declines, and in the mid and late 1990s buy backs and progressive closures in places like the West Coast and Hecate Strait further restricted fishing areas. Today, there are fewer Haidas involved in the commercial salmon fisheries, and little employment in fish processing. Some people feel that salmon fishing as a way of life is coming to an end.

"I can't even go out now! To load my boat. There's no fish to load now. That's what happened in our day." (Dempsey Collinson, Jul. 2007)

The changes witnessed in commercial salmon fishing patterns are for the most part managerial responses to declines in salmon abundance particularly for weak salmon stocks. Participants report widespread declines in pink and chum salmon abundance.

[Pinks have] declined dramatically ... the pinks back in the seventies were fished pretty aggressively and I don't think you can let the fishermen off the hook on the loss of the pinks on the island—over-fishing in conjunction with habitat destruction and mismanagement by Department of Fisheries and Oceans. I think all played a part in the simple fact that we no longer have any pink fisheries on Haida Gwaii. (Gary Russ, Mar. 2007)

I remember Copper Bay had real big coho; they were about that thick but not too long—really heavy fish. But now they're just skinny ones. I don't know what happened. ... Yeah, real deep, wide fish, heavy. ... Only in Copper Bay." (Norman Price, May 2007)

Both commercial and food fisheries for salmon have been impacted by these declines, and while people still tend to fish in the same areas, they often find that their catches are lower or they have to expend more effort to get enough food fish for the year now.

When I first got married I could go over there, to Copper Bay, while I was working on a boom in Alliford Bay area—the weekends I'd go to Copper Bay—fish one night, come home with three hundred and something fish. Just one night. Yeah, now you can do that and maybe get one or two. (Norman Price, May 2007)

There's been quite a bit of changes out there. Like I say...for commercial fishing, we would get out on the fishing ground 4 o'clock in the morning... as soon as we get enough spring salmon and cohos, we'd quit and start working on our fish... in them days there, by 2 o'clock you've got more than enough fish to work on. But nowadays you've got to fish at least 2 days to get enough for what we used to catch within 5 hours." (Willie Russ Jr., Mar. 2009)

In addition to being an important staple in the Haida diet, salmon also figure prominently in the local economy through trade, employment and commerce. Herbie Jones described how commercial salmon fishing was in his lifetime.

..... we'd start in early June in the Nass River, for sockeye ... and then all of June and the biggest part of July, and then home for the pinks, when they started running here. Because them days ...the first run of pinks that hit the island was ...South Bay, that was always around the 4th, 5th, 6th and 7th August, and during that time period they would start dribbling into Copper. We'd motor back and forth watching the run – which was gathering the most and if the tides weren't right, we'd run down to Skedans and fish there. And then part-way through August we would go down to just outside of Richardson... the cohos would come in in schools in there and they were a better price so we went after them. Just moving all over the islands trying to catch the fish off-guard. (Herbie Jones, Mar. 2007)

Maps of Haida traditional knowledge and use of five species of salmon are shown in Figure 19; steelhead are not included here. Because salmon are a key species for Haidas – important in diet, culture and livelihood –more detailed information and traditional knowledge of salmon is included in the ***Seascape Unit Summaries (HMTK Vol. 2)***. Some issues raised in regards to salmon are also included in the following section.

Salmon Distribution & Harvesting Areas



Projection: BC Albers
Datum: NAD 83

© July 2010 This map is a work in progress and is produced solely for the purposes of Marine Use Planning. The CHN has not verified that all the facts and/or opinions expressed on the map are accurate.

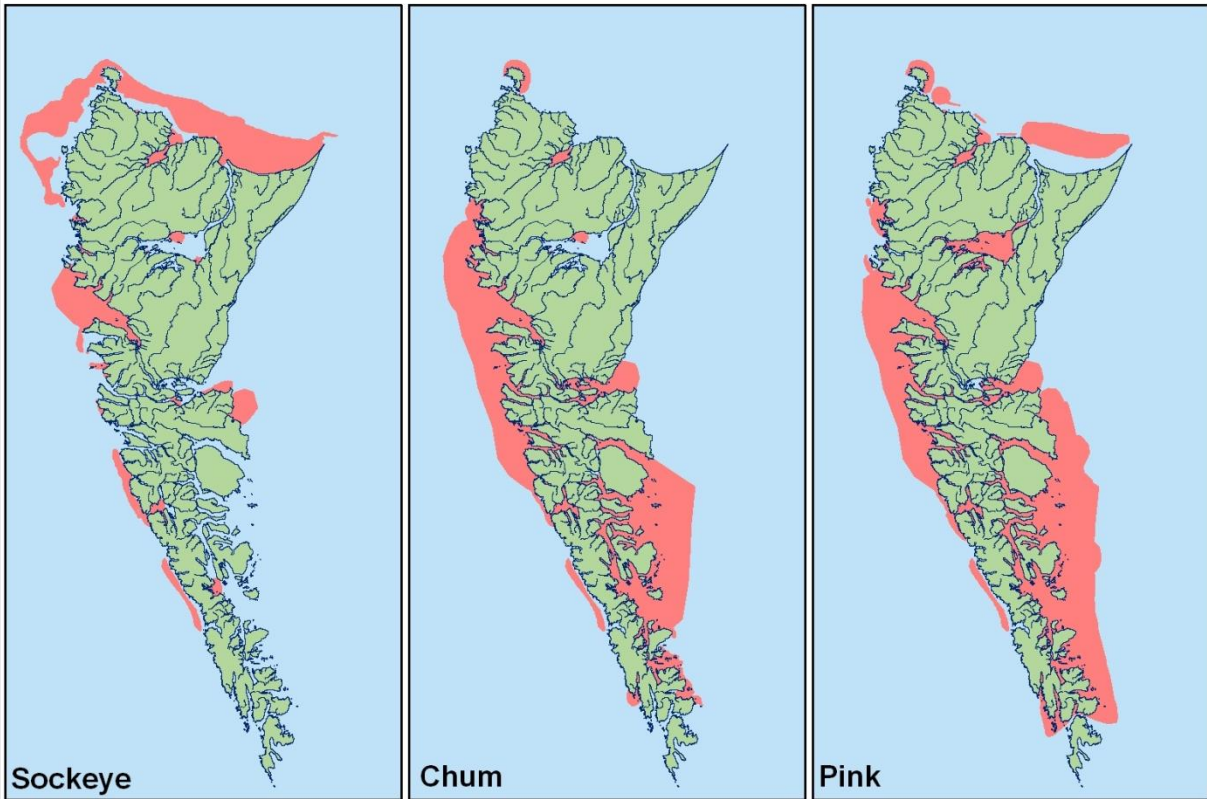
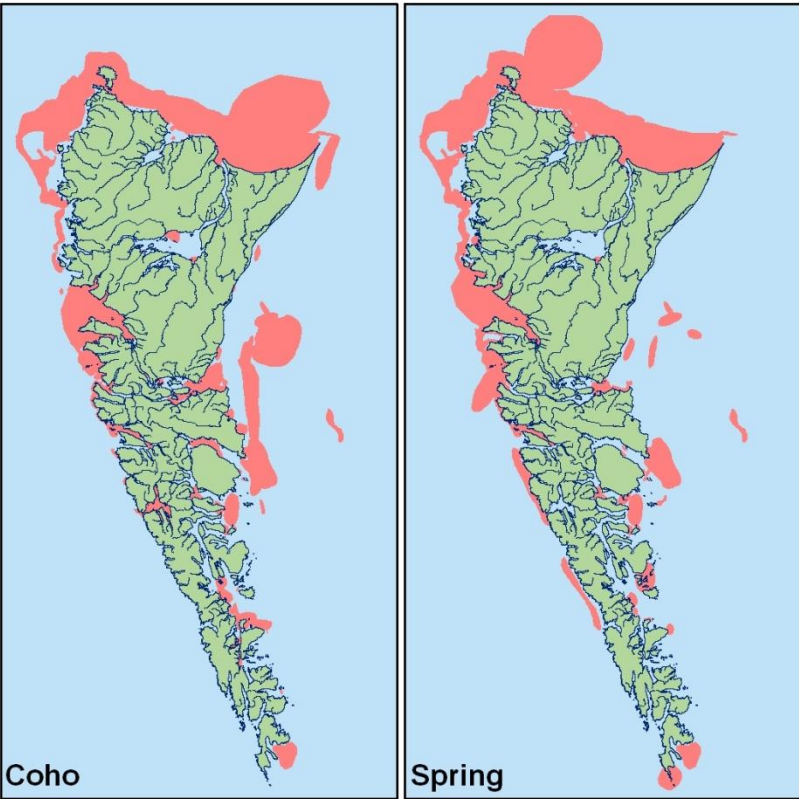


Figure 19: Observed distribution and fishing areas for five species of salmon on Haida Gwaii.

5. Species Trends and Stewardship Issues

Many of the issues that were brought up by participants had to do with species declines – salmon are just one marine resource about which people are concerned. Other species of concern that apply to all of Haida Gwaii include abalone, herring and some groundfish. There are observations that numbers of fish have declined, with a few stocks disappearing (see below).

Interview participants were asked if they had observed any trends in the species they regularly see and harvest. We were particularly interested in changes in abundance, distribution, health or body size, and behaviour patterns. Some of the key points raised on trends are summarized in the following table. For the most part, we have included trends that have been observed in more than one area of Haida Gwaii, with several site-specific examples. No other types of traditional knowledge are included here (*i.e.* general species observations or associations, environmental change, use patterns, etc.). Because these topics are discussed in much greater detail in other documents, the reader is urged to consult the relevant seascape unit chapters and focal species documents listed in the far right column of Table 1.

“You’d see fish jumping all over the inlet when I was younger. And they ran large net fisheries even and there was still plenty of fish returning to the streams. But since then, you hardly notice any jumpers.” (Willie Davies, Mar. 2009)

Table1: HMTK Topic Summary: Species Trends

Topic	Key points: <i>Species Trends</i>	Relevant documents
Salmon population declines	<ul style="list-style-type: none"> ▪ Some salmon populations have declined to a point at which harvesting has been restricted (e.g. Ain River sockeye food fishery, commercial pink fisheries throughout Haida Gwaii, commercial spring trolling in Hecate Strait and the west coast) ▪ Several unique salmon runs have disappeared (e.g. large-sized Copper River coho) ▪ It takes longer to get spring, coho and sockeye in most places now ▪ Chum salmon have declined in many rivers 	<ul style="list-style-type: none"> ▪ Vol. 2 Seascape unit chapters: Dixon Entrance, Masset Inlet, Skidegate Inlet, Hecate North and South, West Coast, Gwaii Haanas
Herring population declines	<ul style="list-style-type: none"> ▪ Herring abundances are described as being “drastically down” in most areas of Haida Gwaii ▪ Reduction fisheries in the 1950s depleted herring populations in locations like Skidegate Inlet; herring have not recovered to former levels ▪ A second decline in herring abundance has occurred since the 1990s ▪ Populations of herring have unique characteristics (e.g. spawn timing and size) and therefore have been impacted differentially by the fisheries and by management strategies that treat Haida Gwaii herring as a single population ▪ The reduction in herring abundance and extent of spawning is impacting many species higher up the food chain (e.g. there are fewer spring salmon in Skidegate Inlet since herring decline) ▪ Harder to get high quality spawn-on-kelp during periods of low herring abundance 	<ul style="list-style-type: none"> ▪ Vol. 2 Seascape unit chapters: Dixon Entrance, Masset Inlet, Skidegate Inlet, Hecate North and South, West Coast, Gwaii Haanas ▪ Vol. 3 Focal species chapter: Haida Traditional Knowledge of Herring

