



# Huu-ay-aht Uyaqhmis

A Rich History, A Bright Future.

March 2009



## OUR STORIES: CHAP-IS

Kamatap-ḥak hiṭ-ii?  
*DO YOU KNOW WHERE THIS IS?*



**HINT:** From this spot, you overlook Copper/Tzartus Island.

*See Page 7 for Answer...*

**Chap-is, ~1910:** A humpback whale brought back to the harbour just outside Chap-is, the historic Summer village of the Huu-ay-aht First Nations. Meaning "Rockpile in front of the Village," Chap-is was also the location of fish barges owned by McCallum's, BC Packers and others. Competition by fish buyers meant better prices for Huu-ay-aht fishermen.

For more information, see page 3...

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**Corrections:** In the February issue of Uyaqhmis, we were not able to locate and print a picture of *Yaa-yats-panach* (Reverend Simon Dennis) for the elder profile. We correct this now with the picture at the right. Kleko, Simon, and our apologies.





**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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# SPECIAL COMMUNITY MEETING: FEB. 28 - MARCH 1

## TOPIC

### Maa-nulth Final Agreement and Ahousaht Fisheries Litigation

The Huu-ay-aht First Nations will be holding a special meeting to discuss the Maa-nulth Final Agreement (*the Treaty*) and the Ahousaht and Nuu-chah-nulth Tribal Council Fisheries Litigation (*the Court Case*). The purpose of the meeting will be to update you, the members, on both of these and how they affect each other.

After the meeting, eligible Huu-ay-aht members will be given a secret ballot and asked the following question:

**Do you support Huu-ay-aht First Nations signing the Maa-nulth First Nations Final Agreement (Treaty) along with Canada and discontinuing Huu-ay-aht participation in the Ahousaht (NTC) Fisheries Litigation within 10 days after the Treaty signing?**

## DETAILS

**Location:** Echo Centre  
Port Alberni, BC

**Date & Time:** Feb. 28 - March 1  
Starts at 10:00 AM

**Day One:** Panel Presentations and Discussions  
**Day Two:** Final Discussions and Vote

### Transportation

Transportation will be provided for members who can make it to the Nanaimo ferry terminal and the Nanaimo bus depot. Transportation back to Nanaimo will be provided, too.

### Meals and Accommodation

Meals will be provided at the meeting. Accommodation will be given to members from Vancouver and Victoria who are not staying with family.

## TREATY IMPLEMENTATION NEWS: LAND & RESOURCES

The Lands Committee is responsible for recommending policies and legislation to implement the land chapters for the Huu-ay-aht Treaty. With over 8,000 hectares of treaty lands and a major role on treaty settlement lands, this is a big job!

Our Committee members include: Councillor Stella Peters, chairperson; Tye Ha'wilt *Naasiismis* (Derek Peters), *Qwiimaqci-ik* (Chief-Councillor Robert Dennis), Councillor Irene Williams, *Tsii-cha-chis-tulth* (Andy Clappis) with Rob Botterell, legal counsel; and Crystal Macey, administrative assistant.

We have been busy reviewing the Treaty and considering various land management options, but the biggest job we have underway is to find out through a comprehensive community planning and research what Huu-ay-aht members would like to see.

### COMPREHENSIVE COMMUNITY PLAN

In September 2008, we began working on our Comprehensive Community Plan. This process allows us to develop a collective vision that outlines short and long term goals (2, 5, 10 and 20 years) in areas such as land use planning, governance, culture, youth, elders and our natural resources.

The Comprehensive Community Plan will provide direction for Huu-ay-aht in the priority areas that the community identifies. The CCP will be the roadmap for our future generations. This roadmap will evolve over time as our community evolves.

We have hired Sheila Charles to work with us as our Community Planning Liaison. She is supported by Kathryn Nairne (a Registered Planner from David Nairne and Associates Ltd.).

We have completed a visioning process at the October 2008 AGM as well as household interviews in Anacla. We are now presenting the project at the Community Rounds and asking all our members to help us identify priorities. We have also developed a Member Survey which has been mailed out to all our members and is posted on our website. The Comprehensive Community Plan will be finished in March, 2009.

### LAND USE PLAN

The goals of the project are: (1) to create an OCP type document prior to the effective date, and (2) to develop land management and operational policies to guide land management, including, potentially, a Zoning By-Law.

HFN is considering a phased adoption of land management and development controls, upon completion of the Official Community Plan (OCP) document. This will be operationally more efficient and addresses the need for integrated approaches to territorial land uses. For example, a forestry operation could involve the Lands Office, the Natural Resources Office and the Economic Development Office. A checklist could be developed for these types of projects. Village and high demand lands would be subject to something similar to a municipal zoning

bylaw document.

