



Huu-ay-aht Uyaqhmis

A Rich History, A Bright Future.

April 2009



FEB. 28 - MARCH 1: HFN VOTE ON FISHERIES CASE AT SPECIAL MEETING

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



HINT: This village site was named for flounders found in this nearby river.

See Page 7 for Answer...

Port Alberni: The Huu-ay-aht First Nations Ha'wiih, Chief & Council and Staff hosted a special community meeting on Feb. 28 and March 1 in Port Alberni to decide on a course of action regarding the NTC fisheries court case.

Above L-R (Front): Andy Clappis, Ben Clappis, Ed Johnson, Victor Williams, Darlene Nookemus, Jeff Cook and Derek Peters.

Above L-R (Back): Bill Frank, Irene Williams, Robert Dennis Senior, Don Hall and Bob Bocking.

For more information, see Page 2...

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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 QUESTION OF TIMING

On the weekend of February 28 to March 1, the Huu-ay-aht First Nations (HFN) held a special community meeting to discuss the Nuu-chah-nulth Tribal Council fisheries court case and how it affects our access to funding for implementing the Maa-nulth Treaty.

After an informative panel discussion and a lively debate, the HFN membership held a vote by secret ballot and ultimately decided to withdraw from the court case at a time identified by Chief & Council as in the Nation's best interest. With the result of the vote being so strong, the HFN government has taken that mandate and held a series of meetings to come up with a plan of action.

On March 3, HFN Chief & Council met to discuss strategy. They appointed Graham Bruce to act as their lobbyist with the federal and provincial governments. Initiatives taken by the HFN and presented to the federal government have been put into action and respective initiatives will be presented to the provincial government shortly. The HFN government agreed that these proposals need to be accepted

by the provincial government before the Nation will sign Maa-nulth Treaty.



Chief & Council held another meeting on March 12. At this meeting, the HFN government analyzed the situation up to this point in time. They also discussed the possibility of meeting with Provincial Minister of Aboriginal Relations and Reconciliation, Michael De Jong. They also created a proposed agenda for such a meeting that included the inclusion of a Band Council Resolution (BCR) that would guarantee the signing of the Maa-nulth Treaty by a specific date to be agreed upon by the parties at the meeting.

Further discussion centered on the

details of signing the Treaty. One example being the decision that Huu-ay-aht Tyee Ha'wilth Naasiismis (Derek Peters) will sign the Treaty with Chief-Councillor Robert Dennis when the time comes.

More specifically, the meeting turned to the issue of timing. The members of the HFN Chief & Council agreed that the Treaty should be signed after the closing arguments of the NTC fisheries court case and before the Provincial general election on May 12.

The next step was identified as the request for a meeting with the Minister of Aboriginal Relations and Reconciliation, Michael De Jong, between March 24 and 27. This was tagged as a priority for Chief & Council, taking priority over all other government-related activities for that period.

At the time of publishing, the signing is tentatively set for April 9, 2009. Huu-ay-aht Uyaqhmis will cover this story in-depth as more information becomes available.

TREATY IMPLEMENTATION UPDATE: FORESTRY

In their effort to get ready for the Treaty, the Huu-ay-aht First Nations government has created a forestry committee to do the job of preparing for the day when we take back control over our forest lands and resources. The HFN Forestry Committee is comprised of nine people: (1) Robert Dennis, HFN Chief-Councillor and Committee Chairperson; (2) *Ya-thlua* (Jeff Cook), HFN Ha'wilth and experienced forestry worker; and (3) Johnson Ginger, Registered Forestry Technician; (4) Paul Dagg, Registered Professional Forester; (5) Rob Botterell, HFN legal counsel; (6) Dan Perin, HFN financial advisor; (7) Bruce Blackwell, consulting forestry professional; with (8) Darren Hiller of DRH Consulting; and (9) Crystal Macey, the Assistant to the Implementation Committees.



The Forestry Committee is responsible for identifying and ensuring that all tasks related to HFN forestry policy required by the Maa-nulth are completed in a timely and cost-efficient manner. In one of its first acts, the committee held a workshop on sustainable forest management with the HFN Ha'wiih, or hereditary chiefs, on November 27, 2008. The meeting was such a success that the Ha'wiih expressed their desire to expand these meetings to include issues of economic development, fisheries, wildlife and water resources.

At the November meeting, the Ha'wiih reviewed the Huu-ay-aht Principals on Sustainability for Policy Development to help create a "Made in Huu-ay-aht" solution to the desire for forestry-related economic growth and the need for cultural and environmental sustainability. The discussion centered on five core

values: spiritual, cultural, social, political and economic.

Once the values were identified, the topic turned to answering a very simple question: "What should we actually do to balance economic growth and sustainability?" The possible solutions are varied and numerous. Including such topics as old growth forests, habitat values, timber production and watershed restoration, the forestry committee and Ha'wiih agreed to continue the discussion in the New Year.