Declines in groundfish abundance and size	<ul style="list-style-type: none"> ▪ Halibut have declined in some areas, are steady in others ▪ Some halibut and lingcod populations have declined both in abundance and size (e.g. West Coast, Masset Inlet) ▪ West Coast rockfish populations were stable until 10 yrs ago ▪ Rockfish have declined on the east coast of Moresby Island and the southern regions of Haida Gwaii ▪ Rockfish and lingcod populations in some areas of Dixon Entrance may be stable or increasing, but are declining in areas close to sports fishing lodges. The same situation exists in Cartwright Sound ▪ Gray cod, tomcod and greenlings are no longer found in Skidegate Inlet 	<ul style="list-style-type: none"> ▪ Vol. 2 Seascape unit chapters: Dixon Entrance, Hecate North and South, West Coast, Gwaii Haanas, Skidegate Inlet, Masset Inlet ▪ Vol. 3 Focal species chapter: Haida Traditional Knowledge of Rockfish and Lingcod
Other finfish	<ul style="list-style-type: none"> ▪ Black cod are being fished heavily in commercial fisheries; there are some concerns that they will start to decline soon ▪ Other forage fish, like needlefish (sand lance) may be declining in abundance ▪ Sand lance are very sensitive to habitat disturbances caused by logging; now tend to see them more in Gwaii Haanas (<i>i.e.</i> where there is less industrial activity) than other areas ▪ May be starting to see more mackerel in recent years ▪ Used to be eulachons in Haida Gwaii many years ago 	<ul style="list-style-type: none"> ▪ Vol. 2 Seascape unit chapters: West Coast, Near Pacific, Gwaii Haanas
Impacts on shellfish	<ul style="list-style-type: none"> ▪ Abalone have declined dramatically in all areas of Haida Gwaii since commercial fishery openings and have not recovered despite closures ▪ Other species of shellfish have suffered localized depletions in specific areas as a result of overharvesting and pollution ▪ Clams in Naden have declined since sandy habitat damaged by logging activities ▪ Clams and cockles are no longer abundant in front of Old Massett or Skidegate Village ▪ Green sea urchins have declined in some areas (e.g. Masset Inlet) ▪ Spider crabs are no longer found around Long Arm (Skidegate Inlet) ▪ Recreational Dungeness crab dip-net fishery may be impacting populations at North Beach ▪ Other recreational crab fisheries are having localized impacts on Dungeness populations (e.g. Trounce Inlet) ▪ Some evidence of spread of introduced Japanese oyster 	<ul style="list-style-type: none"> ▪ Vol. 2 Seascape unit chapters: Dixon Entrance, Masset Inlet, Skidegate Inlet, West Coast, Hecate North and South, Gwaii Haanas ▪ Vol. 3 Focal species chapters: Haida Traditional Knowledge of Abalone, Clams and Cockles
Marine Mammals	<ul style="list-style-type: none"> ▪ Some people report more seals and sea lions in certain areas, some say the populations are steady, others say there are declines ▪ Seals and sea lions are eating a lot of salmon, taking them out of nets, etc. ▪ Killer whale behaviour is becoming more aggressive (e.g. they are taking fish off commercial long lines) ▪ There are more humpbacks off east coast of Graham Island ▪ One recent sea otter sighting was reported at Ikeda Cove 	<ul style="list-style-type: none"> ▪ Vol. 2 Seascape unit chapters: Dixon Entrance, Hecate North and South, West Coast, Gwaii Haanas

Seabirds	<ul style="list-style-type: none"> ▪ Seabird declines may have started in 1980s ▪ Ancient murrelet populations at Langara have been negatively impacted by the construction of land-based fishing lodges and the introduction of predators like raccoons and rats. Populations may be starting to recover since rat-kill programs were conducted ▪ Some marine birds are declining due to lack of feed (e.g. cormorants have declined in number in Skidegate Inlet) ▪ May be a decline in nesting gull populations at certain sites in Skidegate Inlet due to overharvesting ▪ Concerns about pollution are affecting some gull egg harvesting 	<ul style="list-style-type: none"> ▪ Vol. 2 Seascape unit chapters: Dixon Entrance, Masset Inlet, Skidegate Inlet, Hecate North and South, West Coast, Gwaii Haanas ▪ Vol. 3 Focal species chapter: Haida Traditional Knowledge of Seabirds
Edible Seaweed and Kelp	<ul style="list-style-type: none"> ▪ Timing of edible seaweed may be changing (<i>i.e.</i> harvesting is occurring earlier in the year and the season is shorter) ▪ Sewage may be impacting edible seaweed in Parry Pass (Langara Island) and around Balance Rock/Lawn Hill (east coast Moresby Island) ▪ Kelp patches may be changing and therefore influencing herring spawn locations (e.g. Skidegate Inlet herring spawn on beaches more these days, as there is less kelp) ▪ Some kelp patches seem to be increasing, others decreasing, but good quality kelp is over-all getting harder to find ▪ Kelp quality is declining in some locations; it is described as sour and tough at times ▪ Some divers report sea urchin barrens (<i>i.e.</i> disappearance of kelp in certain areas, such as West Arm) ▪ Brown algae is increasing in some Gwaii Haanas areas where green algae used to be. May be related to climate change. 	<ul style="list-style-type: none"> ▪ Vol. 3 Focal species chapters: Haida Traditional Knowledge of Edible Seaweeds, Herring ▪ Vol. 2 Seascape unit chapters: Dixon Entrance, Masset Inlet, Skidegate Inlet, West Coast, Gwaii Haanas

These species trends have important implications for marine planning in Haida Gwaii. Some of the main stewardship issues and suggestions that were raised in the interviews are summarized in Table 2 below; specific topics are discussed in greater detail in the relevant seascape unit and focal species documents.

Table 2: HMTK Topic Summary: Management Issues and Stewardship Suggestions

Topic	Key points: <i>Management Issues and Stewardship Suggestions</i>
Recreational Fisheries	<ul style="list-style-type: none"> ▪ Need to limit future lodge development and expansion of sports fishing industry on Haida Gwaii ▪ Catch and release practices in the commercial recreational fisheries are increasing fish vulnerability to predators and salmon mortality, particularly for spring and coho ▪ Eliminate catch and release of any species ▪ Concern that regulations favour sports fishing over commercial activities ▪ Rockfish populations are vulnerable and are caught as by-catch in sports fisheries that target salmon and halibut, especially around Langara Island and Cartwright Sound ▪ Sports fishery targets big lingcods or “spawners”, depleting breeding populations ▪ Need to introduce size limits on halibut caught in recreational fishery ▪ Need to limit sports fishery total catch ▪ Pollution (sewage) is impacting seaweed and shellfish in proximity to sport fishing lodges ▪ People involved in recreational Dungeness crab dip-net fishery at North Beach need to

	<p>be educated to lessen impacts on mating pairs</p> <ul style="list-style-type: none"> Crab populations in many locations close to sports fishing lodges are being impacted by recreational fisheries and fisheries should be closed to all but Haida food fisheries (e.g. Naden Harbour)
Commercial Fisheries	<ul style="list-style-type: none"> Herring populations need to be managed as distinct, localized populations to avoid depleting unique stocks. The SOK fishery releases the herring after they spawn; as a result it is a more sustainable fishery than the roe fishery Some commercial harvesting catches need to be reduced to be sustainable (e.g. herring) Current recreational razor clam and commercial geoduck harvesting methods may be unsustainable Summer clam digging causes increased mortality in juvenile razor clams Fisheries regulations have increasingly restricted commercial fishermen from traditional salmon fishing areas Commercial salmon fishing is no longer a livelihood for many Haidas Rockfish are being wiped out from pinnacles by commercial groundfish fisheries Turbot (arrowtooth flounder) fishery is impacting halibut and rockfish around Jalun River; need exclusion area from Langara to Rose Spit Commercial geoduck harvesting methods are altering marine habitat for other species Areas close to Haida villages should be protected from commercial fisheries and reserved for Haida and/or local use only (e.g. Skidegate Inlet)
Habitat Degradation (Pollution and Logging)	<ul style="list-style-type: none"> Sewage might be impacting shellfish and seaweed in some areas (e.g. sewage in Parry Passage from Langara sports lodges, and sewage around Skidegate Inlet) Logging has impacted many watersheds and salmon, contributing to stock declines and affecting both food and commercial fisheries Logging impacts forage fish species like sand lance Food fisheries have been affected by logging practices at Ain River and Copper Bay
Other Issues	<ul style="list-style-type: none"> Abalone poaching and the black market are not allowing the species to recover from past commercial harvests. Abalone have been mismanaged and over-fished There is a lack of Haida control over Dungeness crab licenses in Haida territory Proposed windfarm may impact Dungeness crab populations and fishery on the east coast of Graham Island unless relocated; developers should consult with crab fishermen Haidas feel they are being excluded from some traditional resource harvesting areas (e.g. mussel and seaweed gathering areas around Langara Island) Weather is changing; global warming is affecting fishing activities and local environmental conditions
Areas to protect	<ul style="list-style-type: none"> <i>For shellfish:</i> Kagan Bay, Burnaby Narrows, Cumshewa, Copper Bay, Skedans, Hutton Inlet, Trounce Inlet, mouth of Watun River, Masset Inlet, Kiusta, North Beach <i>For salmon:</i> nursery areas in Masset and Juskatla Inlets, Copper Bay, Selwyn Inlet to Burnaby Strait, Rennell Sound, Frederick Island, Gudal Bay, Port Louis, Port Athlow (Skidegate Pt to Frederick Island is key to protect for sockeye populations) <i>For rockfish and lingcod:</i> Skedans, Skidegate Channel, parts of Cartwright Sound (Hunter Pt to Buck Pt, Marble Island reefs) <i>For herring:</i> Sewell Inlet, Selwyn Inlet, Burnaby Narrows to Skincuttle Inlet, West Coast <i>For multiple cultural and ecological reasons:</i> Rediscovery Site at Lepas Bay, Langara Island, Naden Harbour, Langara to Frederick Island, Rennell Sound to Englefield Bay, Skidegate Inlet and Skidegate Channel, Sewell to Hotspring Island, Sedgwick Bay, lower Shuttle Island, Juan Perez Sound (including Burnaby Narrows and Skincuttle), De la Beche Inlet, Marco Island, Echo Harbour, Hutton Inlet, Richardson Passage and Gwaii Haanas

Maintaining traditional foods at abundance levels that can sustain food harvesting is critical to Haida culture and society in many ways. Teaching fishing and gathering is an important part of cultural maintenance. Elders expressed concerns that youth are not spending as much time on the land or water as in the past, and that people are increasingly reliant on store-bought foods. Species declines are a contributing factor that could push younger generations away from traditional activities, foods and livelihoods. Abalone is one of the most painful examples of traditional harvesting activities impacted by species declines; children today are growing up without knowing the taste of abalone, how to find it or how to harvest it. People also mentioned that there is little seabird and egg gathering going on anymore. Trapping is another livelihood that youth are not participating in today. There are concerns that commercial salmon fishing will no longer provide a sustainable income for Haidas and this too will soon disappear as a way of life. Fleet sizes have already been drastically reduced since the 1970s and 1980s.

Conclusions and Recommendations for Further Research

The Haida Marine Traditional Knowledge Study is an ambitious project that set out to document Haida knowledge about the marine environment using methods that were rigorous as well as culturally appropriate. A wealth of spatial and textual information was documented. A recurring theme throughout the interviews is the Haidas connection with the marine environment and marine animals, and the continued Haida reliance on the ocean for our well-being. The islands have historically been very rich in resources, but elders are witnessing changes – commercial salmon fishing is no longer seen as a way of life; abalone are depleted; former herring abundances have not recovered from past commercial harvests, and some groundfish populations are depleted. Over the last few decades there have also been some localized shellfish declines, and a lack of forage fish may be influencing abundances of seabirds and other predators further up the food chain. Fishing and gathering activities are being impacted not just by these species declines, but also by competition from commercial recreational fisheries (which are seen to be increasingly encroaching on traditional Haida fishing areas), and by habitat degradation associated with logging.

“... we need to seriously look at how we’re harvesting our fish, our seafood. We’ve always been trained to take only what you can eat and enough perhaps to share with your neighbours.” (Diane Brown, Speaking at Gaaysiigang – An Ocean Forum for Haida Gwaii, Jan. 2009)

As a result of all these changes, people say it is getting harder to catch enough fish now compared to 30 or 40 years ago. Certain foods are being harvested less and less frequently, and youth are not getting out on the land or water as much as in the past. There are real concerns that Haidas must play a greater role in marine planning to protect their interests and influence these trends. The Haida Nation is now poised to participate in stewardship of the islands in a way that has not been feasible in recent generations. We are cooperating in local, regional and national planning and governance, and documenting our knowledge and experience to help inform decision-making.