### ECONOMIC OPPORTUNITIES STUDY

In January, 2009, Huu-ay-aht began working on our Economic Opportunities Study. The Study objectives include:

- A profile of the economic environment focusing on our current Reserve land holdings and Treaty Settlement Lands;
- An overview of the tourism, fisheries, forestry, residential, commercial and industrial markets including projected growth patterns and demands;
- A summary of Huu-ay-aht expectations and potential economic opportunities;
- A decision making framework for considering which opportunities to pursue;
- Partnership criteria for Huu-ay-aht to use when considering partnering with other companies and organizations, and

An Economic Opportunities Assessment that includes overall guiding principles that respect the Huu-ay-aht and our culture, implications for land development and potential financial considerations.

There are several economic development questions included in the Members Survey which will help HFN with the Economic Opportunities Study.

# OUR STORIES: CHAP-IS (PART TWO)

Just about every Huu-ay-aht member has heard about or has their own strong memories of the remarkable Huu-ay-aht village site at Chap-is (Dodger's Cove). Here are just a few memories shared by a several Huu-ay-aht on growing up in Chap-is.

It is often said that certain aromas can trigger our strongest childhood memories: fresh baked bread, fish frying on the stove or basket grass drying in the rafters on a hot summer day.



Rose Charles

That is definitely the case for Rose Charles (nee Nookemus) who has strong memories of the aroma of basket weaving grass, tied in bundles and drying in Ella Jackson's rafters in her Chap-is home. Like her brothers and sisters and all the other kids of Chap-is Rose collected drinking water in containers and transported it back home in little *cha-puts* (canoes). While Rose also spent summer days playing at the beach, she spent time helping Ella Jackson gather *tuux-tuux*, *gitutup* and the sharp grass used on the outside of the basket. Rose's mother, Mabel, taught her how to weave small baskets destined for sale in Mituuni (Victoria).

Marie Newfield (nee Clappis) was born in Port Alberni, raised in Anacla (across the river from Dwayne Nookemus' house). Like most every other Huu-ay-aht, she spent summers in Chap-is. Her parents successfully hid her from the Indian agents for three years before they finally nabbed her and sent her away to the Alberni Indian Residential School (AIRS) at the age of nine.



Marie Newfield

"Chap-is was indeed a 'paradise' to grow up in," Marie remembers. "We always felt secure and knew that we could count on the support of any adult if we were ever in trouble. Because there were no VHF radio contact or any phone ser-



vice or electricity in Chap-is, in the event of emergencies, all a person had to do to get people running was to head for the beach and start hollering.

Marie tells a story of her family who had spent one winter in Chap-is. Winter weather could make travel by boat particularly dangerous. Marie relates how one Christmas, Chief Louie was coming from Bamfield to Chap-is during a snow storm and crashed his boat into the small island of *Tlub-kuk-pih-kis*, an island to the entrance of Chap-is. Marie's sister Patsy was born on this island.



Chief Louie managed to avoid tragedy by making it ashore and yelling for help.

Her father, *Tl'apisim* (the late Andy Clappis) used to listen to his battery-powered radio for marine weather reports during the winter to figure out when to best travel to Bamfield for provisions and during the summer-

for off shore marine weather reports.

*Tlaatsmiik* (Bill Frank) and later on Doreen Clappis (who was still spending summers in Chap-is and A-uts-swis [across from Chap-is] until 2007) hold the distinction of being some of the last Huu-ay-aht to seasonally live in Chap-is.

Bill commuted from Chap-is to his employment at the Franklin Logging Camp from 1958 to 1962. He left his Chap-is home in 1962. He still manages to



Bill Frank

spend as much time as possible these days plying the waters around Chap-is harvesting during the summer months including *bi-ish-tup* (chitons), *tuc'up* (sea urchin) and *t'uc'um* (mussels) and *yah-isi* (butter clams).

*Tlaatsmiik* learned to hunt seals from his father, Gordon Frank, well known for his sealing skills. About ten years ago, Bill honoured his father's tradition and hunted several *tookoop* (sea lion) and made several quarts of *thuck-mis* (seal oil) to share with the community.

Next month's Chap-is article will consider how Huu-ay-aht connect today with Chap-is: family gatherings, film sites and future cultural tourism development.



**Bottom Left:** Dan Williams, ~1955. **Bottom Right:** *The Miss Ohiat* being cleaned by Alec Williams, ~1955. Photos submitted by Nellie Dennis.



## ABORIGINAL JUSTICE FORUM

On February 5, the Port Alberni Friendship Centre hosted an information session on aboriginal and restorative justice issues. The meeting was cohosted by the Circle of Eagles Lodge organization from the Lower Mainland and Correctional Services Canada. Topics discussed included programs and services available to aboriginal people in prison, the meaning and use of Section 84 (the section of law that allows aboriginal communities to be involved in the release plan of an offender) and a discussion on strategies for aboriginal communities involved in restorative justice.

