



Huu-ay-aht Uyaqhmis

A Rich History, A Bright Future.

February 2009



OUR STORIES: CHAP-IS (DODGER'S COVE)

Kamatap-hak hiṭ-ii?
DO YOU KNOW WHERE THIS IS?



HINT: Located between two modern reserves in Huu-ay-aht Traditional Territory near Kiixin, the historic home of our tye ha'wilt.

See Page 7 for Answer...

ABOVE: Chapis (Dodger's Cove), ~1928. Immediately following the time when a whale was taken just outside the historic Summer village site. Pictured here are Huu-ay-aht men taking the great animal apart, one of which being the late Tom Happynook and another is Jack Peter, the great-grandfather of the current tye ha'wilt. Do you know the names of any others in this photograph? Please contact us.

\$200 * CONTEST PRIZE *** \$200**

UYAQHMIS LOGO CONTEST: The newspaper still needs a logo! Send your submissions by e-mail or in person to either of the HFN offices! See the back page for addresses.

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Corrections: In the December-January issue, the youth profile omitted mention of Brittney Johnson's parents. Her parents are Larry Johnson and Darleen Leonew.



HUU-AY-AHT FIRST NATIONS
A Rich History, A Bright Future

Huu-ay-aht Uyaqhmis is printed ten times per year to foster community awareness and involvement among a population of over six-hundred and fifty people.

Huu-ay-aht Uyaqhmis promotes the recovery of the Huu-ay-aht dialect of the Nuu-chah-nulth language, culture and principles. An additional goal is to increase community skills and capacity as the Huu-ay-aht First Nations get ready for Effective Date of the Maa-nulth Treaty in 2010.

Send any letters to the editor, comments, questions or requests to the Huu-ay-aht Communications Department. Contact information is listed below.

Please note that the HFN Communications Department reserves the right to select submissions based on theme and content and may edit materials for grammar and space. We are committed to accuracy in our reporting, if a mistake is made, please let us know and we will correct it in our next issue.

Items not selected for publication in this newsletter may be published on the Huu-ay-aht website, and as above, may be edited for space and grammar.

The Huu-ay-aht Communications Department is governed by the Huu-ay-aht Communications Committee, a group selected by the Huu-ay-aht First Nations Chief & Council.



We, the Huu-ay-aht people, envision a proud, self-governing, and sovereign nation. Isaak will guide us as we work together to establish a healthy, prosperous and self-sustaining community where our culture, language, spirituality and economy for the benefit of all Huu-ay-aht.

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A MESSAGE FROM HUU-AY-AHT CHIEF & COUNCIL

This month, the Huu-ay-aht First Nations are hosting four meetings in four of our major population centers: Anacla, Port Alberni, Victoria and Vancouver. We will be giving a series of presentations about implementing the Treaty and the Constitution as well as answering any questions you may have for us. This being the first set of meetings in quite some time, Huu-ay-aht Chief & Council are excited to connect with all of you once more to further a truly inclusive conversation between the government and the people it serves.

Topics to be discussed will include governance, building our government and the making of laws; lands and resources, how our treaty lands will be used and what our policies will be with the resources upon it; finance, budgeting and revenue sources; as well as presentations on current and future fishery and forestry operations.

In addition to the presentations on treaty implementation, Sheila Charles and Kathryn Nairne from the Comprehensive Community Economic Project (CCEP) will be there to collect any surveys and feedback from the membership regarding planning for the future Huu-ay-aht community on treaty lands. The survey has been sent out to your households via mail, and there will be copies at the meetings for anyone who has not received one. The survey will give the people working on the CCEP an accurate view of what our community looks like, what its expectations are and what it is capable of doing in the first years of the post-treaty era.

In order to get where we need to go, we need to know where we have been, where we are, and where we are headed so we can get there successfully.

We need your help. The Huu-ay-aht First Nations is successful when its people are actively informed and involved in community affairs. Our Constitution speaks much about our rights as a group within Canada

and our rights as individuals within the Huu-ay-aht First Nations, but it also speaks about our collective and individual responsibilities. We must work together and we must serve our community as much as we benefit from our community. One of our first responsibilities is to inform and be informed about the issues that are affecting us today.

These community update meetings are but one step in achieving that goal.

Come share your thoughts and a meal with us on February 3, 4, 5 and 6. Kleko, kleko!



The Community Update meetings will be held between Tuesday, February 3 and Friday, February 6, 2009. The meetings will all have their doors open at 4:30pm. There will be door prizes in addition to dinner being served.

Tuesday, February 3rd, 2009
Vancouver, BC
Holiday Inn on 1110 Howe Street

Wednesday, February 4th, 2009
Victoria, BC
Eurostar Exec. Hotel on 3020 Blanshard

Thursday, February 5th, 2009
Port Alberni, BC
Best Western Barclay Hotel, 4277 Stamp

Friday, February 6th, 2009
Anacla, BC
House of Huu-ay-aht on Nookemis Rd.