The research phase of the Haida Marine Traditional Knowledge Study is now complete. The results are available to inform and support marine planning activities, and will be used for future management and educational purposes. It is important to reiterate that the work done here is merely a start – a foundation on which other projects may be based or can continue to contribute to in the future. Because such a range of species and topics were covered during the HMTK interviews, it is unlikely that any one topic is “saturated” as completely as it could be. We would recommend further research on some of the following topics:

- A literature review and transcription of older Haida recordings that would place the current study in context and provide additional insights
- Marine species which are of conservation concern or for which there is little known (e.g. unique salmon runs, historic abalone habitat, distribution of forage species like sand lance)
- Key or sensitive habitats
- Important areas for Haida fishing and gathering that might warrant some level of protection.

Further topic-based workshops or focus groups would also be useful to confirm, clarify and expand on the existing database. For example, locally-named fishing spots and place names, sites that were mentioned but not mapped, and more time series and trends information could be documented.

Participant Profiles

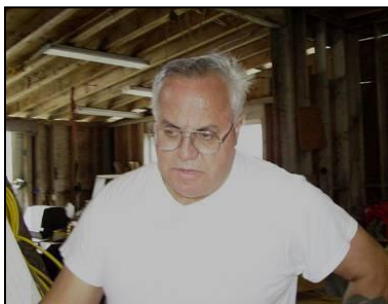
This study owes its success to the people who took the time to share their knowledge—the 56 co-authors. We would like to introduce and acknowledge them here and say *Haawa/Haaw.aa* for their patience, wisdom and generosity. Below is a brief biography of each person who took part in the HMTK study. While more personal information – such as clan and family histories, places of birth, etc. – was recorded during the interviews, not all of those details have been included here.

Massett Participants



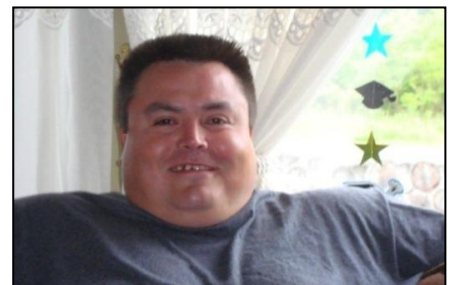
Wesley Bell was born January 17th, 1925 to John and Eliza Bell. When he was young, his father used to call him *Damdaal*. Wesley has extensive knowledge of traditional Haida fishing sites and place names. He has fished and food-gathered all his life, starting with hand-trolling with his father when he was a boy. He can tell stories recalling as far back as the 1930s. Wesley still builds model boats to this day and attends the Adult Day Program.

Assistance during Wesley's interview in 2007 was provided by his nephew **Oliver Bell**, who started fishing with him when he was just four years old. Oliver was born on July 15th, 1959 and has lived on Haida Gwaii all his life. He is married to Rhonda and they have three children together. Apart from fishing, Oliver spends his time carving, and has been apprenticing with Jim Hart carving totem poles. In addition to helping out with Wesley's interview, Oliver was interviewed in 2008, to document his fishing and gathering knowledge.



John Bennett was born September 15th, 1948 to Ivy and Wilfred Bennett and lived all of his life in Old Massett. John's Haida name is *Nang Kw'iigaay tlaayiihl*; that was given to him by Florence Edenshaw Davidson. He was also given the name *Daxiigan* by Winnie, and Norm Young used to call him *K'iindah*. John used to work as a commercial fisherman and was very active in the fishing industry. He now works for the Old Massett Village Council but is also a boat builder. He is one of the few remaining Haida boat builders today and he would like to teach how to build boats. John can remember camping with his family at Cub Island as a child, and hearing the whales blow at night there.

Robert Bennett was born December 2nd, 1973 to John and Joyce Bennett. Robert was born and raised in Massett and is part of the *Yahgu 'Laanas* clan. When he was just 10 years old Robert started commercial fishing with his father and Tom Wylie on board the 'Ms. Babs'. He has fished for crab, halibut, black cod, prawns and salmon on board many different boats including seine, gillnet and trollers. What Robert enjoys the most about fishing is being out on



the water and breathing in the smell of the ocean. While Robert recognizes the importance of schooling and urges all to finish, he also recognizes the importance of teaching outside of the classroom. Robert has been passing his knowledge on to the next generation of young Haida fishermen. He and his wife, Georgia Bennett, are raising their grandson Emrin.



Robin Brown, whose Haida name is *Xilang Kuns*, was born on April 28th, 1933. Robin belongs to the *T'siits Gitanee* clan. His mother is Grace Brown and her Haida name is *Giigahnaay*. His father was George Oaky. Robin grew up with his grandmother near *lits'aaw* (Sand Hill) in Old Massett, and remembers digging razor clams with her. He is married to Rosie and their children are Wilson, Valerie, Billy, John, and Memory. Robin is an active community member, involved in political organizations and fishing.

Born in Old Massett on March 28th, 1923, **Stephen Brown** comes from the Massett *Git'ans* clan. His parents were Robert Brown and Ellen Williams. He started fishing at the age of eight and has fished all of his life. Stephen was taught to fish by his father on his row boat. He has been very active in fishing and has had a number of boats including the 'Karen', 'Porcher 41', and the 'Blue Duff'. Stephen now has a smaller fishing boat. Stephen he is very active in the Haida language program and still goes out fishing when he can.



Son of Sheila and Frank Collison, **Vincent Collison** was born and raised on Haida Gwaii. He is a member of the Mamaan Gitanee Eagle clan. Vince grew up on the islands and was very active working in the museum. He moved away from Haida Gwaii when he was in grade ten, and now lives in the Vancouver area and travels to London to work. His work has often been political—Vince has been a band councilor in Old Massett, an elected Council of the Haida Nation representative and is currently an active politician and co-chair of the Haida Repatriation Committee. Vince was involved in the 'Raven Traveling' exhibition and works towards reclaiming cultural identity for the Haida.

Ernest Davis, born November 7th, 1965, learned his harvesting from his *Tsanii* Ed Jones and Kelly Jones. His mother was Vivian Davis. He's been on the waters of Haida Gwaii since the age of 7. Ernest was originally part of the mosquito fleet and he currently relies on the waters for all seafoods that Haidas gather for their diet, such as halibut, sockeye, spring salmon, seaweed, devilfish, cockles, chitons, butter clams, razor clams and sea urchins. He also picks mushrooms and berries and hunts deer along the coasts. Ernest owns his own boat and goes out from spring and through the summer to gather seafood.



Robert Davis, also known as Tubby, was born on January 27th, 1963; his parents are Sam and Agnes (nee Davidson) Davis. Tubby mainly fishes for halibut and salmon, but also gathers many types of seafood for the winter. He credits his father for what he learned about fishing in Haida Gwaii. Tubby worked as a commercial fisherman in both seining and trolling over the years. Today, while he no longer fishes commercially, he can often be found out on the water gathering seafood from Haida Gwaii.



BJ Dudoward. BJ is a commercial fisherman who is on the waters of Haida Gwaii almost year-round. He is a proud member of the *Ts'aahl 'Laanas* clan. His commercial fishing experience includes gillnet, trolling, crab, halibut, black cod, herring and some seining. His parents are Barney Dudoward and Valerie Brown. He began going fishing with his *Tsanii* Robin Brown when he was 9 years old and began commercial crab fishing when he was 16 years old. He credits his *Tsanii* Robin Brown and Francis Ingram for what he learned. He is very knowledgeable about the waters of Haida Gwaii— not only for food fish, but marine mammals and birds as well.

Husband and wife, **Dean and Madeline Edgars** were interviewed together during this project. **Dean's** Haida name is *Nat K'ahnngs*, which means 'run away from old times.' Dean was born October 21st, 1924 to parents Amanda and Isaac Edgars. Dean started fishing on Haida Gwaii when he was thirteen years old and still fishes to this day, when he can get out on the water.

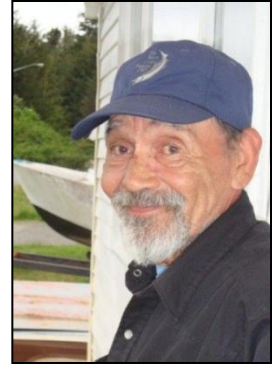


Madeline was born on September 13th, 1918. Her parents were Lydia (*Kaay l' juus*) and Elijah Jones. Madeline attended residential school in Alert Bay. Her Haida name is *Wii gaay*. Dean and Maddie have many shared memories of harvesting fish and seafood on Haida Gwaii. On August 25th, 2006 Dean and Maddie celebrated their 50th wedding anniversary. Sadly, Maddie passed away in 2009.



Margaret Edgars, St'agaa Kuns, was born on October 3rd, 1946 and always lived in the Massett area. Margaret is very active in the community, working at the transition house and always busy getting seaweed, clams, fish and other seafood. She learned how to gather from her parents Victor and Elizabeth Thomson. Throughout the years Margaret has worked in the cannery, fished with her late husband Benny, worked as a Haida Gwaii Watchman at Hotsprings, and worked on the trails on Graham Island. Margaret is often busy with a project weaving cedar or knitting.

Tim Edgars was born May 7th, 1944. His parents were Tim and Dorothy Edgars. Tim started fishing when he was 8 years old. He has mostly learned from his parents how to gather Haida foods. His family has been fishing rivers like the Awun and Ain for sockeye for many years. He also digs razor clams along the shores of Tow Hill and gets butter clams from North Beach. Tim also goes out on his boat for the spring and summer seasons for seaweed, sockeye, devilfish, cockles, chitons and sea urchins. He hunts in the fall and winter months for deer and also picks mushrooms for commercial sale.



Henry Hageman was born at Tow Hill on May 3rd, 1932. He was named after both of his grandparents; his Haida name is *K'aam Siingaa*. Henry was raised in Old Massett, his mother is Vesta Edenshaw and his father was John Hageman. Henry married Yvonne and had children Gail Adams, Fern Handy, Neil, and twins John and Owen. Henry started fishing when he was twelve years old with his uncle Henry Geddes. Godfrey Kelly was also an influence on him in his fishing. When he bought his boat in 1963, he took Godfrey Kelly, Henry Geddes and his other uncle Wilfred Bennett with him. He was the deckhand and learned the fishing grounds from their expertise. Henry still enjoys fishing to this day.

Francis Ingram was born October 12th, 1943 in Hydaburg, Alaska. His Haida name is *Laanaa Sdang*, which means 'two lands'. Francis is in line to take the chieftainship from the late Adam Bell, who was the Chief of *lits'aaw* and *Kung*. Francis' parents were Moses and Elsie Ingram. He was raised in Massett and remembers picnicking at Egeria Bay as a child. He learned to fish from his dad, grandmother and other elders in our community. Francis is married to Janice. He has fished Haida Gwaii for twenty-eight years, and continues to work in the commercial fishing industry today, as well as harvest seafood such as seaweed, mussels, salmon and halibut for his family today.



Claude Jones was born November 12th, 1920 to parents Elijah and Lydia. His father's Haida name is *Kaagaa*, and he comes from the *Tsiits Git'ane* clan. Claude grew up in Old Massett and he attended residential school in Alert Bay from the age of ten to fifteen. He can remember a time when people from Massett seasonally moved between Old Massett, Seven Mile, North Island, Ain River and *Tiidlan*. Claude married Meryle and together they had seven children—Verna Hamilton, Ellen Williams, Jimmy, Shirley, Bernice Major, Ernie Collison and Hector Collison. Claude is presently a Haida language teacher at Daxeegan Elementary School. He fished for many years in his life, and also worked for the Canadian Armed Forces station in Massett. Today Claude teaches Haida language in the linguistics program in Old Massett.

Kelly Jones was born on May 27th, 1947 and has always lived in Old Massett. He has been a very active fishermen and hunter all of his life. He grew up as a fishermen and a hunter in this community. His parents are Maria and Eddie Jones. Kelly has fished commercially and for food, and has fished halibut, spring salmon, coho, sea urchins, and octopus. He fished for BC Packers from the 1960s to the 1970s. Kelly remembers his dad's boat, 'The Janelco', and fishing with his mom and dad at the Yakoun when he was young. Today he likes to build model boats, based on boats that were made in Old Massett when he was young.