The meeting was cochaired by our own Marge White, who has been deeply involved in aboriginal justice and the Circle of Eagles Lodge for a long time. Her brothers, Simon and Robert, and her sister, Myrtle, all participated in the meeting. **Pictured:** Rev. Simon Dennis making a statement to the group, and a portrait of Marge White.



**Top Left:** The rocks of Chap-is, the HFN boat, *Nuch-koa*, can be seen in the background.

**Top Right:** Paulo Johnson's house on Chap-is, circa ~2005.

**Bottom Left:** Picnic gear stored on the beach while Jay Nookemus and Marena Dennis look for blue trading beads.

**Bottom Right:** Huu-ay-aht youth Heather Johnson, Belinda Nookemus and Holly Johnson search the beaches of Chap-is for beads, ~2005.

# CULTURE AND LANGUAGE

## HFN LANGUAGE RECOVERY UPDATE

It has been more than fifteen months since the Huu-ay-aht membership approved a motion to invest tribal funds in a comprehensive three year plan to kick-start the recovery of Huu-ay-aht language fluency. Now is a good time to take stock of our progress and look to strategic next steps of our language recovery efforts.

First, it is worth mentioning that the HFN language recovery funds have been combined with external funding that allows us to address new project areas of language and cultural recovery. This additional funding includes: the First Peoples Heritage, Language, and Culture Council (\$9,400) and the Nuuchahnulth Economic Development Corporation (\$2,000).

Since July 2008, the Huu-ay-aht Na-naniiqsu group has become a registered non-profit Society and continues to provide oversight, guidance and direction to Huu-ay-aht language and cultural recovery efforts. Now that it has Society status, it is eligible to apply for, and possibly receive, partial financial support for program services from the Direct Access Grant program of the provincial Gaming Branch.

On February 17, Terry Klokeid and Denny Durocher presented an evaluation and report to Council on behalf of the Huu-ay-aht Language Recovery Team. The report included an external evaluation designed to measure community support and progress on language skills acquired by program participants in Anacla and Port Alberni.

This evaluation looked at five areas of language programming: Paawats, Adult Language Lessons, Office language lessons, School based language programs, and the Mentorship program in Anacla.

The presentation included several practical suggestions to improve present programs as well as an outline for strategic new areas of work to recover language fluency.

One new and exciting area for consideration is a project to develop a two year college course to train Huu-ay-aht and other Nuuchahnulth as Language Recovery specialists.

Central to this proposal is a two year phase to professionally develop a series of Nuuchahnulth language textbooks and curriculum. These resources would form the centre of a new training program designed to meet the needs of those Nuuchahnulth committed to becoming language recovery teachers.

Many things have to line up for this project to succeed. Perhaps the most important factor is that individual First Nations must assure that their members who successfully complete this two year training can move into year-round employment as language recovery teachers.



**Left:** (L-R) Ken MCrae, Mayor of Port Alberni; Hugh "Tuffy" Watts and videographer Darren Evans during the first shooting for Nuuchahnulth language lessons on Shaw TV.

**Above Left:** The Huu-ay-aht Language Development Team has collaborated with Willard Gallic of Tseshaht and "Tuffy" Watts, Tyee Ha'wilt of Hupacasht and Shaw Cable Four to produce a series of four two-minute community access videos focusing on the Nuuchahnulth Language (Barkley Sound Dialect). The first of these two-minute lessons started on Feb. 13<sup>th</sup> and will be followed up by two more short lessons in March and April. Only the Nuuchahnulth language will be heard during these short language sketches, which were designed to be fun and entertaining as well as educational.

## LEAVING FOR CHASE

**Above Right:** (L-R) Pat Lecoy, Clara Clappis, Hilda Nookemis and Kathy Waddell; and Natika Bock, not pictured.

Five Huu-ay-aht language champions headed out to the Chief Atham Language School in Chase, BC for a two day workshop this past Feb. 20-22, 2009. The reason they made this great trek to Chase was to learn first hand of the important role of a full language immersion approach to recover the everyday use of ancestral languages.

The Chief Atham School has more than twenty years experiences in developing their program to recover the Shuswap language and have produced many fully bi-lingual speakers.

Our language champions will be making a report on what they learned at this workshop this March 5<sup>th</sup> (10:00am-2:30pm) at Smitty's Restaurant Port Alberni. Huuay-aht Na-naniiqsu and other community language champions are welcome to attend.

Registration is at 10:00am sharp.



**Kleko, Kleko:** The Bent Wood Box Raffle raised \$3,715 for the Huu-ay-aht Language and Culture Recovery Programs. The Na-naniiqsu Society thanks those who supported these programs by selling and purchasing tickets.