The next meeting was held on January 29, the HFN Ha'wiih and forestry committee reviewed the current situation regarding the forestry industry on the West Coast. The forestry experts and veterans

at the meeting reiterated the idea that it is in times of economic downturn that the well-organized and financially-sound firms come out of it intact and in a position to take advantages of a shifting landscape. With the pieces realigning on this economic game-board, the HFN is presented with various opportunities and challenges. Such opportunities include the acquisition of new licenses to harvest from larger, less-flexible companies as well as the emergence of bioenergy production opportunities that will work well in a carbon-based green economy.

After the survey of the industry today and a forecast into the future, the discussion turned to the development of an HFN Forestry

Strategy. Aside from the technical details of the conversation, more specific questions were asked regarding the five core values mentioned during the meeting before.

HFN Forestry Manager, Steve Gray, presented a document showing the Ha'wiih and committee members in attendance that the HFN's forestry operations contribute approximately \$800,000 per year to the budget of the Nation. The presentation ended with a question to be contemplated for future meetings: "What is the minimum yearly contribution to be made by HFN Forestry to the Nation?"

The discussion quickly turned to the topic of cedar and old growth forests. Citing that a supply of 15,000 m³ per year was necessary to sustain currently cedar-based activities, attending cultural scholar Kevin Neary stated that cedar resources need to be studied further. The group identified that a percentage of all the cedar on our traditional lands should be held in reserve for future use. Taking into account the potential demands of future generations as well as the quality of the stands in various locations around Huu-ay-aht territory, the group came closer to defining an important aspect of their forestry plan.

Next to be discussed were a series of sacred areas that the plan had not yet covered. Places such as Sacred Mountain, Glemen Mountain (next to Sarita Lake), or Kii-kiin-uuk (the Retreat Village used during the Invasion by the Clallum more than 150 years ago).

The meeting ended with an overview of the financial and economic indicators and a list of environmental issues to be studied and discussed during the next meeting. There is much work to be done, but progress is being made. ~

"To build a forestry strategy, we need specifics..."

OUR STORIES: CHAP-IS (PART THREE)

Chap-is Today: "Wouldn't it be nice...?"

It seems like many Huu-ay-aht have a build in alarm clock that awakens certain restlessness and cravings to do traditional seasonal activities: harvest fresh herring eggs in March, taste the first spring salmon of the season and the need to head to the forests to harvest cedar bark in early May.

Given the special place that Chap-is holds for so many Huu-ay-aht, it is not surprising that many families dream how they can get themselves and their families out to Chap-is and A-uts-swis during the summer months.

Stella Peters and James Nookemus get out to Chap-is as often as they can, even during the winter when there are occasional breaks from rainy, wintry weather.

Last Summer, the Dennis family gathered their family members for a week-long camp-out at Chap-is last August 10-17th. Robert Dennis shared here some his memories of that remarkable campout that included camping, boating, fishing, swimming, beach combing and canning fish.

At the beginning of the first day, some of the young folks were grumbling a bit that they couldn't use their mp3 players and as-

sorted hand-held digital games. However, by the end of day one, they were getting right into the Chap-is spirit and having a wonderful time -- helping to prepare the evening dinner, collecting fire wood and keeping the campfire going long into the evening.

"It was magical what happened around the campfire for all of us," Robert says and adds.

The kids and the parents really started to get into the simple pleasures of telling stories, singing our songs and talking about our hopes and dreams. Everyone was encouraged to speak, to complete a sentence that starts with 'Wouldn't it be nice...', or just say whatever they wanted.

We were also able take care of some family business that included a discussion and planning for a naming ceremony that will make sure that all the Dennis family members who want traditional names can get one.

Sylvia Dennis brought a propane burner and equipment that resulted in canning nine dozen jars of salm-

on. Four-year old Jordan (Dennis) responded to the evening singing sessions with such enthusiasm that he insisted on getting his own drum so he can practice for next year's campout.



Over the past two years, the HFN had two cabins built at the traditional Huu-ay-aht summer home -- one the Chap-is side and another on the A-uts-swis side. During the Dennis

campout, these cabins were used by the elders to ensure their comfort. Additionally, the Nation has plans to test and improve the supply of available creek water. The Dennis family packed in water for their campout last summer.

Huu-ay-aht members are always welcome to spend time in Chap-is and are encouraged to leaving nothing at the village site except their footprints and take nothing but photos and wonderful memories of one of the most beautiful places in our world.



Above: En route to Chap-is from Nuumakamyiis (Roquefeuil Bay, 2007).
Below: Chap-is at low tide. Photo courtesy of Stella Peters.



Above: Chap-is at high tide. Photo courtesy of Stella Peters.

DISCOVER OUR TERRITORY, TAKE A GPS TRAINING COURSE!