Reynold and June Russ recalled happy times spent at Tow Hill, Langara Island, Naden and Ain where their families put up food for the winter and commercial fished. Reynold, whose Haida name was *Ijjuuwass*, was the hereditary chief of Massett and was born on July 30th, 1930. June was born on June 1st, 1931. They were married in December 1950 and had ten children, four girls and six boys. Reynold was a fisherman and boat owner, a boatbuilder, a lodge manager as well as serving on the Old Massett Village Council, Native Brotherhood of BC, and Union of BC Indian Chiefs. He gillnetted and long-lined all around Haida

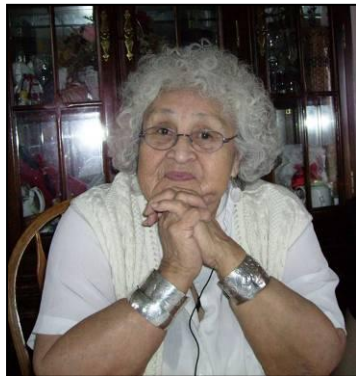
Gwaii on smaller boats but also ran large boats for a number of years and fished halibut in the Bering Sea. His mother Flora Adams was from the Mamin and his father William Russ from Nesto. June was the daughter of Amos and Marjorie Williams and was raised by her Aunt Hannah since she was the age of four. Reynold passed away in 2011.

Willie Russ Jr., whose Haida name is *Kihlgulans*, was born August 28th, 1926. His parents were Willie Russ Sr. and Flora Russ. Willie first began to fish in the 1960s with John Williams. He also helped in building boats with Andrew Yorke. Willie worked on tugboats, in the logging industry, and traveled with the canneries in the 1950s and 1960s. Willie also fished with his sons Gideon and Randy Russ. Over the years, he mostly fished for halibut and salmon, but also gathered seaweed, abalone, and razor clams throughout his lifetime. Willie passed away in 2010.



Edgar Sills was born on Haida Gwaii on October 20th, 1927. His parents were George and Grace Oaky, and his father owned rivers around Naden Harbour. Edgar had a lot of fishing experience, starting with fishing in Alaska when he was thirteen years old. He remembered Joe Edgars making him a rowboat when he was younger, as well as men like Robert Davidson, Augustus Wilson, Adam Bell and Andrew York building row boats and seine boats in Old Massett. Edgar seined for fourteen years in Ketchikan, but also fished around Haida Gwaii a lot. He learned his boat building skills from his uncle Andrew York. He also carved and helped to make totem poles with Jim Hart and Robert Davidson. Edgar attended the Adult Day Program in Old Massett until his death in 2009.

Monte Stewart-Burton, or *Yaahl Səwansan*, was born July 26th, 1958, in Queen Charlotte City and first went fishing when he was just eight years old. Monte had experience commercial fishing many different species. He was taught to fish by his father Noel and also learned from his mother Carol's family, Willis White, and other Haida fishermen. Monte came from a long line of fishermen, tracing seafarers in his father's family as far as Hong Kong. Monte also carved in gold, worked in heavy duty equipment, and owned his own business in concrete and trucking. Monte had two sons, Shawn Edgars and Corey Bullpit, who are also carvers. Monte was married to Shelagh. Sadly, Monte passed away in 2010.



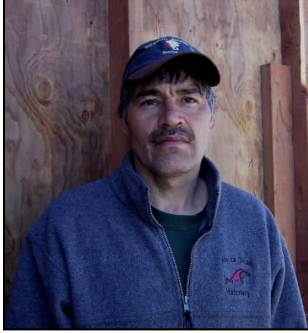
Mary Swanson, born September 7th, 1924, was called *Gaadaa* when she was young. Mary comes from the *Yakujaanaas* raven clan. She grew up in Old Massett with her parents Agnes Edenso, the child of Charles and Isabelle Edenshaw, and her father Alec Yeltatzie, whose parents were George Yahldatzaay and Matilda who came from Howkan, Alaska. Mary is still a very active community member; she works in the school district teaching in the Haida language classroom at *Dax̄eegan*. Mary plans to keep working with the Haida language as long as she can continue on, sharing the language and restoring it back to the children she teaches year after year.

Judy Williams, whose Haida name is *Hiilang Jaad*, was born on September 12th, 1951. She is from the *St'ang 'Laanas* clan. Her parents were Zola and Blake Williams. Judy credits learning about gathering seafood from her Auntie Ida and Uncle Adolphus "Cook" Price. Many of the techniques she learned were self-taught because she is left-handed. Judy started gathering food with her spouse, Brian Bell. Together they go fishing at the river for sockeye, go for razor and butter clams, sea urchins, chitons, seaweed, octopus and deer, to name just some of their traditional foods. Judy also gathers food for elders in the community, her daughters, aunts, and Brian's sisters.



Martin Williams, was born in Queen Charlotte's hospital in 1960. He was raised in Old Massett by his naanii and tsanii (grandparents), Amos and Marjorie Williams. He started fishing when he was 7 or 8 years old. He grew up learning to fish with his uncles and their friends, and also with his grandparents. He started fishing commercially as a deckhand for 4 seasons and later gillnetting for 4 seasons. He then went further north to Alaska where he seined for 3 years. For 16 years Martin was the supervisor of the Haida Creel Program (north end Watchmen). Martin worked for the Haida

Nation up until 2007. Today he is an active argillite carver and has been carving since 1974. Martin is married to Daphne White and are the proud parents of a daughter, Melody.



Rolly Williams was born on June 27th, 1962 in Old Massett. He grew up there living with his grandparents Marjorie and Amos Williams. Rolly attended residential school in Alert Bay. He has been fishing around Haida Gwaii since he was about ten or eleven years old. Rolly is married to Dee Leon and their children are Bryce, Rollie and Jesse. He also has a daughter, Beverly Anne, from his first wife Cynthia, and two grandchildren from Beverly Anne named Mya and Sarah. Rolly presently works for the salmon enhancement program. He is very active and works hard within the community.

Vern Williams Senior, was born in 1935 and first began fishing with his father as a young boy. Vern grew up in Masset as well as Daadans on Langara Island from May until September, Ain River in the fall time, and at Tow Hill in the spring. Vern currently lives in Masset and is a proud father of 6 boys, and *tsanii* (grandfather) of 2 boys and 3 girls. Vern began fishing by himself when he was 19 or 20 years old. He has 20-30 years of salmon and halibut commercial fishing experience, and worked as a fishing guide at Queen Charlotte Fishing Lodge for 16 years. Vern has passed on his fishing knowledge to his sons and also enjoys keeping the traditions alive by teaching young people how to fish.



Skidegate Participants



Diane Brown was born April 1st, 1948 to Ada Yovanovich in Skidegate and was raised by Watson and Isabel Pryce. She has three Haida names—her auntie Audrey gave her the name *Gwaaganad*, Henry Young gave her the name *Jaat tlldaqaw gaayhxiid* and Hazel Stevens gave her the name *Jaad xiidgwang*. As a child, Diane enjoyed fishing and traveling around the islands with her family collecting food. She married Dull (Larry) Brown November 5, 1965. They had three children together, Isabel Eve (deceased), Judson and Lauren. Diane worked in the Skidegate Health Centre for years and taught Haida language at the Skidegate Haida Immersion Program for 10 years.

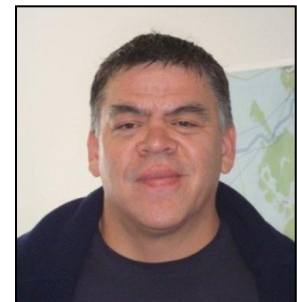
Judson Brown was born on March 21st, 1972 to Larry and Diane Brown. He was raised in the village of Skidegate and left the islands to attend a post-secondary institution on Vancouver Island, he then moved to the Rocky Mountains to further his career with Parks Canada. Judson has been fishing and gathering for food since he was a young boy, and he tried his hand at commercial fishing as well. He has fished and gathered food in various areas of Haida Gwaii such as on the east coast around Skidegate Inlet, Masset Inlet, and along the west coast. He has also been very fortunate that his current employment enables him to travel throughout the protected area of Gwaii Haanas.



Clarence (Dempsey) Collinson was born to Adolphus and Dora Collinson on September 9th, 1928. He married Irene (Moody) in 1951 and they had seven children. His mother died when Dempsey was ten and he was raised by his father. His father wouldn't let him go to residential school and he spent a lot of time with his grandparents as he was growing up. Dempsey learned how to fish from his uncles and travelled throughout Haida Gwaii. Dempsey ran seine boats for many years but his real love (next to his wife) was the M.V. 'Haida Raider' that he owned and ran for 25 years.

Dempsey and Roy Jones Sr. started the commercial herring spawn-on-kelp fishery. His main occupation was fishing but he was a logger in the winter months until he was injured at the age of 47. Dempsey was named the hereditary chief of Skidegate in 1973. He and his sons provided fish to the people of Skidegate for many years and he was the backbone of the Haida blockade of logging at Lyell Island in the early 1980s. Dempsey passed on March 2nd, 2008, in a boating accident.

Conrad Collinson was born August 23rd, 1965 and raised in Skidegate. His Haida name is *Skildaaxiigan*, which means "heard the noise." Conrad is of the *Sgajuuga.ahl* clan (Chief Weah's). His parents are the late Chief Skidegate, Dempsey & Irene Collinson. Conrad started fishing when he was 9 years old and by the time he was 12, he had become a deckhand on the M.V. Haida Raider. At the age of 18 he was already a skipper! He has always commercially fished, as well as fished and gathered for food fish, for his family and the community. Conrad has fished all over the islands, in areas such the east coast, the southeast coast down to Cape St. James, and outside Skidegate Inlet right



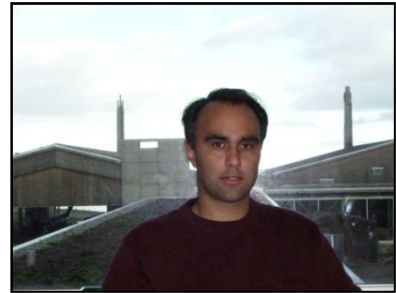
around through and up to Langara Island, and learned the traditional ways of fishing from his father. The future holds promise that the traditional fishing lineage will continue with skippers like Conrad.

William Ernest Davies, whose Haida name means ‘fall bird’, was born in 1976 to Glen Davies and Ruth Gladstone. Willie has one half-sister named Angeline Nelson. He grew up in Queen Charlotte City and the village of Skidegate. Willie comes from a family of fishermen where his dad, grandfather, and 2 uncles have been very involved in fishing. He began commercial salmon trolling with his father when he



was 12. The next summer he fished with another fellow, then moved onto fishing with his grandfather for 5 years after that. Willie left the islands for 2 years to further his education at Nanaimo’s Malaspina College. During these college years he worked at Pallant Creek Fish Hatchery and was soon back home in Haida Gwaii commercial fishing with his father. Willie spent much of his younger years out on the West Coast, all around Graham Island, and down amongst the southern islands of Gwaii Haanas. Willie now owns his own boat and commercial fishes for halibut and salmon around Haida Gwaii.

Ernest (Ernie) James Gladstone was born in Queen Charlotte City in 1970 and grew up in Skidegate. Ernie's Haida name is *Nangkaaklaagang*, which means "the one who goes first". He learned how to gather food while growing up in the Skidegate Inlet area. When he was a teenager, Ernie worked as a deckhand and fished on trollers for two seasons on the west coast. He spent a lot of time with Robert (Tucker) Brown who taught him skills and how to travel in the south end of the islands. He food fishes for salmon, halibut, crab, cod, clams, octopus and prawns. Ernie has been traveling throughout Gwaii Haanas since he was 12 years old and is now the Superintendent of Gwaii Haanas National Park Reserve and Haida Heritage Site.



Thomas Alexander Greene was born to Gerald Dudoward and Phyllis Dudoward on June 2nd, 1955. Tommy grew up in Skidegate, as well as Vancouver, Smithers, and Prince Rupert while he was going through school. He started going out on seine boats at the age of nine, building up new skills. Between 12 and 15 years of age his dad and Uncle Tom Greene would take him out and he would be a part of the crew. Tommy has fished all around Haida Gwaii. He used to dive for urchins and worked for CHN for about 3 years as a research diver surveying urchins, abalone and geoducks all around Haida Gwaii. Fishing has always been a part of Tommy’s life.