## HUU-AY-AHT COMMUNITY ROUNDS A GREAT SUCCESS

From February 3 to 6, the Huu-ay-aht First Nations held a series of meetings in Vancouver, Victoria, Port Alberni and Anacla. They were held to present updates on treaty work to the membership from these four places.

From four in the afternoon to roughly eight in the evening, these community rounds were a great success in both the information provided and the attendance.

Each aspect of the work being done by the Huu-ay-aht government and staff, called "treaty implementation," was

given time for a ten minute presentation and similar question period. Presentations on governance, lands, forestry, fisheries and finance were given and well-received by those in attendance.

and control was transferred to the Huu-ay-aht. The forestry and fisheries presentations spoke to the use of these vital resources in the economic development of our community. The presentation on finance put all of

it in perspective, giving a sense of context by explaining how the government would use good financial practices to help secure our future.

The Huu-ay-aht ha'wiih, or hereditary chiefs, were in attendance at each of the meetings. The ha'wiih in Victoria stood up front to introduce themselves to the Huu-ay-aht members. Ever since the treaty was being negotiated, HFN Chief & Council and the ha'wiih have kept one-another informed and involved.

The governance presentation centered on the responsibilities of the committee in helping to create the laws that will serve as the rules of government, elections and other processes of making community decisions. The lands presentation focused on how the land will be used once ownership



Ha'wiih in Victoria: Naasiismis, Ya-thlua, Wihyayakchik, Tlaatsmiik, Tsi-cha-chis-tulth and Em-tis.

# NANIIQSU (GRANDPARENT) PROFILE

Nellie Dennis was born Mary Williams on her grandfather's fishing boat, the *Mary Sarita*, in Kildonan Harbour on the way to Port Alberni in 1930. Her paternal grandfather insisted on naming her "Mary." Her grandfather's sister wanted the little girl to be called "Nellie" after her maternal grandmother. As it turned out, this name became the one she has been known as all her life.

Her parents were Eva Williams (Ditidaht) and Alex Williams (Huu-ay-aht). Eva's grandmother, *Lilthsmak-aksup*, was from Kiltmaat Island across from Ka'kawis, near Ahousaht. She married Jimmy Thlaamahuus (Huu-ay-aht). *Lilthsmak-aksup* died in 1940.

During the 1930s, Nellie grew up in the thriving Huu-ay-aht community of Nuumakimiyis and spent summers in *Chap-is* (Dodger's Cove). Nellie talks about the conflict between the traditional beliefs she learned from her grandparents and the Christianity taught to her at residential school:

I remember that the potlatch traditions were becoming fewer during my first years in Numakamis. One summer day the Indian agent came to register me and I was taken to the Alberni Indian Residential School at the age of ten."

I guess I had a 'tug of war' inside me. Many of us remember being told that singing our family songs in our language and our drum music was 'the devil'. We were told that if we were to be good Christians we were not to practice these traditions".

I used to question our teachers and asked, "How could our way be wrong?" Our grandparents were such good people, a praying people, faithfully praying at the beaches and in the mountains. We were told that the two ways of believing could not go together. But our grandparents were a moral people

and I later came to understand our traditional beliefs and Christian beliefs can co-exist.

Nellie has twenty-four grandchildren and ten children refer to her as "Mom." She had six children of her own and raised four children from relatives.

I was to learn from Allen Dick something that I knew all along but it was good to hear it spoken out loud, 'Love your children and tell them often that you love them.'

When we were in the AIRS, we never heard the word 'love.' This created lots of pain for many of us. This pain has been transferred to younger generations. It has led to husbands and wives who lost the ability to say the words, "I love you."

One of my daughters, who died too soon, later came to understand this. We would often share these words of love. I found that it is possible to say that I honestly love someone, but not his or her lifestyle.

What comforted me most in the years after my daughter died, was the constant listening of the spiritual prayer songs recorded by Aggie Peters.

*Naasiismis* (Derek Peters) has asked those of us who speak our language in the Na-nanaiqsu group to translate his family songs. I have started on this job. I encourage both Derek and Andy [Clappis] to learn their songs and not to be shy about singing or dancing them.

When asked about any message for her family members and younger Huu-ay-aht growing up, Nellie shared the following beautiful and simple message: "*Look after one another. Love one another.*"



Nellie Dennis, 2009.

## ATTENTION HUU-AY-AHT ENTREPRENEURS

Do you know any Huu-ay-aht who owns their own business?

Entrepreneurs are key players in economic growth. Their passion, drive and independent spirit serve as an example of what it takes to survive and flourish in today's fiercely competitive business world.

Entrepreneurs take risks. They rely on their own experience, work ethic and intelligence to make a living. As a community, we learn and benefit from their ventures and experiences.

Huu-ay-aht Uyaqhmis wishes to profile our entrepreneurs. If you happen to know anyone who fits the description, please contact us.