TREATY IMPLEMENTATION UPDATE Governance

The Huu-ay-aht Governance Committee has the job of developing the laws and rules of government for the Huu-ay-aht First Nations. It must look to both the Maa-nulth Treaty and the Huu-ay-aht Constitution as its guide in creating the rules and laws. The committee is chaired by Councillor Ben Clappis, and its membership consists of *Ya-thlua* (Jeff Cook), Angela Wesley, Trudy Warner, John Jack and its legal counsel, Rob Botterell. Convened in August 2008, the Governance Committee has been working to develop a framework for answering the questions and enacting the answers according to its stated purpose:

The Governance Committee is responsible for (1) identifying all of the laws and policies required by the Maa-nulth Treaty and the Constitution, (2) drafting any laws and policies in consultation of the people and government, (3) keeping track of any employment or infrastructure requirements that are discovered by this work, (4) identifying and drafting the laws and policies in areas that are not required but still desired by the Huu-ay-aht, and (5) making sure this is all done in a timely and cost-efficient manner.

Mentioned in this purpose is a term called the Effective Date, this is the date upon which the treaty and our Constitution come into legal force. When this happens, the rules that the Huu-ay-aht once lived by, the Indian Act of the federal government, goes away and

leaves a vacuum that needs to be filled with its own laws and governance.

"This is a new beginning," described



Huu-ay-aht Representatives Attend Maa-nulth Legislation Project: Huu-ay-aht government and staff were invited by the Maa-nulth Treaty Society to attend a conference on January 8-9, 2009 at the Coast Bastion Inn in Nanaimo, BC. Topics discussed: the Rule of Law, Governance, Land Systems and Financial Administration. **L-R:** John Jack, Crystal Macey, Ben Clappis, Irene Williams, Molly Clappis, *Naasiismis* (Derek Peters) & *Qwiimaqciik* (Robert Dennis)

observer Ed Johnson, an elected Councillor.

To paraphrase the respected Harvard professor, Dr. Stephen Cornell, it has been found that the most successful First Nations communities are not the ones endowed with natural resources or located near an urban center, they are the ones that have good governance practices and focused leadership. As such, it is vitally important that the Governance Committee builds a government that is relevant to the Huu-ay-aht in such a way that it really takes on the challenge of self-government.

The Huu-ay-aht Constitution is the highest law of the land. As such, a better com-

munity results when the law is applied equally to everyone and the Governance Committee is committed to this goal. The committee is dedicated to creating a government and structure that the people can respect, which is the first step in building trust and cultivating a healthy culture of good governance.

The Governance Committee is well-aware of the history of the community that it serves. Its members appreciate the fact that the Huu-ay-aht has had its own laws and ways since time immemorial. It understands that the traditional forms of government had a grand tradition of consultation with the people, and the committee has endeavoured to continue that.

"We came from a rich history," Angela Wesley states, "Huu-ay-aht always had laws; now, we're rebuilding -- revitalizing our laws by documenting them and taking back our independence in the process."

Not only is the Governance Committee working on the written aspects of law and governance, it is also concerned with the overall readiness of the Huu-ay-aht: education and employment, buildings and communications, infrastructure and economics.

The Governance Committee will be working on implementing all of the laws and rules deemed necessary for a successful government and community until completion of the Effective Date, targeted for Summer 2010. The Huu-ay-aht Uyaqhmis would like to thank the committee and its members for its open-door policy and keen enthusiasm for communicating with the people it serves.

Kleko, kleko.

OUR STORIES: CHAP-IS (DODGER'S COVE)

- PART ONE OF THREE -

A HISTORIC EXAMPLE OF INTERNATIONAL RESPECT AND COOPERATION

In the 1930s, Chap-is was a thriving Huu-ay-aht fishing village where most people earned their livelihoods from the ocean while living with their extended families during the fishing season. Huu-ay-aht spent the winter months in their homes in Nuumakamyis, Sugh-saw (Grappler Creek) or Kuks-wiis (Sarita Bay) and Kii-xin (ancestral home of Chief Louie Nookemis).

Huu-ay-aht naniinqsu (grandparent) *Nellie Dennis* summed up her memories of growing up in Chap-is (Dodger's Cove) in three words, "I loved it." Nellie has lots of treasured memories and here are just a few.

While our fathers and uncles and older brothers were out fishing, we children had great time playing in the tidal pools and paddled between the two sides of the Chap-is community to visit family and friends or harvest t'uchim (mussels) and hi-ish-tuup (chitons). It was also our job to collect fresh water in open buckets and water jugs from the spring on the other side of the island. We would travel in our little chuputs with empty containers, fill them up and paddle back to the village. With movement of the chuputs in the sea water, we would end up losing lots of our fresh water and arrive back home with half filled containers.

Huu-ay-aht member *Clifford Nookemus* recalls, "I remember some of the games we played. Often the boys played with homemade toy boats sometimes paddle-wheelers powered by rubber bands or simpler boats made from bits of wood that would be tied to a long string and a stick. They would spend hours dragging their boats down at the sea shore."

Clifford remembered how the sandy beach and large tides invited many of the fishermen to do important repairs and painting on the undersides of their boats when they were beached up high. "There were so many boats and fishermen in Chap-is that when the cry of "Lahal!" was

shouted out, there would be wonderful Lahal games on the beach that stretch out long into summer nights." Clifford also remembers that one of the two fish-buying company barges, BC Packers and McCallum, had a pool table where fishermen could hone their skills.