Thomas Hans was born April 8th, 1925, to Isaac and Kathleen Hans. He was born in Skidegate and was given the name *Aay.yaay* or ‘the land owner’ from his grandfather. Tom was also given the name *Nang Kislās*, meaning ‘one that doesn’t speak’. When he was 13, Tom attended Coqualeetza residential school and learned to speak English. He worked as a commercial fisherman around Haida Gwaii mostly 1940-1948 and 1954-1966. Although he moved from Haida Gwaii in 1967, Tom still returned home to fish periodically after that, and his last commercial fishing trip here was in 1980. He enjoyed commercial and food fishing with friends and family throughout his life. Tom married Massie and they

lived in Vancouver with their son Phillip. Sadly, Massie passed in 2008. Tom carved argillite totem poles which have sold all around the world. 'Raven Walking' is one traditional Haida story he remembers carving. Tom now lives in Skidegate.



Herb Jones was born September 2nd, 1937 to Frank and Dorothy Jones in Skidegate. He was raised by his grandparents, Isabel and Watson Pryce and was given the name *Gandaawngaay* by his uncle, Henry Moody; his name means 'always ready'. Herb learned the Haida language and traditional ways from his grandmother. He enjoyed time spent gathering food with his family, traveling up and down the islands. When he was a teenager he spent his summers commercial fishing with his grandfather on the 'Anthony J'. Herb quit commercial fishing and started logging once he got married. He

married Lona and together they had seven children—Jim, Tony, Jeffrey, Richard, Joel, Laurie and Tawni. He has fond memories of taking his boys over to Copper Bay and teaching them how to fish. He enjoyed spending his time teaching Haida language to the children in the Skidegate Daycare until recently retiring for a second time.

Roy Jones, Sr. was born in Skidegate, Aug. 3rd, 1924, to Jimmy and Sarah Jones. His Haida name is *Gaaying.uuhlas*, which was given to him by his grandmother. Roy married Grace Jones in 1948 and they had two children, Roy Jones, Jr. (Kinkles) and Kelly Marie Jones. Roy commercially fished until he was around 70 years old. He enjoyed a lifetime of fishing and loved being out on the water. He loved fishing for herring because it was such a challenge and also loved to eat abalone. Now Roy spends his days fishing for pleasure and attending the Skidegate Haida Immersion Program, where he and other elders are teaching others and recording the Haida language.

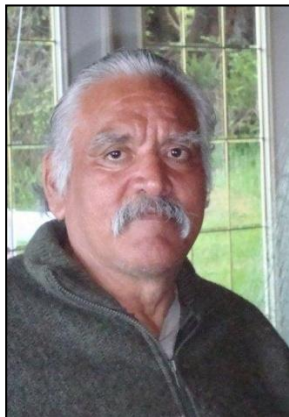


David Martynuik was born in Queen Charlotte on August 24th, 1949. He is an Eagle from the *Juus* Clan. He learned to fish at a very early age from his grandfather Dwyer Brown. Dave and his brother George spent a lot of time fishing with *Chinaay* Dwyer and learned to gather food from the land and sea. Dave continues to fish and gather food around many areas of Haida Gwaii. He likes to give seafood to the elders that can't get out to gather anymore.

Roberta Clara Olson was born December 4th, 1941 to Jack and Mildred Pollard in Skidegate. Roberta has two Haida names, *Keenowaay* and *Juktasingalun*, given to her by her aunts. Roberta spent her childhood food-gathering all over Haida Gwaii with her family on her dad's troller. She has four children: Jeffrey, Tony, Deborah and Eric. Later on in life she took up oil painting, which started her life as an artist. Roberta enjoyed painting totem poles and old Haida village sites. She now enjoys teaching her family and others how to traditionally harvest and prepare food.

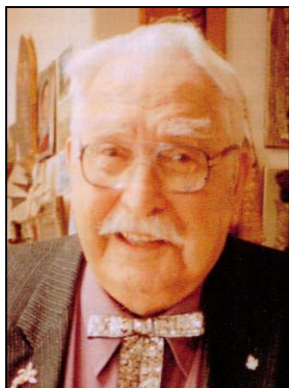


Paul Pearson was born on May 31st, 1937. His parents were Timothy and Rebecca Pearson. His Haida name is *T'lasgun* which means 'one and only', and was given to him by his Granny Susan Williams. Paul grew up fishing and commercial fished most of his life. He married Becky and together they had Kathy, Paulette, Troy, Beverly, Wanda, Wade, and Sandy. His other children are Marvin Pearson and Dennis Langdale. Paul moved to Prince Rupert when he was 28 to be at the center of the fishing boom; he then moved back to Haida Gwaii. He worked three summers as a Watchman in Windy Bay and would love to do it again.



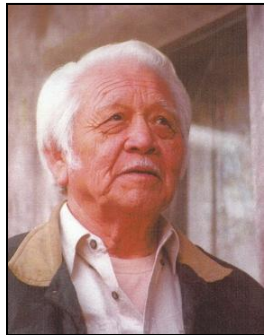
Vince Pearson, son of Pearle and Arnold Pearson was born May 3rd, 1953 in Prince Rupert. Vince lived his entire life in Skidegate. He is a member of the *Naa S'aagaas Xaaydagaay* clan, a branch of Skidegate *Gidins*. Vince was interviewed in 1998 for his extensive knowledge of herring. At the age of 16, Vince's father first taught him to commercial fish. He started herring fishing in the 1970s and remembers experimenting with herring ponding for roe on kelp in Skidegate Inlet. Vince mostly fished roe on kelp, and worked with his dad and his Uncle Dempsey in places like Louscoone, Skincuttle and Juan Perez, but has fished all over the islands. Many other roe on kelp operators also taught him along the way. Vince commercially fished roe herring for a few years, from Vancouver Island to Haida Gwaii. What Vince liked most about fishing was the feeling he got when making a good set. Vince has four sons, Clint, Darren, Darcy and Luke.

Walden Shane Pelton was born to Mel and Doris Pelton on June 22nd, 1967. Wally was raised, and still lives, in Skidegate. He learned his fishing and gathering skills from his uncles Roy Jones Jr., Roy Jones Sr., and Fred Russ. He fished mostly all through the Gwaii Haanas area, and a little bit on the west coast up towards Langara Island during his commercial fishing years. Today he still fishes the same areas as he did when he was a young learner.



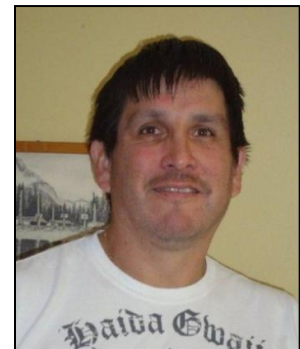
Jack Pollard was born in 1907 in the Claxton Cannery on the Skeena River. His father was Charles Collins. Jack's adoptive parents were Thomas and Ada Pollard. Jack came from a long line of fishermen and cannery workers. He himself started working in the salmon canneries in Skidegate Inlet when he was fourteen. He learned to troll with his father and cherished memories of learning about fisheries with his grandfather. He also learned a lot from Johnny Williams, who was his dad's brother-in-law. Once Jack got his own boat, he would troll during the summers, and seine for the Japanese saltery at Jedway in the fall time. Jack then worked in the logging industry until his retirement at age 65. Jack was interviewed about his knowledge of herring in 1998, and passed away in 2003.

Wally Pollard, was born in the village of Skidegate in 1938 to Jack and Mildred Pollard. Wally grew up in Skidegate for the majority of the time, but he also moved away for 15 years. Wally grew up fishing with his Dad and Uncle George Brown and gained a great appreciation for the water. He started commercial fishing with his Uncle George in his younger years. Wally has always spent time food fishing and this is still an important part of his life. He spent the majority of his years fishing and hunting on the south and west coast of Haida Gwaii.



Norman Price was born July 1st, 1926 to Jimmy and Sarah Jones. He was adopted and raised by Isabella and Herbert and Price. His Haida name is *Gaah Yah*, which was given to him by his adoptive mother Isabella. As a child, Norman enjoyed traveling around the islands with his family gathering food, wood and beachcombing. Norman also enjoyed commercial fishing, but quit and married Rose in 1951. After he got married he started to log and carve. Norman and Rose had four children—Randy, Michelle (Marla), Norma Rose and Stephany. Norman lives in Skidegate today and teaches at the Skidegate Haida Immersion Program and still is an avid carver of argillite and wood.

Gunneah or Edward Russ, was born October 7th, 1967. He is an Eagle from the *T'sij Gitanee* clan. His parents are Fred and Dorothy (nee Collison) Russ. He lives in Skidegate year-round with his wife and family. Eddie has been fishing the waters of Haida Gwaii from the age 7. He credits his father Fred, and Dempsey Collinson and his sons, for what he has learned. He also credits Roy Jones, Jr. for what he has learned in the commercial fishing industry and food gathering. The type of food gathering he focuses on is Dungeness crabs, roe on kelp, octopus, butter and razor clams and the occasional rock scallop. Eddie gathers food and seafood from many areas of Haida Gwaii.



Frank Jonathon Russ was born on October 23rd, 1970 to Fred and Dorothy Russ. His Haida name is *Stihlxildah*. Frank was raised all his life in the village of Skidegate. He has been fishing and gathering since he was a young boy. Frank began learning these skills from his father and later his father, brother, and in-laws. In his younger years Frank spent time in places such as Copper Bay, Gray Bay, and Rennell Sound. Frank continues to fish and gather food with his wife Denise and their children.

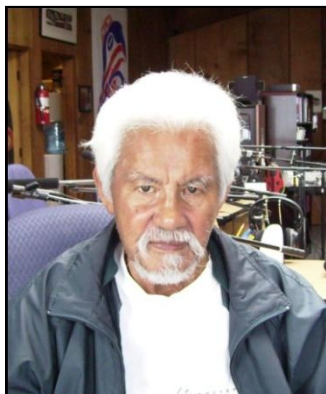


Gary Russ was born June 15th, 1943 to Roselyn and Fred Russ in Skidegate. His mother gave him his Haida name, *Yaahldaajii*, passed down from his grandfather Luke Watson. Gary enjoys going over to Copper Bay to fish sockeye for his family. He worked as a commercial fisherman for thirty-two years – twenty-three years commercially fishing salmon and nine years roe on kelp. Gary is married to Gail and they have two children, Tanya and Gary Jr. He has been involved with the Skidegate Haida Immersion Program for the last three years and continues to learn the language today.

Gladys Vandal was born on May 19th, 1938 to Kathleen and Isaac Hans. Her Haida name is *Jiixa* and she belongs to the Skidegate *Gidins* Eagle clan. She grew up in Skidegate and enjoyed spending time with her family traveling around the islands, fishing and food gathering. She married her second husband Al Vandal on March 21st, 1970 (which was on her father's birthday). They had one child together, Brenda, and she has a son Joshua, who now stays with his grandparents Gladys and Al. She also has two stepdaughters and six other grandchildren. Gladys enjoys weaving, teaching weaving and also teaching and recording the Haida language at the Skidegate Haida Immersion Program.



Harvey Williams was born May 13th, 1932 in Skidegate to Fred and Eva Williams. His Haida name is *Niis Wan* which was given to him by his old granny, Susan Williams. Harvey enjoyed traveling around the islands with his family collecting seafood, trapping, seal hunting and fishing. He commercial fished with his brother and did every kind of fishing including trolling, gill-netting, dragging and seining. Harvey married Georgia Young on July 23rd, 1956 and had together they had five children—Cathy, Marlon, Sheila, Kenny and Judy. After he was married he got a job logging and stayed with it until he retired 38 years later.