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## YOUTH PROFILE

### JANINE THOMPSON



Janine Thompson is the oldest daughter of Anne Robinson of the Clappis family and Stan Thompson who has Taltan roots from the Telegraph Creek area.

Even though she is not yet fourteen years old (birthday June 3), she is already taller than her mother who measures in at close to six feet tall.

Combine her altitude, attitude and athleticism with dedication and hard work, it is not surprising that she is a star on the All Junior Native Basketball Team. She says:

My friends are all dedicated to sports and even though I can sometimes get behind at school due to my many commitments, I have made a commitment to finish all outstanding school work before the start of the weekend.

Janine has four brothers and sisters including an older brother, Gordon, and three younger siblings: Jason, Shannon, and little eleven month old Lealand.

I know who my larger family members are and have had the good fortune to spend lots of time with my great grandmother, Annie Clappis. I remember spending time cleaning her home with my auntie Pat [Lecoy]. I have many good memories of the times I spent growing up in Anacla. I also have had lots of fun during Aboriginal Days with fun races like dress up race, egg race and the sand castle building contest.

I have enjoyed going out with the Huu-ay-aht Women's Group when they go out cedar-bark collecting in early May in our traditional harvesting areas around Oo-qwatsqa, a mountain sacred to our Huu-ay-aht whaling ancestors.

My mom has always helped me to keep an important balance in my life. I know that I have a long way to go to reach my goals. Looking toward the future, I can see myself one day teaching aboriginal students

Pictured below is the new logo of the Lady Eagles, the team Janine plays with other young First Nations ladies. Look for their schedule of game in the calendar of events in Huu-ay-aht Uyaqhmis. (Tournament at Ucluelet Secondary School, February 28. Tip off at 9:00am)



# HUU-AY-AHT COMMUNITY NEWS

## HFN HOLD MEETING TO DISCUSS ECONOMIC STRATEGY

The HUU-ay-aht First Nations government, ha'wiih, staff, consultants and invited guests came together at the Hospitality Inn in Port Alberni on January 30. The meeting was to create an economic strategy for the nation in difficult economic times. Topics such as the global economic crisis, international trade, tourism, power generation, forestry, fisheries and potential partnerships were discussed at the first ever HUU-ay-aht Economic Summit.

The Summit began with opening remarks by *Qwiimaqciik*, Chief-Councillor Robert Dennis, that underlined our government's determination to not only survive the current global financial troubles, but to continue to build the foundation for future prosperity and sustainability. Chief-Councillor Dennis later went on to identify the opportunities presented by the situation which centered on matters of forestry supplies and resources as well as transportation and communication infrastructure.

Karen Haugen and Carley Duckmanton, Parks Canada employees from Pacific Rim National Park Reserve, gave an informative presentation on the cultural and aboriginal tourism opportunities in and around the West Coast Trail. Financial consultant Dan Perrin spoke about the current financial and economic position of the nation and presented options for seeking funds through federal development programs. Legal counsel Rob Botterell gave an overview of projected treaty benefits to the HUU-ay-aht. Larry Johnson, HUU-ay-aht Economic Development Manager, presented on the fisheries and aquaculture prospects for the community.

Special attention was given to the forestry discussion since it has been forestry revenue that has driven the bulk of HUU-ay-aht economic development. Forestry consultants, Bruce Blackwell and Chris Niziolowski, as well as HUU-ay-aht Forestry Managers and staff Steve Gray, Darren Hiller, Paul Dagg and Mark Godard aired their assessment of the current state of the forest industry. Discussions touched on forestry practices, transportation, and

marketing, but focused on the importance of having a standing cash flow to stay flexible in these uncertain times.

After a stimulating discussion, the Summit turned to crafting a framework to develop and create a HUU-ay-aht Economic Strategy for the new fiscal year on April 1, 2009. HUU-ay-aht Chief and Council came away with much information to process and prioritize. The next step will be for council to create a plan that will help to make the best decisions for the continued prosperity of the entire HUU-ay-aht community.



## HUU-AY-AHT HA'WIIH AND GOVERNMENT ENDORSE SHAWN ATLEO FOR NATIONAL CHIEF OF THE AFN

Shawn Atleo, current Regional Chief of the BC Assembly of First Nations, attended the HUU-ay-aht Economic Summit as an invited guest.

After the conclusion of the Summit, HUU-ay-aht hereditary chief *Ya-thlua* (Jeff Cook) stood up with HUU-ay-aht Tyee Ha'wiih *Naasiimiis* (Derek Peters) to praise Shawn Atleo and endorse him in his upcoming campaign for National Chief of the organization that represents all First Nations governments in Canada. On behalf of the HUU-ay-aht Ha'wiih and Chief and Council, he and Robert Dennis donated a sum of money and spoke more words in praise of Atleo's work and passion for the rights of aboriginal people in Canada.