"I remember just about all the people who had homes in Chap-is," recalls Nellie. While tye ha'wiltch Jack Peters was known for fighting on behalf of his people, he was also widely known throughout the Nuuchah-nulth area for his generosity and hospitality. He allowed George Thompson of Nitinaht to build a small house next to his home in Chap-is." Other Diti-daht were also allowed to stay in the traditional Huu-ay-aht village of Chap-is.

Chap-is had an authentic 'international' feel. The Huu-ay-aht generously allowed many Nuuchah-nulth people, from Diti-daht to Kyuquot, to grow up there. Diti-daht families who lived in Chap-is included then Diti-daht tye ha'wiltch, Morris Dick who married Huu-ay-aht member Chii-e-pis (Mabel Joe), Frank Knighton, Walter Shaw and James Thomas among others.

Hugh "Tuffy" Watts grew up for part of his childhood in Chap-is (1932- 39). Tuffy pointed out:

The Huu-ay-aht village at Chap-is, as well as the Tseshaht village at Tep-pis (Polly's Point), were very special places where Nuuchah-nulth people from many different nations lived together and enjoyed real hospitality. "We all grew up as part of one large family (Uu-aa-tin --"related by blood"). The children of Chap-is enjoyed the protection of the entire community. We all knew how we are related, we looked after one another - nobody went without during

hard times.

Tuffy added that, "This should not be too surprising because the Huu-ay-aht, Diti-daht, Tseshaht, Hupacashaht, Uchuckleshaht, and Makah among others can trace our Barkley Sound ancestry back to shared Ee-koolth-aht roots - we are all Uu-aa-tin."

Colleen Watts (nee Cootes), daughter of Arthur Cootes and Rose Cootes (McCarthy), relates how she is proud of her Huu-ay-aht ancestry on her fathers' side. She



lived her first seven years at Chap-is. She remembers Chap-is as "a paradise" and "everything a kid could want." She added, "We lived a quiet, sheltered and

innocent life. We never went hungry. We ate smoked fish, ducks, tut-sup, and dug up all kind of clams and hi-ish-tuup (chitons)."

Colleen's father's fishing boat, the Levi C, was built by famed Huu-ay-aht boat builder, Jackson Jack whose remarkable boat building skills were recognized far and wide. Jackson Jack's sons, Paul and Ernest Jack, helped with the boat building. Ernest's boat, the Native III, is as sound as the day it was first put in the water. He still uses it and his license to fish commercially to make a living.

This article on Chap-is is the first of three. Look in the March issue of Uyaqhmis for more recollections of Huu-ay-aht members who grew up in this remarkable Huu-ay-aht community. Look for more of "Our Stories" about the people, places and events important in the history of the Huu-ay-aht First Nations in later issues.



Top Left: Colleen Watts (nee Cootes) and Bunny Baines (nee Cootes) pose for the camera in Chap-is. Photo courtesy of Hugh and Colleen Watts.

DO YOU HAVE PHOTOS FROM OUR HISTORY?

Bring them to the Communications Department at the Huu-ay-aht Treaty Office and we will see to it that they are scanned and preserved for our archives. We will return your original copies and send them to you via e-mail.

We would very much like to see and possibly publish your old photos for this first in a series of many history articles about the people, places and events in our collective past. Contact us at the Huu-ay-aht Treaty Office, [phone \(250\)723-0100](tel:2507230100) or [e-mail hfn.communications@gmail.com](mailto:hfn.communications@gmail.com).

Bottom Left: Mary Cook holding Sharon Stein (nee Cootes) at Kildonan. Photo: Hugh and Colleen Watts.



Top Right, Counter-clockwise from Upper Right: baby Ida Williams is being held by a seventeen year old Nellie Dennis (nee Williams) with her grandmother, May Williams, and children Lenora, Steven, Victor and Walter "Wes" Williams. Photo: Nellie Dennis.

DO YOU HAVE STORIES ABOUT OUR HISTORY?

Huu-ay-aht Uyaqhmis is looking for requests and ideas for more topics for the series of articles entitled, "Our Stories."

We are not limited to places, but also periods of time and significant events that have affected our community and our people may be future topics. The sky, as they say, is the limit! [Phone: \(250\)723-0100](tel:2507230100) [E-mail: hfn.communications@gmail.com](mailto:hfn.communications@gmail.com)

Bottom Right: Ethel "Eb" Johnson (nee Jack) holds baby Sharon Peters, overlooking Chap-is across the bay. Photo: Hugh and Colleen Watts.

CULTURE AND LANGUAGE

CULTURAL INTERVIEW

DR. TERRY KLOKEID, PHD
HFN Language and Cultural Recovery Team

An interview between Uyaqhmis editor Denny Durocher and Dr. Terry Klokeid. Denny's questions and comments are *italicised* and Dr. Klokeid's responses follow in normal text.

As you see it, what is the goal of the HUU-AY-AHT language recovery program?

Our goal is fluency in the HUU-AY-AHT language. That means you will be able to talk in that language without any effort, about everyday things with family and friends. You'll be able to meet and greet people and welcome visitors. You'll be able to attend a potlatch and understand at least some of the speeches in Nuu-chah-nulth (NCN).

Once they are fluent, children will be able to play games speaking only in the HUU-AY-AHT language, without any English. They'll be entertained by storytellers who will relate traditional tales in NCN language. They'll be able to watch videos that we will produce, all in the NCN language with no English subtitles.