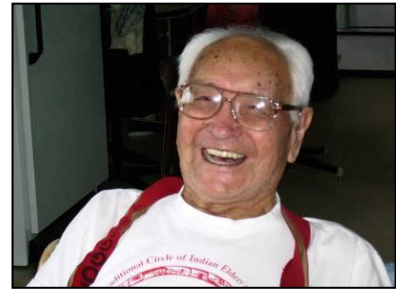


Percy Fredrick Williams, was born in Skidegate in 1930. His childhood Haida name was *Gadalaaskuun* and he later was given another Haida name, *Kalga*, both from his *nanaay* Susan Williams. Percy learned to fish at a young age from his dad and his uncle Charlie, his dad's brother. Percy grew up fishing and gathering around the southern parts of Haida Gwaii. In his earlier years Percy lived seasonally at places such as Burnaby Narrows and Langara Island. Fishing and gathering was, and still is, a great part of Percy's life. Percy made a living at fishing, logging, trapping, and doing highway work. One of his favourite hobbies is to play the saxophone. Percy has been blowing his sax since he was 13 years old. In 2010 he potlatched to become Chief of Skedans and was given the name *Gidaansda*.



Bert Wilson, was born November 8th, 1957, to Alec and Julie Wilson here on Haida Gwaii. He grew up mainly in the village of Skidegate and along the east side of Moresby Island. In his younger years Bert commercially fished for salmon with his dad up until he was about 13 or 14 years old, and was also educated on island. Bert has traveled all over Haida Gwaii and loves living off the land.

Ernie Wilson was born in Skidegate to Isaac and Sarah Wilson on February 14th, 1913. His Haida name was *Skil Kiixads* which means 'luck finder'; his name was given to him by his mother and grandmother. Ernie was Chief *Niis Wes* of Skedans. He grew up traveling around the islands and loved camping. He attended Coqualeetza Residential School for five years, where he learned to speak English among many other skills. He married Mary in Skidegate and had children Ronald, Harold, Barbara and Lawrence (deceased). Ernie fished and logged for a living throughout his life, and as an elder attended the Skidegate Haida Immersion Program and taught the Haida language. Ernie passed away in 2009 at the age of 96.



Captain Gold was born November 29th, 1942 to Julie and Alec Wilson. At birth he was given the name **Richard Solomon Wilson** then later was given 8 names in total, three from his mother's brother, Adolphus, and another five, of which only one he remembers, *Wanagan*. When his uncle Adolphus passed on he inherited Captain Gold, *Skunayuans*, and *Nankilslas*. From birth Captain Gold was raised learning to live off the land by his parents. In his younger years he spent a lot of time along the east coast of Haida Gwaii, all the way down to Jedway. He also spent time out at Langara Island and down the west coast, not only learning from his parents but relatives and close friends. Captain Gold was educated on Haida Gwaii. He is a father to two sons, Ricky and James, and has one brother, Bert.



Lonnie Young was born in Skidegate on May 15th, 1945. His biological mother was Connie Morse and he was raised by grandparents Susan and George Young. Lonnie's Haida names are *Gaahlaay* and *Kuuhlaanuu* and he is Hereditary Chief *Gaahlaay* of the *Ts'aahl* clan. He grew up fishing and gathering food with his family and enjoyed being on boats. When school was out for the summer he worked on commercial fishing boats with his stepfather Robbie Morse. Lonnie met his wife Carol in Queen Charlotte City while going to high school and they married on September 16th, 1966. They had three children, Rodney, Sean and Leah. Lonnie logged from 1966 until 1998. He worked for Parks Canada for many years, and enjoys going into the protected area. Lonnie is involved in some political aspects of the Haida Nation.



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Attachment 1: Traditional Knowledge Interview Guides

SHORT INTERVIEW GUIDE

Interviewee Background

1. Can you please tell me your name? Do you have a Haida name also?
2. When were you born?
3. Who were/are your parents? (their names)
4. Where did you grow up?
5. Where do you usually live? Do you live somewhere else at different times of the year? If so, where?
6. What type of marine-related activities do you usually do and how many years have you been doing each of the activities? (*Activities to consider include: commercial fishing; traditional/food fishing; hunting; plant, seaweed or shellfish gathering; travel; recreation; or other - for example, logging, tourism, fishing guide, shipping/transportation, aquaculture, research, enforcement, resource management, etc.*)
7. How many times each year do you do each activity and approximately for how long each time? (*for example, days, weeks, months*)
8. How did you learn your fishing and harvesting skills and activities? Did someone teach you? Who?
9. Did you do different marine-related activities in the past? If you no longer do them, why?
10. What are the areas around Haida Gwaii that you know a lot about?

Fishing and Gathering Areas and Activities

1. Can you tell me about the different types of marine fishing or gathering you have done? Include commercial and food fishing, shellfish or seaweed harvests, anything that you may use from the marine environment.
 - a. Please point out on the chart the places where you have fished or gathered each species, and whether that was for commercial and/or your own use.
 - b. What time of year is each place fished?
 - c. Which years did you fish each species?
 - d. Could you tell me which places you go to most often and why?
 - e. Has this changed from where you used to go in the past? Why?
 - f. Are there other seafoods or marine resources that you used to fish or gather in the past, but do not anymore? Why?
2. When you fish, who do you usually fish for? (*for example, yourself, family, others*) Who might you share your fish with? Is this the same for all of the fishing and gathering you mentioned?
3. Do you also trade or exchange fish for other items? What do you trade? Both now and in the past?

Ecologically Important Areas

For each of the following topics, please ask: *what, when, where, and how*. For example,

- Where is the area on the chart?

- What time of year is the area used? And what years have you seen this?
 - Has the timing or area changed over the years? If yes, how?
 - Are there any areas for this that you consider especially important? Why?
1. Do you know of any marine **spawning** areas? (*not including salmon or in-river spawning*)
 2. Can you point out any important nursery or **juvenile fish** areas?
 3. Can you show us any areas where **adult fish feed and/or school**?
 4. Do you know of any **migration routes** for adult and/or juvenile fish?
 5. Do you know of any important **seabird habitat**? For nesting or feeding; places where large numbers of birds gather or breed; migration routes, etc.
 6. Where have you seen **whales and/or dolphins** and what were they doing there? (*for example, feeding on fish and/or krill or herring eggs, hunting for seals, congregating/socializing, etc.*)
 7. Where do you see **sea lions and seals**? Do you know of any haul-outs? Any particularly important sea lion or seal feeding areas? Nursery areas? Breeding areas?
 8. Can you tell us about any areas that are important for **seaweeds**? (*for example, spawn on kelp, black seaweed, eelgrass beds*)
 9. Please point out on the chart areas that have other important ocean features such as:
 - a. High tidal currents
 - b. Highly variable currents or water mixing
 - c. Upwelling areas that are high in nutrients
 - d. Any other areas and why they are important

Marine Species and Habitat Trends

1. Have you noticed any changes in the health and/or numbers of marine fish, birds, mammals, or plants? If yes,
 - a. Which species?
 - b. What is the change? Over what time period has this happened?
 - c. Can you show us on the chart where you've noticed these changes?
 - d. What do you think is causing these changes?
2. Have you been told about past changes in different species and/or events, by elders and others or through oral history? If so, please provide details. (*for example, species, activities and time period of changes; trends in the changes; extent of the changes; possible causes of the changes*).

Significant Sites

1. Are there other significant sites or areas that you would like to point out on the chart? What are they? (*for example, ecological or cultural sites such as seasonal camps and trails, anchorages, petroglyphs, fish weirs, etc.*)
2. Which areas are still actively used today? Which areas are no longer being used and why?

Traditional Harvesting and Management

1. What are some traditional Haida ways of fishing, gathering or preparing things harvested from the ocean?
2. Did your parents and/or ancestors do things differently in the past? Go to different places? Harvest different things? Use different methods? Can you tell us about that?
3. What did you learn about the Haida way of valuing things from the ocean, or natural things in general?
4. Were you taught any taboos, rules or restrictions about fishing or gathering?
5. In the past, were there traditional ways you know of that respected or protected marine animals or places?
6. Do you know of any stories, ceremonies, songs, dances about the ocean or marine animals or places that you could tell us about?

Interview Wrap-up

Is there anything else you feel is important to talk about?

Would you like copies of the information you gave?

Thank you for spending time with us and sharing your knowledge.

LONG OR ORAL HISTORY INTERVIEW GUIDE

Interviewee Background

- full name and Haida name
- birth date and location
- work history
- family and clan background
- childhood and school history
- fishing and gathering experience

Fishing and Gathering Areas and Activities

- food and commercial
- locations
- fish and shellfish
- seaweeds and plants
- camps and cabins
- trade and sharing
- species
- timing – years and seasons
- marine mammals
- other activities – e.g. hunt/trap
- travel routes and anchorages
- changes over time

Ecologically Important Areas

- marine spawning areas
- breeding areas
- adult feeding, schooling, holding areas
- otherwise important areas
- seal/sea lion haul-outs
- whale feeding and travel
- high tidal currents
- highly variable currents or water mixing
- juvenile or rearing areas
- especially productive areas
- migration routes
- seabird nesting habitat
- waterfowl habitat
- eelgrass beds, kelp patches
- upwelling or nutrient-rich sites
- pinnacles or edges

Trends in Marine Species and Habitats

- changes in species abundance/numbers
- changes in distribution or timing
- reasons for change
- pollution/habitat degradation
- changes in size or health
- changes in habitat
- changes in unique salmon runs
- stories of unusual events

Traditional Harvesting and Management

- Haida harvesting practices and techniques
- traditions, beliefs, rules, values
- stories or legends about harvesting
- ways of preserving
- stewardship, respecting resources
- clan ownership and access

Interview Wrap-up

- other topics of importance
- culturally important areas
- management issues
- areas of concern or special value
- historic sites
- clan ownership and access

Haawa/Haaw.aa

FORAGE FISH INTERVIEW GUIDE

Interviewee Background

1. Can you please tell me your full name? Do you have a Haida name also?
2. When were you born?
3. What were your parents' names?
4. Where did you grow up?
5. Where do you usually live? Do you live somewhere else at different times of the year?
6. What kind of fishing and gathering or marine-resource harvesting activities do you usually do? How often or for how many years have you been doing each of the activities?
7. How did you learn your fishing and harvesting skills and activities? Who taught you?
8. Where are the places you have been around Haida Gwaii? Were there places your parents took you as a child? Places you go as an adult?

Forage Fish Areas and Observations

1. Can you show me on the map the areas where you see large numbers of forage fish/other forage species, either in the past or the present? (NOT including herring spawning areas as that has been well covered in Phase 1 interviews)
2. For each area:
 - a. Why do you think this area is important? (eg, food or commercial use, cultural or ecological value, etc)
 - b. What have you observed there? What types of forage fish/forage species? What were they doing?
 - c. How did you know forage fish/forage species were there? Were there marine mammals, birds or other species that indicated the location of forage species? What were these species and what were they doing? (eg, large group of gulls diving into the water, humpback whale feeding, etc)
 - d. What were you doing there? (eg, food/commercial fishing, what species, what fishing method)
 - e. When did you go there? What year(s)? What season or time of year? Is there a specific time of year that forage fish seem to be more common in this area?
 - f. Have you noticed a change in the type of forage fish that fish, marine mammals or birds are eating? What did you notice?
3. What forage fish have you seen in the guts/stomach of salmon? Halibut? Other fish?
 - a. What time of year?
 - b. What type of fishing were you doing?
 - c. Where were you fishing?
 - d. Do you know where those fish had been feeding?
4. For the different species:

- a. Has there been a change in the number, size or health of any of the different types of forage fish? Just in certain areas, or throughout Haida Gwaii?
 - b. If so, can you tell me how you noticed this change?
 - c. Over what time period did this change take place?
 - d. What do you think might be causing the change?
 - e. Can you tell us anything else that you've noticed about the forage fish/forage species at that place?
5. Have you ever been told about past changes in numbers or health or size of forage fish, from elders or through oral history? If so, please provide details.
 6. Are there any concerns you have about any of the forage fish species?
 7. Are there any areas that you feel are important to protect or manage differently?
 8. Are there any other marine species that you would like to talk about?

Interview Wrap-up

Is there anything else you feel is important to talk about?

Thank you for spending time with us and sharing your knowledge.