**Pictured Above:** Ha'wiih *Ya-thlua* (Jeff Cook), Councillor Ben Clappis, Tyee Ha'wiih *Naasiimiis* (Derek Peters), *A-in-chut* (BC Regional Chief Shawn Atleo), *Nook-miis* (Ed Johnson) and *Qwiimaqciik* (Chief-Councillor Robert Dennis).

## OPINIONS AND EDITORIALS: RESIDENTIAL SCHOOL PAYMENTS

On February 1, *The Calgary Herald* published an article titled "Residential school payments gambled away." It was written by Richard Wagamese and paints a stark picture about how the common experience settlements were used by native people. Wagamese wrote anecdotal statements about how our First Nations elders do not know how to use their money wisely and that many wasted it on gambling, alcohol, drugs and "vehicles parked in the yard that [settlement recipients] cannot afford to gas and drive."

Wagamese goes on to state that "a report last week indicated a significant rise in alcohol abuse, drug addiction, domestic violence, suicide and death as a result of residential school settlement money," though he fails to cite the name or source of the report in question. Such an article serves to reinforce racist stereotypes of native people, and though Wagamese might have intended for his article to be a wake-up call for the aboriginal community, *The Calgary Herald* was not a proper avenue to do so.

If Mr. Wagamese takes the time to refer back to his own article from *The Ottawa Citizen* on May 7 of last year entitled "The value of residential schools," he will no doubt agree with the notion that there are wildly different experiences in almost any situation and that some may be positive. Apparently, Wagamese fails to understand that his examples of settlement money misuse may be an exception and not the rule.

In the HUU-ay-aht experience, many of our elders attended residential school when they were young. Their experiences were varied, many were abused or neglected, but the simple fact remains: their freedom and the freedom of their parents to raise their own children was taken away by the Crown and Churches. This is the basis for the common experience payments, the subsequent abuse and neglect were tragic additions to an already sorrowful story.

As a result of their shared experiences in residential school, many HUU-ay-aht elders were given a Common Experience Payment from the federal government. What follows are more examples of how these moneys were used by our people and will serve to further inform the public.

Marge White was profiled in the October issue of *Uyaqhmis* as our featured elder. She is a well-respected and active member of not only the HUU-ay-aht First Nations, but the entire provincial and aboriginal community. She used her common experience payments to pay off her vehicle and other debts, renovate her home, pay for her share of an upcoming family potlatch, go for a small holiday and invest the remainder.

Fellow Vancouver resident Bill Ginger used his settlement to secure a business loan from the Nuu-chah-nulth Economic Development Corporation to get his fishing charter business off the ground. He will be out on our traditional waters this coming fishing season.

Ernest and Shirley Jack, a fisherman and homemaker married for over forty years, used their common experience moneys to pay down some of their debts and pay bills. Their eldest daughter, Myrna Macleod, did the same.

Robert Dennis Senior used his money to pay down debts and help out his children and grandchildren. As did Ben Clappis and his wife Clara, who both used their money to purchase a much-needed truck and help out family.

These are mere examples, a small sample of how the settlement money was used by our people -- a people more similar to their family, friends and neighbours in the rest of Canada than Mr. Wagamese cared to express in his article. In the end, how a person handles his or her finances is a personal matter. To say anything less is an insult to those native elders who used their money wisely.

*Chuuch.*



**Feb. 10** - First nations people from around the province met on Tseshaht land to mark the destruction of Peake Hall, a building that served as a dorm during the residential school years. Speeches and ceremony punctuated a long-awaited day of justice and remembrance. Pictured here are pieces of the hall being burned by former students of the old Alberni residential school.



**FEB. 5, PORT ALBERNI** - Four generations gather for a photo at the third HFN implementation update at the Barclay Hotel. The meeting was held to inform members on the work being done to implement the treaty. Pictured here (CCW from lower left): Julia Johnson, Ruby Burkholder, Ruby Ann Burkholder and Bryce Mercredi.



**FEB. 5, PORT ALBERNI** - *Ha-weh Tuu-is* (Benson Nookemis) and Sheila Charles share a laugh at the implementation update meeting. Sheila was collecting membership surveys for the Comprehensive Community Economic Planning team during the community rounds.

# EVENTS CALENDAR, ANNOUNCEMENTS AND JOB OPPORTUNITIES

## February 28<sup>th</sup>, 2009

- Day One of the Special Community Meeting on the Maa-nulth Treaty and Fisheries Court Case. 10:00am at the Echo Centre in Port Alberni.

## March 1<sup>th</sup>, 2009

- Day Two of the Special Community Meeting on the Maa-nulth Treaty and Fisheries Court Case. 10:00am at the Echo Centre in Port Alberni.

## March 5<sup>th</sup>, 2009

- Huu-ay-aht Language Meeting - "The Immersion Approach to Language Recovery." 10:00am at the Port Alberni Smitty's Restaurant.