You'll be able to use the HUU-AY-AHT language to talk about what's important to you.

We often hear you talking about the importance of listening. Can you explain what this is all about?

Let's look at babies. Newborn babies aren't able to do very much; they can't walk or speak, that's for sure. But we know that as a baby goes through a process of growing up, it's a process that can't be hurried along. The baby will crawl before she can walk. We don't try to force her to walk before she is ready. We let her continue to crawl. A baby will hear a lot of language from her parents and older brothers and sisters before she begins to speak at all. She is in that listening phase where she becomes accustomed to the sound of the language and starts to understand it. Once she starts to speak, she will understand way more than she can say.

Kids are always listening. That's the normal process of picking up a language. Adults can easily pick up a language in the same way. Other ways of trying to learn a language are hard work. Repeating and memorizing are monotonous and boring -- no fun at all. Most people who try to learn a language through memorization and repetition don't ever become fluent. I know this through personal experience when I tried that learning method with several languages. It never did really lead to fluency.

Sometimes it seems like it's taking forever to get our language program going. Why is it taking so long?

I can compare what we are doing with other languages I have taught. I taught Spanish and German and some other First Nations languages such as Dakota, Cree, and Dene. When you're going to teach a language like Spanish or German, it's fairly easy because a lot of the work getting things ready has been done. When I went to teach Spanish, I had my choice of several textbooks. I chose the one I thought was best. It came with audio and video recordings for the students to listen to, and watch, together with lots of exercises for the students to take home for practice. I happen to know one of the authors of that textbook. The Spanish language textbook had a team of four teachers who wrote it. It took them about 6 years to produce the book and the tapes and videos. It should be mentioned they had help from lots of other people. That's 6 years, just to write the textbook before anyone can start to teach from it.

With the HUU-AY-AHT language, we are pretty much starting from scratch. There are quite a few books written in one dialect of Nuu-chah-nulth or another, but there isn't a set of lessons all ready for what we are doing. We have to write those lessons while we are teaching them.

I guess we'll just have to be patient, and support the Language recovery Team while they develop lessons for the HUU-AY-AHT language. But please let us know what we can look forward to.

There will be a wide range of language learning activities and something to suit everybody. Right now we are working on listening and speaking activities for pre-schoolers (the Paawats in Anacla), short listening lessons for the office staff. We are preparing a series of three Nuu-chah-nulth language lessons for Shaw Cable TV.

We would like to have language activities for the whole community. We want to help young parents begin to learn the HUU-AY-AHT language so that they can teach their own kids. We want to have these staff lessons at the Band Office as well as the Treaty Office. We are also considering evening lessons for others but all this takes time.

It also takes money. The HFN Council has committed significant funds to set this language program up. Is there enough funding for all these programs?

As you say, the Council has taken real leadership in funding the language programs. We can still use more funding: to pay the fluent elders for more of their time, to

pay the teachers for more hours of teaching, to support more preparation of language lessons, to hire and train a librarian-archivist, and to pay for the publication of the language materials. We are putting a real effort into fund-raising so that the whole burden does not fall on the Council.

Perhaps you could explain one last thing. What is the mentorship program we have been hearing about?

We have looked at the past for ideas. We have even looked at the practices back in England. There were two school systems in England in the 1800s. One was the elite private system (they called them the "public" schools), which were residential schools and renowned for their often brutal discipline. This was the model adopted in Canada for First Nations schools and it was truly a sad era.

Too bad they did not adopt the other school system, which started up in England in the 1870s, which was an open system for everybody -- these schools were not residential, they were set up in the towns and villages, and they were quite popular because most parents wanted their children to learn more and improve their lives. Due to the desperate shortage of teachers, all teachers were encouraged to mentor one of their own pupils, to prepare them to be teachers. In this way, they doubled the number of teachers within a few years.

We aim to double the number of really fluent speakers of the HUU-AY-AHT language as rapidly as possible. So in the language mentorship program, we ask the really fluent speakers of the HUU-AY-AHT language to mentor some others who are nearly, but not quite fluent. These near fluent student may understand a lot, but they need a lot more skill in speaking and expressing themselves. The mentors meet and talk with their not-quite-so-fluent students, explaining a wide variety of things HUU-AY-AHT, all in the HUU-AY-AHT language. No English is allowed -- Wik'ich Maamaalhn'iq.

To finish up, I would like to leave a few encouraging words to the students in the mentorship program. We are counting on you to meet a historic challenge, to improve your skills in the language in a short time, and then in turn, help others to learn the language. You already understand the language when you hear it spoken. Now it's your turn to make the commitment to start speaking a great deal more. The entire HUU-AY-AHT nation respects you for your efforts.



KYUQUOT TYEE HA'WILTH CHRISTINA COX GIVES GIFTS TO HUU-AY-AHT TYEE HA'WILTH NAASIISMIS

Pictured here with the pelts are Hilda Hansen and her daughter Kyuquot Chief Councilor Tessie Smith.

Kyuquot Tyee Ha'wilth Cristina Cox generously presented HUU-AY-AHT Tyee Ha'wilth Naasiismis (Derek Peters) a gift kwa-akalth pelts collected from her traditional ha-hoothlee by Tony Hansen and Danny Short.