PRIORITY forage fish & other forage species to ask about:

- Sand lance (Needlefish)
- Opal squid
- Smelt (Masset Inlet, Skidegate Inlet, or other locations)
- Herring – areas at sea and juvenile rearing areas
(Note: We already have good information on herring spawning areas)
- Eulachon (Candlefish; Oolichan; Pacific smelt)
- Pacific sardine (Pilchard; Sardine)
- Anchovy (Northern anchovy)

OFFSHORE FISHING INTERVIEW GUIDE

Interviewee Background

1. Can you please tell me your full name? Do you have a Haida name also?
2. When were you born?
3. What were your parents' names?
4. Where did you grow up?
5. Where do you usually live? Do you live somewhere else at different times of the year?
6. What kind of fishing and gathering or marine-resource harvesting activities do you usually do? How often or for how many years have you been doing each of the activities?
7. How did you learn your fishing and harvesting skills and activities? Who taught you?
8. Where are the places you have been around Haida Gwaii? Were there places your parents took you as a child? Places you go as an adult?

Offshore Fishing Areas and Observations

1. When you fish offshore, can you show me on the map the areas where you fish and describe to me the type of fishing you do there?
2. For each area:
 - a. How do you choose the areas you go to? Did someone teach you?
 - b. What kind of fishing were you doing there? (eg, method of fishing? food and/or commercial fishing?)
 - c. What have you caught there?
 - d. When did you go there? What year(s)? What season or time of year?
 - e. What other types of fish, marine mammals or birds were present?
 - f. Are these "usual" observations and catches?
 - g. Have you noticed anything "unusual" while fishing offshore?
3. For the different species:
 - a. Have you observed any changes or trends in the numbers, size, health or behaviour of the fish you catch offshore? Either just in certain areas, or throughout Haida Gwaii? Over what time period?
 - b. If so, can you tell me how you noticed this change?
 - c. What do you think might be causing the change?
 - d. Can you tell us anything else that you've noticed about the fish you caught there or about that place?
4. Are there any offshore areas that you feel are particularly important for some reason? Why?
5. Do you know of upwelling areas? Different currents? Places where currents come together? How do these affect the way you fish?
6. Have you ever been told about past changes in offshore fishing, from other fishermen, elders or through oral history? If so, please provide details.
7. Are there any concerns you have about any aspects of offshore fishing?

8. Are there any areas that you feel are important to protect or manage differently?
9. Are there other marine places or species that you would like to talk about?

Interview Wrap-up

Is there anything else you feel is important to talk about?

Thank you for spending time with us and sharing your knowledge.

PRIORITY offshore species groups or species to ask about:

- Target species in fisheries
- Types of feed (forage fish)
- Whales
- Sharks
- Pacific cod
- Pacific Ocean Perch (Longjaw; Ocean perch; POP)

ROCKFISH AND LINGCOD INTERVIEW GUIDE

Interviewee Background

1. Can you please tell me your full name? Do you have a Haida name also?
 2. When were you born?
 3. What are/were your parents' names?
 4. Where did you grow up?
 5. Where do you usually live? Do you live somewhere else at different times of the year?
 6. What kind of fishing and gathering or marine-resource harvesting activities do you usually do? How often or for how many years have you been doing each of the activities?
 7. How did you learn your fishing and harvesting skills and activities? Who taught you?
 8. Where are the places you have been around Haida Gwaii? Were there places your parents took you as a child? Places you go as an adult?
-

Rockfish and Lingcod Areas and Observations

1. When you say 'rockfish' can you tell me all the different types of rockfish, all the species that that term refers to? (*use id materials to help name species*)
2. Can you show me on the map the areas that you can find rockfish and/or lingcod? Where are important areas to find or catch rockfish in the past or the present?
3. For each area that is important for rockfish/lingcod:
 - a. Why do you think this area is important? (e.g. food or commercial use, cultural or ecological values, etc.)
 - b. What have you observed there? What types or species of rockfish were there?
 - c. What were you doing there? (e.g. food/commercial fishing; what species?)
 - d. When did you go there? What year(s)? What season or time of year?
 - e. Do you still go there and catch rockfish? If not, why?
 - f. Has there been a change in the number, size, distribution or health of rockfish? Either just in certain areas, or throughout Haida Gwaii? Over what time period?
 - g. If so, can you tell me how you noticed this change?
 - h. What do you think might be causing the change?
 - i. Can you tell us anything else that you've noticed about the rockfish at that place?
4. Are there any areas that you feel are particularly productive or especially important?
5. Have you ever seen places where rockfish spawn or where there are a lot of small or young rockfish? Can you show me where they are on the map?
6. Has anyone ever told you about past changes in numbers or health or size of rockfish, such as from elders or through oral history? If so, please provide details.
7. Do you know about any traditional Haida management or ways that the Haidas kept from taking too much rockfish? How do you know this?
8. Are there any concerns you have about rockfish or lingcod?
9. Are there any areas that you feel are important to protect or manage differently?

Interview Wrap-up

Is there anything else you feel is important to talk about? Any other species?

Thank you for spending time with us and sharing your knowledge.

PRIORITY rockfish & groundfish species to ask about:

- Yelloweye rockfish (Red snapper; Red cod)
- Inshore rockfish (Quillback, Copper, China, etc.)
- Bocaccio (Longjaws; one of the largest rockfish)
- Lingcod
- Pacific cod (Gray cod)
- Sablefish (Black cod)

SHELLFISH INTERVIEW GUIDE

Interviewee Background

1. Can you please tell me your full name? Do you have a Haida name also?
2. When were you born?
3. What are/were your parents' names?
4. Where did you grow up?
5. Where do you usually live? Do you live somewhere else at different times of the year?
6. What kind of fishing and gathering or marine-resource harvesting activities do you usually do? How often or for how many years have you been doing each of the activities?
7. How did you learn your fishing and harvesting skills and activities? Who taught you?
8. Where are the places you have been around Haida Gwaii? Were there places your parents took you as a child? Places you go as an adult?

Shellfish Areas and Observations

1. Can you show me on the map the areas that you find shellfish? Where are important areas to find or harvest shellfish in the past or the present?
2. For each area that is important for shellfish:
 - a. Why do you think this area is important? (e.g. food or commercial use, cultural or ecological values, etc.)
 - b. What have you observed there? What types or species of shellfish?
 - c. What were you doing there? (e.g, food/commercial fishing; what species?)
 - d. When did you go there? What year(s)? What season or time of year?
 - e. Do you still go there and catch shellfish? If not, why?
 - f. Has there been a change in the number, size, distribution or health of any shellfish? Either just in certain areas, or throughout Haida Gwaii? Over what time period?
 - g. If so, can you tell me how you noticed this change?
 - h. What do you think might be causing the change?
 - i. Can you tell us anything else that you've noticed about the shellfish at that place?
3. Are there any areas that you feel are particularly productive or especially important? Why?
4. Have you ever noticed spawning shellfish or places where there are a lot of small or young shellfish? Can you show me where they are on the map?
5. Have you ever been told about past changes in numbers or health or size of shellfish, from elders or through oral history? If so, please provide details.
6. Do you know about any traditional Haida management or ways that the Haidas kept from taking too much shellfish? How do you think we avoided red tide (paralytic shellfish poisoning)? How do you know this?
7. Are there any concerns you have about any types of shellfish?
8. Are there any areas that you feel are important to protect or manage differently?
9. Are there any other marine species that you would like to talk about?

Interview Wrap-up

Is there anything else you feel is important to talk about?

Thank you for spending time with us and sharing your knowledge.

PRIORITY shellfish species to ask about:

- Giant red sea cucumber (California sea cucumber; Sea cucumber)
- Northern abalone (Abalone)
- Black chiton
- Giant red chiton (Giant Pacific chiton; Gumboot chiton; Red chiton)
- Giant Pacific octopus (Giant octopus; Octopus; *naw*)
- Clams (Butter clam; Littleneck clam)
- Cockles
- Geoduck clam
- Rock scallop
- Sea urchin (Red sea urchin, Green sea urchin, Purple sea urchin)
- Dungeness crab (especially on west side and south east side of Haida Gwaii)

Attachment 2: Sample Introductory Letter

February 27, 2007

Dear

We would like to request your participation in a study about Haida use and knowledge of the marine environment. The study is being conducted by the Haida Fisheries Program and has the approval of the Haida Marine Work Group and the Council of the Haida Nation. It is funded by Gwaii Trust and Fisheries and Oceans Canada.

This study will document Haida knowledge about the Haida Gwaii marine territory by interviewing Haidas. The results will be useful for:

- Marine use planning,
- The Haida title case, and
- Future generations of Haida, by documenting Haida history.

We hope to conduct interviews with about 30 Haida individuals. We expect each interview will last about 3 hours. Knowledge themes will include: location of significant places such as settlements, camps, fishing or cultural sites; location of important Haida fishing sites; ecologically important areas; and trends in marine species numbers and availability. You have been chosen for an interview because of your knowledge of the marine environment.

With your permission, we will use marine charts to document the information you share with us, as well as a digital audio-recorder to record what you say. We would like to be able to use your name, photograph and a short biography of your life also. Copies of the recordings can be provided to you, if you like. As necessary, follow-up interviews will be conducted to clarify any information or obtain any new information of particular importance. You will also be given an opportunity to review the information you give us before it is published.

We will be paying an honorarium to all participants for the time they spend on the project.

The results will be written into a report and compiled onto maps. The information will be owned by the Council of the Haida Nation. These interviews are expected to provide:

- Composite maps of significant coastal and marine sites
- Composite maps showing important fishing areas with details of use
- Ecological information about key marine species
- Trends in resource numbers and availability

Over the next two months, Leah Young will be conducting interviews in Skidegate and Colleen Williams in Massett. We will contact you shortly to confirm your participation and arrange an interview date and time at your convenience.

We appreciate your involvement in this study. If you have any concerns or questions please feel free to contact the Haida Oceans Technical Team: Russ Jones at 559-8829, or Catherine Rigg or Lynn Lee at 626-3302 (the Haida Fisheries Program office in Massett).

Best Regards,

Russ Jones, Project Manager
Haida Oceans Technical Team
Haida Fisheries Program

Attachment 3: Informed Consent Statement

To be read out loud by the interviewer and signed by participant and interviewer(s).

You are being asked to participate in a study of Haida use and knowledge of the marine environment. The study is being conducted by the Haida Fisheries Program and has the approval of the Haida Marine Work Group and the Council of the Haida Nation. It is jointly funded by Gwaii Trust and Fisheries and Oceans Canada. This study will document Haida knowledge of Haida marine territory. The results will be useful for:

- Marine use planning,
- The Haida title case or other litigation, and
- Future generations of Haida, by documenting Haida history.

We will be asking questions about the locations of areas such as camps and cultural sites; locations of important Haida fishing and gathering sites and ecologically important areas; as well as changes or trends in marine species over time. The information gathered will be compiled in a written report as well as mapped on marine charts. The study results will be owned by the Council of the Haida Nation, and archived at the Haida Fisheries Program office in Massett and the Haida Gwaii Museum at Kay Llnagaay in Skidegate. Future access and use of the study results will be restricted, their access determined by the Council of the Haida Nation. The study results may include quotations that could be used in future reports and other types of publications and media for educational purposes.

With your permission, your interview will be audio or video-recorded. We would also like to take your photo and record a brief biography of your life. Audio recordings will be transcribed in full and video-recordings transcribed at least in part. A copy of your recording will be provided to you if requested. You may also request a copy of your type-written transcript. As necessary, follow-up interviews will be conducted to clarify any information or obtain any new information of particular importance. You will be paid an honorarium for the time you spend on the project.

You should understand that your participation in this study is completely voluntary and you do not have to answer any questions that you do not want to. You may stop the interview at any time. You may also choose to restrict the release or publication of particular information or part of your interview at a later date, if you so desire.

Please circle YES or NO to each of the questions below.