## March 8<sup>th</sup>, 2009

- Daylight Savings Day. Spring ahead one hour at 2:00am or when you go to bed, whichever comes first.

## Tuesday, March 3<sup>rd</sup>, 2009

- Treaty Implementation Committee Meeting.

## March 17<sup>th</sup> to 20<sup>th</sup>, 2009

- Aboriginal Youth Conference on Language, Culture and Employment in Kelowna, BC. Contact Natika Bock at the HFN Band Office for information: 1-888-644-4555.

## March 24<sup>th</sup>, 2009

- Huu-ay-aht Chief and Council Meeting in Port Alberni.

## March 30<sup>th</sup>, 2009

- Day One of the Maa-nulth Legislation Project in Nanaimo, BC.

## March 31<sup>st</sup>, 2009

- Day Two of the Maa-nulth Legislation Project in Nanaimo, BC.
- *Last day to file your taxes!*

## April 21<sup>st</sup>, 2009

- Huu-ay-aht Chief and Council Meeting in Anacla.

## Every Sunday, February to July 2009

- HFN Dance Practice at the PA Friendship Centre. 11:00am to 2:00pm.



FEB. 15, PORT ALBERNI: Irene Williams, Michelle Mickey, Darlene Mickey and great-granddaughter Angelina Williams attend a meeting held at the Alberni Friendship Centre to learn about and discuss traditional names with Huu-ay-aht ha'wiih, elders and other members.

## CEDAR CARVINGS

**Hipolite  
"Gabe" Williams**  
300 Clutus Road  
Anacla Reserve

(250) 728-3414

PO Box 70  
Bamfield, BC  
V0R 1B0



## ANNOUNCEMENTS



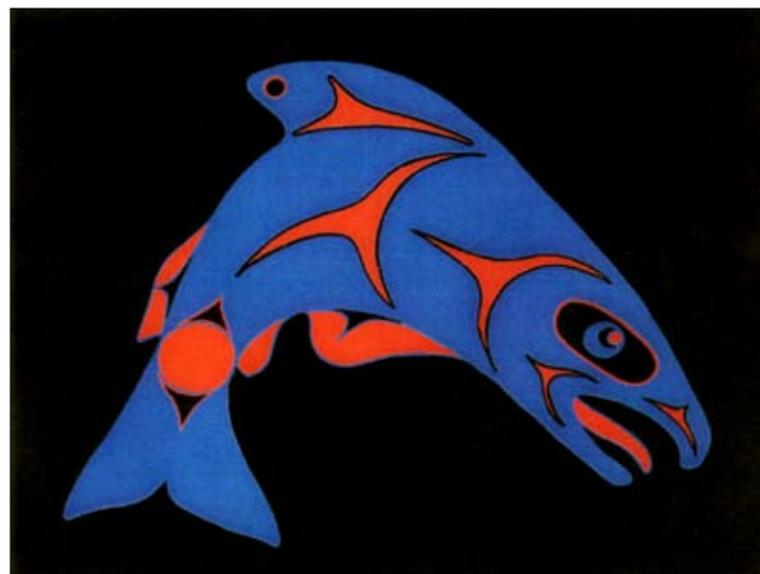
**Congratulations to Erica Dodds from Saskatoon**, winner of the cedar bentwood box raffle drawn on February 14. Pictured here is staff member John Jack and Val Bellwood, the winner's daughter-in-law, who will be holding the box until it can be picked up. More than \$3,700 was raised for the language and culture recovery program.

*Kleko, kleko!*

## Kamatap –hak hiṭ -ii?

*DO YOU KNOW WHERE THIS IS?*

**ANSWER:** Nuumakimyis.



Salmon T-Shirt Design by Naasiismis (Derek Peters), 2001.

# THE BACK PAGE

## ONE WORD AT A TIME

### NUUCHAANULTHAT-H WILDMEN

Ki-ke-in (Ron Hamilton)

Today, as in the past, there is much about the natural environment that we cannot claim to understand. Perhaps, the most talked about natural mystery on the Westcoast is what is popularly referred to as the Sasquatch, a large, brown, hairy, manlike being in the forest. When people begin to talk about Sasquatches and wild men, I often wonder what creature in our traditional Nuuchaanulth universe is most like the Sasquatch. In response to a direct question about this matter I provide the following brief answer.