Kleko, kleko!



Pictured Right: Tina Charles and Kristen Young, receptionists for the HUU-AY-AHT Treaty Office and Band Office respectively.

Have a question? A problem? They'll be happy to help direct you in the right direction to express your concerns. Please, treat them well!

ADULT LANGUAGE LESSONS

Angie Joe is offering adult language lessons twice a week at the Adult Learning Centre at the Analca Reserve. She is also at the Bamfield Community School on Wednesdays and Fridays to teach the language to the children.

Please contact the HUU-AY-AHT Band Office for more details on the adult lessons. Phone Toll Free at 1-888-644-4555.



ELDER PROFILE

SIMON DENNIS

"Central to my faith is a personal relationship and belief in God, Hii-naa yilth Ha-wiith, the Almighty or whatever one calls the 'Creator'. Practicing this faith is a lifelong endeavour and involves a willingness to keep learning, practice honesty, humility and sharing with those that we trust."

Born in 1946 in the HUU-ay-aht summer village of Chap-is (Dodger's Cove), Simon Dennis Jr. was taken at age of five years to Alberni Indian Residential School (AIRS) where he was to spend the next twelve years.

"Compared to Chupis, where our language and culture was respected as our way of life, the Residential School AIRS was a 'prison', recalls Simon. "My formal 'education' ended when I was kicked out of the Residential school at age 18 by Keith John, then director of Edward Peake Hall who deemed my behaviour as 'impossible.' The overall effect of this experience was not positive. I was not prepared for success in larger society," Simon remembers, "As a matter of fact, for many the years following my release from AIRS, it was rare that I was sober for a full week."

"Sobriety seemed like an 'Impossible Mission' for me in those days. Today, I can proudly state that I have been sober now for 28 years. After a series of very hard lessons, I learned that that the path to sobriety is not an easy one.

I have learned that each and every day presents new challenges. Combine these daily challenges with past personal issues and it

can be difficult sometimes to find the strength to overcome.

There have been times when I felt the sting



of labeling or personal criticism. Over time I have developed a lot more personal support and rapport with my community.

Looking back, 1963 was a very important year for me for a lot of reasons. It was the year that I entered the alcohol treatment program in Poundmaker Alberta. The day I arrived it was minus 40 degrees and I was just supposed to be there for a 28-day program. I ended up working at the Treatment Centre for seventeen years. I found employment there after I completing the Neichi Training in Life Skills for Alcohol / Drug Abuse Counsellors.

This time was also very important for me because it is when I met Sylvia, who was to become my wife and love of my life.

Later, Sylvia and I began work with the Vancouver-based Circle of Eagles Society where we still work today. This organization provided us with the opportunity to utilize our experience and training working with Urban Aboriginal Elders and the Homeless. Sylvia and I have also worked with the Young Eagles Program that aims to assist aboriginal urban youth with additions. We have also been employed with a similar program called Young Bears, a home-style support program for aboriginal youth.

I understand the role that recovery of pride in our language and culture plays in personal healing. I am proud that the HUU-ay-aht community is so committed to reclaiming its history, culture and language. This commitment is a source of strength and hope for all HUU-ay-aht present and future.

Since the death of his father in 1990 where he participated in the funeral services, Simon has gone on to assist many families going through the grieving process. "My dad encouraged my brothers and sisters with the valuable wisdom that we should always do the best we can. With this encouragement I have had the honour to accompany many grieving families by sharing in their pain and most importantly – just listening, patiently."

No picture of Simon was available at press time. Simon, known affectionately as "Jughead" to his friends and family. Simon agreed to let this photo of a Nuu-chah-nulth happy child stand in until we can get his photo.

The Child Mask artwork provided by Ki-ke-in (Ron Hamilton). The mask was used in a dance during a ceremony to help residential school survivors and help recover a sense of healing and joy.

YOUTH PROFILE

AYANA ZELTA DJAMA CLAPPIS



Ayana Zelta Djama Clappis's story started on her birthday January 12th, 1997 in Nanaimo, B.C. She is the daughter of Crystal Clappis and Ahmed Djama and grand-daughter of Zelta and the late Chester Clappis. Ayana explains, "My mom is the greatest influence in my life. My mom went to university, I am already planning now to go to university as well. I want to do something important in my life."

Ayana's career interests already include such diverse areas such as police work, teaching art and something that will take her traveling the world. As she has already travelled in B.C., Alberta, Saskatchewan, Manitoba, and the states of Washington, Oregon, California, Nevada, Arizona, Wyoming, Montana, South Dakota, North

Dakota, Idaho, and Utah. Presently, she is attending the Duncan Elementary School French Immersion Program and has achieved a high degree of fluency in the French language.

"My favorite classes are art and writing," Ayana says. She finds math, algebra and geometry to be fun. Now that Ayana earns her own money baby-sitting her younger cousins, she buys her own favorite 'Scholastic Books' available through the school. A couple of her favorite novels include the four part *Twilight* series by Stephanie Myers, and *The Invention of Hugo Cabret* by Brian Selznick, a story about a boy who lives in the walls of the Paris train station in 1930. She has read the complete *Golden Compass* series and stated the obvious, "I love to read." She also likes to see the films based on the books she has read.