- | | | | |
|----|--|------------|-----------|
| 1. | I have been fully informed of the objectives of the Haida Marine Traditional Knowledge Study and consent to this interview being carried out by the Haida Fisheries Program. | YES | NO |
| 2. | I would like my name to be identified and cited for any information I give during this interview session. | YES | NO |
| 3. | I agree that the information I provide as part of this project may be recorded, written in reports, and placed on maps. | YES | NO |
| 4. | I agree that a photograph can be taken of me to be used as part of this project. | YES | NO |
| 5. | I agree that the Council of the Haida Nation may use the information I provide for marine planning, the Haida title case, and future educational and planning projects. | YES | NO |
| 6. | I would like an opportunity to review the information I have provided during this interview. Circle format(s): audio, video or written. | YES | NO |

Participant Name: _____

Participant Signature: _____

Interviewer(s) Name: _____

Interviewer(s) Signature: _____

Interview Location: _____

Interview Date: _____ Time: _____

Participant Information

Name: _____ *Circle one:* Youth Adult Elder

Date of Birth: _____

Phone #: _____

Address: _____

Attachment 4: Database Field Definitions

TK Personnel Table

Project = code for project (eg HMTK2007 - NC/CC = KXTEK2008)

Personnel ID = (sequential) unique 3-digit number given to all personnel (001, 002, 003...)

Personnel Name = first and last name of personnel

Personnel Position = job title of personnel (eg, Community Coordinator, Researcher, GIS Technician, etc)

Personnel Role = role/task(s) of personnel (eg, interviewer, data entry, map digitization, etc)

Organization Name = organization that interviewer works for

Organization Address = address of organization that interviewer works for

Organization Phone = phone # of organization that interviewer works for

Organization Email = email of organization that interviewer works for

Project Contact = first and last name of person in organization who is in charge of the project

TK Participant Genealogy Table

Project = code for project (eg HMTK2007 - NC/CC = KXTEK2008)

Interviewer ID = (sequential) unique 3-digit number (001, 002, 003...)

Participant ID = (sequential) 3-digit number given to all participants (001, 002, 003...)

Participant <Relative> Name = first and last name of participant's <relative>

Participant <Relative> Birth Parent/Relative = Y or N if "relative" is birth relative

Participant <Relative> FN Name = First Nation name of participant's <relative>

Participant <Relative> FN Title/Status = title and/or status of participant's <relative>

Participant <Relative> Comments = other important information about the participant's <relative>

Participant <Relative> Traditional Territory Residence/Use = Y or N if <relative> live(d) in or seasonally use(d) the FN traditional territory

TK Participant Table

Project = code for project (eg HMTK2007 - NC/CC = KXTEK2008)

Interviewer ID = (sequential) unique 3-digit number (001, 002, 003...)

Participant ID = (sequential) 3-digit number given to all participants (001, 002, 003...)

Participant SubID = (sequential) alphabetical code assigning 'a' to primary participant and 'b' to secondary

Participant Code = 'Project'_Interviewer ID'_Participant ID'Participant SubID'

Participant Name = first and last name of participant

Participant FN Name = First Nation name of participant

Participant Address = address of participant

Participant Phone = phone # of participant

Participant Email = email of participant (if applicable)

Community = community name of participant's current primary residence

Community 2 = community name of participant's current secondary residence (if applicable)

YOB = participant's year of birth (4-digit year)

Age Group = 'Database Code' in Participant Codes Table

Gender = 'Database Code' in Participant Codes Table

First Nation = 'Database Code' in Participant Codes Table

Band = name of band participant is member of

Status/Title = status or title participant holds in the community

Teacher/Mentor = first and last name of primary person who taught participant fishing and gathering skills

Teacher/Mentor Relationship = relationship of primary teacher/mentor to participant

<Activities> = activities participant engages in (Includes: Commercial/First Nation Food/Recreational Fishing, Hunting, Trapping, Gathering Shellfish, Seaweed and/or Seabird eggs)

<Activities> Time Start = time frame participant started doing each activity

<Activities> Time End = time frame participant ended doing the activity

Other Activities = answered Y or N for activities other than those previously listed (e.g, cannery worker)

Other Activities Comment = specify other activities participant engages in

Other Activities Time Start = time frame participant started doing each other activities

Other Activities Time End = time frame participant ended doing other activities

Interview Date(s) = date(s) (dd-mmm-yyyy) of interview (eg, 12-Apr-2008)

Comments = additional comments on background of participant

Related Documents = links/paths to other documents related to this feature (e.g, images, audio files, etc)

TK GIS Species-based Table

Project = code for project (eg HMTK2007 - NC/CC = KXTEK2008)

Interviewer ID = (sequential) unique 3-digit number (001, 002, 003...)

Participant ID = (sequential) 3-digit number given to all participants (001, 002, 003...)

Participant SubID = (sequential) alphabetical code assigning 'a' to primary participant and 'b' to secondary

Participant Code = 'Project'_ 'Interviewer ID'_ 'Participant ID'"Participant SubID'

Data Entry Person ID = (sequential) unique 3-digit number (001, 002, 003...)

Map Feature ID = number assigned to feature on mylar or map

FID = unique polygon code assigned by the GIS program

Shape Type = GIS shape/geometry type from 'Database Code' in Other Codes Table

Base Map Ref = CHS Chart # or NTS Mapsheet number or number of map and scan (HG)

Data Source = 'Database Code' in Other Codes Table

Info Type = 'Database Code' in Other Codes Table

Accuracy = 'Database Code' in Other Codes Table

Gazetted Place Name = gazetted place name (if available)

Local Place Name = local place name (if available)

FN Place Name = First Nation place name (if available)

Linguistic Group = 'Database Code' in Other Codes Table

Species = 'Database Code' in Species Codes Table

Use = 'Database Code' in Other Codes Table

Fishing Method = 'Database Code' in Other Codes Table

Ecological Value = 'Database Code' in Other Codes Table

Season = 'Database Code' in Other Codes Table

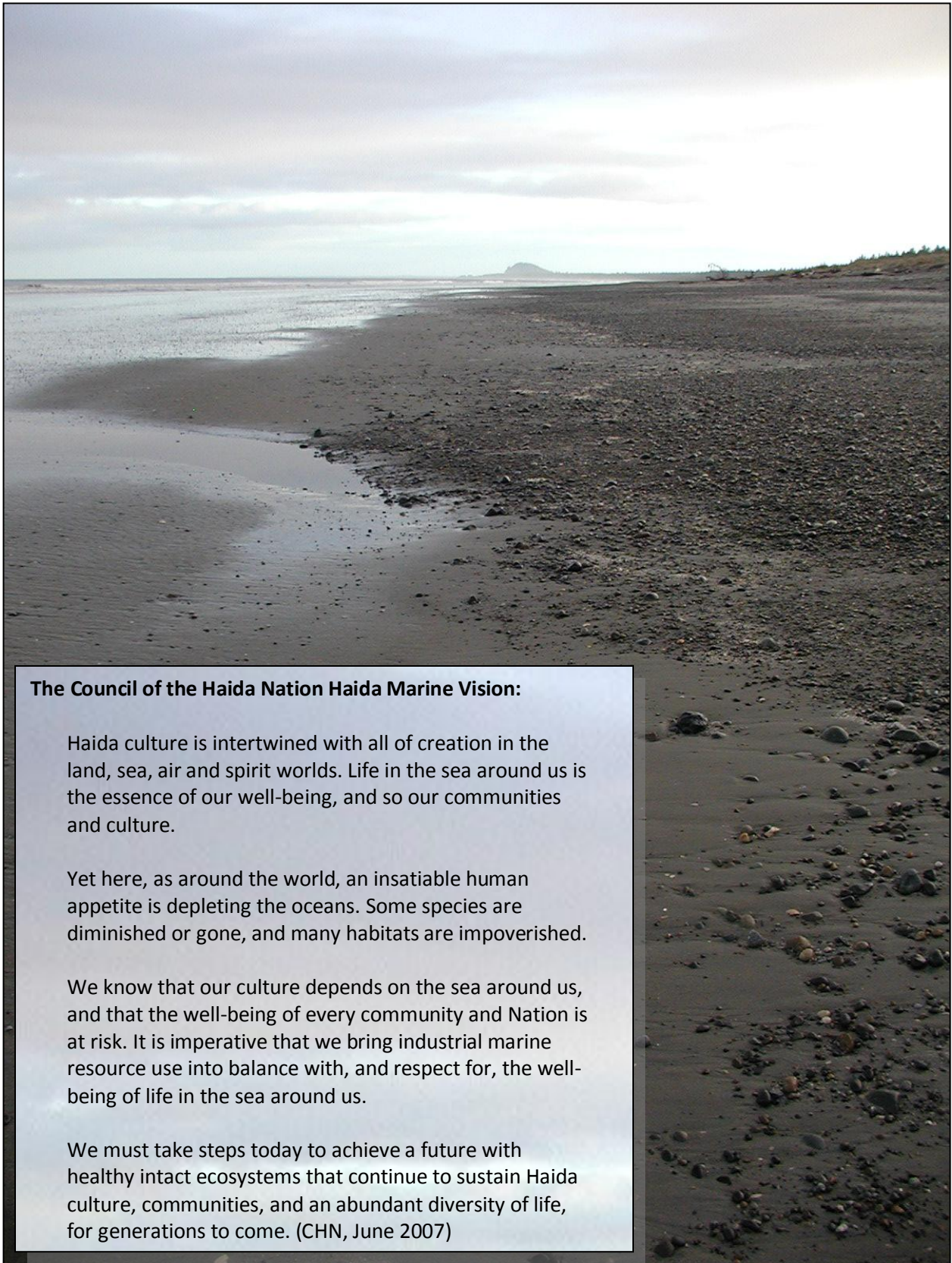
Time Frame Start = Time Frame 'Database Code' in Other Codes Table

Time Frame End = Time Frame 'Database Code' in Other Codes Table

Time Frame Comments = comments related to time frame of activities
Temporal Trend = 'Database Code' in Other Codes Table
Temporal Trend Comments = comments related to temporal trends
Quotes = any notable quotations from interview regarding this feature
Comments = relevant information not already included in other fields
Related Documents = links/paths to other documents related to this feature

TK GIS Place & Features-based Table

Project = code for project (eg HMTK2007 - NC/CC = KXTEK2008)
Interviewer ID = (sequential) unique 3-digit number (001, 002, 003...)
Participant ID = (sequential) 3-digit number given to all participants (001, 002, 003...)
Participant SubID = (sequential) alphabetical code assigning 'a' to primary participant and 'b' to secondary
Participant Code = 'Project'_Interviewer ID'_Participant ID'Participant SubID'
Data Entry Person ID = (sequential) unique 3-digit number (001, 002, 003...)
Map Feature ID = number assigned to feature on mylar or map
FID = unique polygon code assigned by the GIS program
Shape Type = GIS shape/geometry type from 'Database Code' in Other Codes Table
Base Map Ref = CHS Chart # or NTS Mapsheet number or number of map and scan (HG)
Data Source = 'Database Code' in Other Codes Table
Info Type = 'Database Code' in Other Codes Table
Accuracy = 'Database Code' in Other Codes Table
Gazetted Place Name = gazetted place name (if available)
Local Place Name = local place name (if available)
FN Place Name = First Nation place name (if available)
Linguistic Group = 'Database Code' in Other Codes Table
Feature = 'Database Code' in Features Codes Table (Ecological, Cultural or Industrial Features)
Use = 'Database Code' in Other Codes Table
Travel Mode = 'Database Code' in Other Codes Table
Season = 'Database Code' in Other Codes Table
Target Species = Primary species that is targeted in this area, from 'Database Code' in Species Code Table
Secondary Species = Secondary species that is targeted in this area (if more than one)
Time Frame Start = Time Frame 'Database Code' in Other Codes Table
Time Frame End = Time Frame 'Database Code' in Other Codes Table
Time Frame Comments = comments related to time frame of activities
Quotes = any notable quotations from interview regarding this feature
Comments = relevant information not already included in other fields
Related Documents = links/paths to other documents related to this feature



The Council of the Haida Nation Haida Marine Vision:

Haida culture is intertwined with all of creation in the land, sea, air and spirit worlds. Life in the sea around us is the essence of our well-being, and so our communities and culture.

Yet here, as around the world, an insatiable human appetite is depleting the oceans. Some species are diminished or gone, and many habitats are impoverished.

We know that our culture depends on the sea around us, and that the well-being of every community and Nation is at risk. It is imperative that we bring industrial marine resource use into balance with, and respect for, the well-being of life in the sea around us.

We must take steps today to achieve a future with healthy intact ecosystems that continue to sustain Haida culture, communities, and an abundant diversity of life, for generations to come. (CHN, June 2007)