Our ancestors' universe was full of a wide variety of *ch'ihaa* or supernatural spirits. These *ch'ihaa* were potential helpers to anyone who encountered them, during *uusimch* cycles. *Uusimch* consists of ritual bathing and formulaic prayer carried out in private, and in preparation for undertaking any serious activity. *Uusimch* is done in salt water, fresh water, mountain streams, and rarely in offshore waters. *Ch'ihaa* encountered during *uusimch* cycles can give the one who meets them strength, luck, talent, and other positive attributes. These *ch'ihaa* can also bring real harm to those who are not respectful of them. Among the *ch'ihaa* that Sasquatches could be mistaken for, are the following:

*Pukmis*, the spirit of a hunter or fisherman lost in the pursuit of their livelihood. *Pukmis* is usually danced as an all white figure, his whiteness achieved by painting the dancer's body with white paint, baking flour, or some other white substance. His actions are meant to depict a hypothermic individual emaciated from lack of food. Sometimes, masks depicting *Pukmis* show the flesh and muscle on his cheeks is all but gone. Often, such masks depict the *Pukmis* with his lips pursed as if he is making a *huuu* sound. Importantly, *Pukmis* lives in

the forest and is known to be shy and elusive to humans. His shyness parallels with the behavior attributed to the Sasquatch, but his white colouring and emaciated face make him an unlikely figure to mistake for a Sasquatch.



*Althmako-a*, the Yellow Cedar Bark Ogre or Troublemaker. *Althmako-a* comes out of the forest, during potlaches and generally causes mayhem. He is known to destroy property and do almost anything to upset ritual and ceremonial proceedings. As well, he may make babies cry and upset food being prepared for potlach guests. *Althmako-a's* face is meant to be ugly and he is generally wild and uncontrollable. There is no apparent plan to his performance, no dance as such. Once the *Althmako-a* has gone away the one who owns the right to show him must compensate all those harmed, upset, or

insulted by his behaviors. *Althmako-a* is powerful and scary. Some masks depicting *Althmako-a* have rather extravagant painted designs on them. The hair on such masks is represented usually by a messy fringe of dyed black *pitsup* (cedar bark). Perhaps *Althmako-a's* wildness and unpredictability are his most Sasquatch-like characteristics. The loud painted designs on his face are perhaps the strongest argument against him being confused with a Sasquatch.

*Ch'iineyat*, the Mountain Giant. The *Ch'iineyat* is a giant manlike figure who lives in the forested slopes of various mountains along our coast. He is perhaps the first and most obvious character who comes to mind, when we hear the Sasquatch discussed. He resembles a human in many respects. He is gigantic. He is covered in noticeably reddish hair. His hair is unkempt. He is a mystery to the communities he visits. He simply appears out of nowhere and disappears to nowhere. He is peaceful in every respect, although he sometimes carries a spear with him. With the exception of his carrying a weapon, which may be used only in hunting for food, all of the above characteristics of *Ch'iineyat* could cause him to be mistaken for a Sasquatch. The fact that *Ch'iineyat* moves slowly, may be seen as an argument against him being seen as a Sasquatch.

Recent sightings of a large, hairy creature (not a bear) at Anacla (Pachena Bay Campground area) by well-respected *Huu-ay-aht na-naniiqsu*, Ralph Johnson and others, has prompted *Uyaqhmis* to find out more about similar sightings in Nuuchaanulth history. *Ki-ke-in* points out that there are other characters out of Nuuchaanulth tradition in addition to those mentioned above, which as well could be interpreted as Sasquatches, among these the *Ts'aats'uhta*. He has purposely only noted the most likely mythical figures to be mistaken for Sasquatches.

- *Uyaqhmis*.

Althmako-a Image by Ki-ke-in, 2007..

## HUU-AY-AHT WORD SCRAMBLE

1. **ymNiauisiumk**  
(Winter Village Site) \_\_\_\_\_
2. **Cahips**  
(Summer Village Site) \_\_\_\_\_
3. **inxiki**  
(Capital of Huu-ay-aht Territory) \_\_\_\_\_
4. **cnqiaChshi**  
(Island off #1) \_\_\_\_\_
5. **lanAatk**  
(Current Village Site) \_\_\_\_\_
6. **amtthsklhCaiu**  
(Village Site known for Rough Waters) \_\_\_\_\_
7. **hulustTa**  
(Historic Village Site struck by a Tidal Wave) \_\_\_\_\_
8. **twxiTihu**  
(Waterfall Sanctuary) \_\_\_\_\_
9. **Nsiqianmka**  
(“Our Land”) \_\_\_\_\_

## HUU-AY-AHT TREATY OFFICE

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## SUBMISSIONS, QUESTIONS OR COMMENTS?

Contact the Huu-ay-aht Communications Department if you have a question or want an electronic copy: [hfn.communications@gmail.com](mailto:hfn.communications@gmail.com)

## HUU-AY-AHT WEBSITE

For new articles, job postings, updated events calendar, and an archive of the digital version of the newsletter. <[www.huuayaht.org](http://www.huuayaht.org)>

## HUU-AY-AHT YOUTUBE CHANNEL

For videos of Huu-ay-aht people, places and special events, subscribe today! <[www.youtube.com/user/HFNCommunications](http://www.youtube.com/user/HFNCommunications)>