"I was pleased to have been chosen by my teachers to participate in a community wide program called 'Young Authors'. This is a program where our writing (two-page stories) are critiqued by professional writers at the Chemainus Theatre. The story I am writing now takes place during a summer in Anacla when I was part of a team of paddlers on the HUU-ay-aht dugout canoe, Klee-klee-haa."

Ayana is proud of her ancestry and tells us how she has been filling in the names on her family tree for the past year. She pointed out that, "Knowing who you are is very important, and not knowing who your relatives are is a problem."

She is familiar with the [Nuu-chah-nulth Phrase Book](#) and is looking forward to getting the CD that goes along with it to improve her knowledge of the spoken language. Also, Ayana's picture appears on page 50 to the [Nuu-chah-nulth Phrase Book](#).

Above all others, Ayana's favourite sport is long distance running. She participated in the *Times Colonist* Springtime 10 kilometer run and did really well. Now, Ayana is training and hopes to improve her time for this year's run in Victoria slated for April 26th, 2009.

Speaking about improving performance, Ayana outlined her scholastic goals for this year to include an improvement from 8 A's and 4 B's to 9 A's and 3 B's.

Words of encouragement that have helped her so far, Ayana remains committed to the principle -- "Work hard, keep trying, don't give up and you will go far in life".

It is even more difficult when that person has accomplished so much over her first eleven years is now planning a full plate of dreams and goals. Ayana's disciplined approach to life has strengthened her mind, her body and her spirit. Uyaqhmis is very pleased to acknowledge her hard work and humility. Best wishes and have a happy and successful 12th year.

ENTERPRISING HUU-AY-AHT VAL BELLWOOD

Daughter of Marilyn MacDonald (Clappis) and William MacDonald, Val Bellwood was born in Nanaimo some thirty-five years ago. She grew up in Whiskey Creek near Port Alberni on Vancouver Island, a community to which she returned to live two years ago. Val attended Kwakwaka'wakw Secondary School and excelled in art courses and bookkeeping.

In 1994, after the birth of her son Scott, she attended Malaspina University-College as an adult student receiving her BC Dogwood Diploma in 2000. Val wanted to set the example so her son could follow in her educational footsteps. Val tells of the great moment when he watched her receive her Diploma after several years of hard studying at Malaspina University-College (now called Vancouver Island University) where she also completed book-keeping and business-related courses.

Val's life has not been a case of "All Work and No Play," however, her personal interests include: baseball, painting, fishing, camping and "quadding" (riding ATVs).

Val spent summers in Anacla with her grandmother Annie Clappis, known affectionately as "Nannie Annie," and with her uncle, Ben Clappis. With fond memories of bonfires at Pachena Beach, she also learned how to fish with her uncle. She also learned how to cut and prepare salmon from her aunts Marie Newfield and Violet Passmore. She learned how to smoke and peg salmon in the smokehouse with Fanny Williams and her Nannie Annie. Val's love of camping took root during her summer campouts at Chap-is (Dodger's Cove).

Family relations have always been very important to Val. She credits her Nannie Annie for teaching her how to weave cedar and grass baskets and proudly tells the story that Alex Williams bought her first woven basket. She makes sure that her son Scott keeps in close contact with his large family, particularly his *naniqsu* (grandparent) Ben Clappis who has taken on the responsibility of teaching Scott how to fish for salmon.

Val's keen business sense was honed over the five and half years where she was employed at the Benjamin Moore Paint Store in Parksville. This is when she became a pro-



fessional interior painter and learned how to solve many types of on-the-job painting and decorating problems. She developed her skills in installation and maintenance of all types of window coverings and floor-covering including hardwood, linoleum, and laminate flooring.

Val's personal motto has become: "If you can dream it, you can do it." She goes on to explain:

This past January 2008, I began to task of putting together the business plan to purchase the Benjamin Moore Store in Port Alberni. I took over 200 hours of hard work to develop the plan but I received lots of encouragement from my family and in-laws and great support from Dan Samuel of the Nuuchahnulth Economic Development Council.

Because I had to assemble my personal financing commitment as part of the business loan, I must admit that there were times that I just about lost heart. It was particularly difficult time for me because my father's health was failing and just before he passed away this past May, he shared his strength with me, insisting "that I never give up on my dreams and to just keep going ahead" with my plans to own and manage my own business".

I'm so glad that I listened to my dad. There are lots of people who have helped me to achieve this goal and that can't begin to thank them all enough. However, I am pleased here to acknowledge my thanks to several people for their steadfast support: my husband Mike and my son Scott, my two sisters Cheryl and Kim, my Mom Marilyn, my uncle Ben, and my mom-in-law, Erika who lives in Saskatoon.

Longer term, my greatest dream is to retire to the beautiful Anacla village and run a First Class Bed and Breakfast Facility. I am confident that such a business would help to support other Anacla and Bamfield tourism enterprises (eco and cultural tourism, and fish charters).

For now, my goal is to make my present retail store a great success. To that end, I am pleased to invite all Huu-ay-aht and Nuuchahnulth people to visit me and check out the Port Alberni Benjamin Moore Paint and Decorating Store at the corner of 10th and Roger Creek."

HUU-AY-AHT FIRST NATIONS COMMUNITY HUMAN SERVICES COMMITTEE - A BRIEF HISTORY -

A Working Model to Pave the Way to a Healthy Self-Governing Nation

When the Huu-ay-aht Community Human Services Committee (CHSC) is working on all cylinders, it serves as a great model for what a healthy, self-governing community can look like.



Established in 2000 under the authority of the Huu-ay-aht Band Council, the CHSC met each month from 2000-2007, bringing together Council Members, the Director of Tribal Operations, the Community Health Representative, HFN Social and Community Development Workers and interested members of the Anacla community.

Although it has met only a few times since we mobilized all our community energies around Treaty Ratification in July 2007, the CHSC is primed to continue its work with a meeting some time in mid-February. The date and location will be announced.

Over the next few years, Education and Community Safety became an important part of the work of this Committee and RCMP First Nations Liaison

Officers were invited to attend our regular monthly meetings.

In no small way, the CHSC has been dealing with precisely the kinds of issues that we are looking at today, as we get ready for self-government under the Maa-nulth Treaty.

Accountable to the HFN community through the Council, the committee has been able to build on the principles of community consultation, inclusion and respect. This experience guided us as we developed and evaluated our own programs delivered in the Community.

The CHSC also regularly reviewed the programs and serviced delivered in the Anacla community by the NTC. Because the CHSC is so community-based, it has been able to communicate effectively with the NTC when their program services or their employees do not meet the needs or the interests of the community.

Look for updates on the work of the CHSC in future issues of Uyaqhmis.

Pictured: Clockwise from lower left, Cst. Ron Stenger, Inspector Rick Taylor, Marie Newfield, Jane Peters, Stella Peters, Coral Johnson, Connie Waddell and Robert Dennis attend an early meeting of the CHSC Committee, circa 2005.

A CULTURAL EXCHANGE TO PROMOTE RECOVERY OF THE HUU-AY-AHT LANGUAGE

Hailing from Göttingen in Germany, Marina Wilfroth is a twenty-two year old student of culture and language who has come to our community to work with the Huu-ay-aht Language Recovery Program. A student in her fourth year at the University of Mainz in Germany, Marina has found an internship with the Huu-ay-aht First Nations working with the Huu-ay-aht Language Development Team.

Marina arrived in Canada on January 16 and has been living with Kathy Waddell and her family. She came here by way of our regular columnist, Dr. Henry Kammler, and his connections at the University of Frankfurt and here with the Huu-ay-aht.

"I was interested in finding an internship working to preserve endangered languages," Marina explains, "so I went and asked all of my teachers' assistants, professors

and friends. When I spoke with Dr. Kammler, he told me that he didn't know of any programs to apply for, but that he did work with the endangered language of the Nuuchahnulth people."

Thus, Marina came here to assist in our language recovery efforts. So far, she has been working on learning the International Phonetic Alphabet in order to write our language on the computer. She will also be involved in helping to evaluate the Language Recovery Program. Marina has been working with Kathy to develop fun materials such as posters and games to help teach the children attending Paawats, the Learning Nest.

"Later on," she adds, "I may be given more work by Dr. Klokeid when I head up to Kyuquot-Checklesah territory.

The Huu-ay-aht Language Recovery Team is pleased to welcome Marina, who brings many skills and great energy to this important and historic project.



CONGRATULATIONS LARRY!

January 8th, 2009: Huu-ay-aht senior staff member, Larry Johnson, has been named to the International Pacific Halibut Commission as one of three Commissioners appointed by the Governor-General, Michaëlle Jean, to jointly govern halibut harvesting with the United States and represent Canadian interests in any negotiations that may occur.

EVENTS CALENDAR, ANNOUNCEMENTS AND JOB OPPORTUNITIES

January 28th to 29th, 2009

- Nuu-chah-nulth Conference on the Prevention of Violence Against Women and Children. Maht Mahs in Port Alberni at 9:00 AM.

February 3rd, 2009

- HFN Community Update: Vancouver. Doors open at 4:30pm at the Holiday Inn on Howe Street in Downtown Vancouver. Dinner provided.

February 4th, 2009

- HFN Community Update: Victoria. Doors open at 4:30pm at the Executive Eurostar Hotel at 3020 Blanshard Street in Victoria. Dinner provided.

February 5th, 2009

- HFN Community Update: Port Alberni. Doors open at 4:30pm at the Best Western Barclay Hotel in Port Alberni. Dinner provided.

February 6th, 2009

- HFN Community Update: Anaccla. Doors open at 4:30pm at the House of HUU-AY-AHT in Anaccla. Dinner provided.

February 10th, 2009

- 12:00 PM: "Call to Witness" at Peake Hall, the former site of the dormitory for senior students in the Alberni Indian Residential School. The building is being prepared for demolition, call Anne Robinson at (250)720-8907 for details.

- HUU-AY-AHT Treaty Implementation Meeting scheduled today.

February 19th to 20th, 2009

- HUU-AY-AHT staff and members Kathy Waddell, Natika Bock, Patsy Lecoy, Clara Clappis and Hilda Nookemis to attend a language immersion conference in Chase, BC.

February 23rd, 2009

- Comprehensive Community Economic Plan (CCEP) Workshop for Government and Staff at the Hospitality Inn in Port Alberni, BC. 9:30am-3:30pm, coffee and lunch provided.

February 24th, 2009

- HUU-AY-AHT First Nations Chief & Council Meeting.

March 5th, 2009

- HUU-AY-AHT Workshop on Language Immersion in Port Alberni.

March 17th to 20th, 2009

- Aboriginal Youth Conference on Language, Culture and Employment in Kelowna, BC. Contact Natika Bock at the Band Office for information.

ATTENTION HUU-AY-AHT CRAFTSPERSONS, ARTISANS, HOBBYISTS



Drop by the Port Alberni HFN Treaty Office to see a selection selection of tanned and dyed salmon leather samples. The leather is strong, flexible and smells like any other tanned leather. Uses are limited only by your imagination.

Those interested in obtaining quantities of tanned salmon leather can contact Pacific Leather by phone: 1-604-874-5526 or via the web: www.pacificleather.com

Kamatap –hak hiṭ -ii?

DO YOU KNOW WHERE THIS IS?

ANSWER: Tuu-pahl-tis, located between the Anaccla and Cape Beale reserves.

ANNOUNCEMENTS



Name: Gaige Jamie Manson
Born: December 31st, 2008
Father: Timothy Manson
Mother: Jill Romanchuck
Weight: 8 lbs. 3 ounces

Welcome to HUU-AY-AHT, Gaige!

Do you have an announcement to make? Whether it be a birth, marriage or respectful call to remembrance, you can send us your announcements to be published in this space.

Contact the Communications Department at the HUU-AY-AHT Treaty Office:

3483 3rd Avenue ph. (250) 723-0100
 Port Alberni, BC fax. (250) 723-4646
 V9Y 8J8 hfn.communications@gmail.com

Kleko, kleko!

THE BACK PAGE



HFN NA-NANIQSU MEETING

Hospitality Inn, Port Alberni, BC
January 23, 2009

Huu-ay-aht grandparents and eager learners met once more to discuss our history, culture and language. Facilitated by *Ki-ke-in* (Ron Hamilton) of Hupacasath, the na-naniqsu discussed traditional Nuuchah-nulth and Huu-ay-aht spiritual beliefs, how those beliefs compare and interact with religions like Judaism, Christianity and Islam and a discussion on values and common ties with the people around us.

Clockwise from Lower Left: John Alan Jack, Violet Passmore, Nellie Dennis, Qwiimaqcik (Robert Dennis Senior), Kathy Waddell, Marina Wilfroth, Clara Clappis, Ben Clappis, Molly Clappis, Cst. Scott Macleod of the RCMP, *Ya-thlua* (Jeff Cook), *Patsy Lecoy*, Marie Newfield, Deb Cook, *Haa-u-chist-tulth* (Jack Cook), Hilda Nookemis, Barbara Johnson, Maxine Nookemus, Oscar Nookemus with *Ki-ke-in* (Ron Hamilton) leading the discussion.

Missing from Picture: *Ha-weh Tiuu-is* (Benson Nookemis) and Denny Duchrocher.

HUU-AY-AHT WORD SEARCH

N T I U S I T E L T E N U N O P S I K I N A O D A
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K R F R U N S I R I P U E D U K E S S A H N C S T
N Y A R I I I E O S R R U E Y S A I K D I O N S I
E S O U P U S O L C O U E N I W N C K I M K J N A

chapis	nuumakimyis	kiixin	anaktla
nookemus	dennis	johnson	williams
bamfield	pachena	sarita	sugsaw
fisheries	forestry	tourism	entrepreneurs
coho	sockeye	spring	chinook

ONE WORD AT A TIME * NUUCHAANULTHAT-H *

Since the publication of the official journals of the earliest European sea captains to arrive on our coast, there has been considerable confusion about the proper name for the aboriginal peoples living along the West Coast, as we like to refer to our island home. In early sea captains' journals, historical, anthropological, popular journals and a widely varied range of other literature, we have been referred to by many unsuitable labels. Among the inappropriate names that have been applied to us are: Indians, Nutka, Nuutka, Nootka and Aht.

In the 1970s, the West Coast District Council of Indian Chiefs, a political umbrella organization representing aboriginal people along the West Coast, held a contest to choose a name for the organization which would be both appropriate and chosen by one of our own. The winner of that contest was Abel John of the Iihatisat-h. He submitted the term Nuuchaan-

ulthat-h to refer to all Kuu-as living or having roots on the West Coast. Kaamiina (Johnny Jacobson) of the Ahuusat-h gave credence to this name when he told me, "Nuuchaanulthat-h makes great sense, we are traditionally true maritime people. Our ancestors lived out of the sea and had a profound respect for the sea. When you have been at sea, beyond the horizon, and you head for shore, at the point when you first sight our coast, it does appear as an arch of mountains jutting out of the sea."

So, we are the people living along the arch of mountains jutting out of the sea. More recently, a majority of Nuuchaanulthat-h have left their home villages and dispersed to towns and cities within a day's travel. In an attempt to make their nations name easier for their new neighbours to pronounce, they have adopted "Nuu-chah-nulth" as the popular usage, singular and plural.

Guest Author: Ki-ke-in (Ron Hamilton)

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SUBMISSIONS, QUESTIONS OR COMMENTS?

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