For all interested HFN members, all expenses related to taking the following courses will be covered by a grant from the Vancouver Foundation:

- Field Operator GPS training for Resource Mapping. [2 - 3 day course]
- Comprehensive GPS training for Resource Mapping. [5 day course]

To find out more, the following is a link to the RISC GPS training courses:

<http://ilmbwww.gov.bc.ca/bmgs/gst/courses.htm>

Purpose

- Familiarize participants with government agencies regulating GPS surveys in BC.
- Introduction to GPS concepts and methods for resource inventory surveys in BC.
- Use and application of the RIC GPS Standards in GPS surveys.

Skills Provided

- Correct use of GPS receivers with Hands-On Training.
- Ability to collect complete and useful data that is GIS-intelligent.
- Correct GPS data collection decisions in the field with minimal supervision.
- Navigation using GPS.

The BC Standards, Specifications and Guidelines for Resource Surveys Using GPS Technology were collaboratively developed by various government agencies, and with industry input, in order to control the use of GPS for important mapping and databases.

Please contact HFN Band Office Receptionist, Kristen Young, by phone at 1-888-644-4555 or by fax at (250)728-1222 if you are interested in pursuing these courses.

ALBERNI VALLEY LANGUAGE CHAMPIONS COLLABORATE ON SHAW TV LESSONS

WILLARD GALLIC
TSESHAHT FIRST NATION



Willard, why did you come today?

I am here because I was invited by the Huu-ay-aht, [Derek Peters and Benson Nookemis] did the proper protocol by asking us to be with them because of the territorial recognition and because of what they are doing is so important to us: preserving our language, especially for the younger generations.

Why is it important that this language be preserved?

Because this language identifies us as who we are. No matter where you go in the world, everyone has their own languages and when foreigners come here they have to learn to speak English. We (Kuu-as) are in our own country, our own home and it is ironic that we have to learn our own language.

Do you still hear the language spoken?

Not that often, not that often. There are not too many of our people who can actually speak our language and carry on a conversation.

Is language just words or are we talking about more than another way to think?

We are talking about the identity of First Nations. The Language is our identity: Language identifies who you are and where you are from.

How important is it that this [language recovery] is being done on shared territory? Is this a big thing?

Yes, it really is because it shows how well Huu-ay-aht and Ben have been taught [ha-huu-pa] and how important it is he is following protocols and customs as it once was and a lot of us have forgotten that.

So this really is a shared project?

What we share in common is not only our language but that we want to make sure that that our language is not totally lost.

What do you hope will come out of all this?

I hope it will bring awareness, especially to the younger people whose interest we are trying to capture. It will be very difficult because of the way we are today and how we fit in society today. English has become our first language.

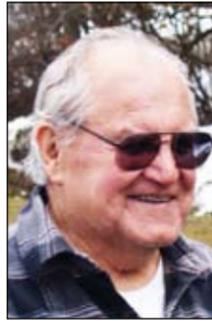
Are you optimistic that you will be able to recapture significant portions of your language?

If I didn't believe that we could do it, I would not be here today, I believe it is something that has to be done and that we have to start somewhere. This is a good start.

Any closing words?

I am very appreciative of what Ben and the Huu-ay-aht are doing to preserve what we have left [of our language] as it is so important to our people and to our younger people especially.

HUGH A. WATTS
HUPACASATH FIRST NATION



Hugh, why did you come today?

I came today because I believe personally, in what the Huu-ay-aht are doing along with Ben [Nookemis]. It is very new and very serious. I believe that it is an attempt to reach a wider audience and will get more attention than if were done in a classroom.

You mentioned on a previous occasion that there have been previous [language recovery] initiatives started with a lot of people and promises and nothing ever came of it. Do you believe that this initiative is a small step or a major step.

I believe that it is a major step and can state with emphasis that this has been done without any funding. They have done it on their own because our language is a treasure that we have to hold onto for future generations to realize.

Why does this language matter?

I personally feel that our language contains far more meaning than what is available in the English language. We have words that if we were to try to translate to English would an entire background story and pages of explanation just to understand what that one word means. Words in our language are not just words but can carry us to a place of profound feeling what you're saying. We talk about "Tli- muc-s-ti". It is not just a word. It is a feeling within your body, spirit and your heart, it is everything poured into a word and it comes out feeling a particular way.

How important is it that 3 nations have gotten together like this around language recovery?

The reason that I am part of this initiative is that I grew up with Willard and Benson all my life. They will agree that we all lived the early years of our life in the Barkley Sound. In those days it was imperative at that our parents would constantly let us know how each of are related to one another. We came from the same root earlier down the [genealogical] road. It is always important to know how closely we are related so as to avoid any confusion about who might be considered 'marriageable or not-marriageable'

You are excited about this language recovery project?

I am very excited about these efforts to retain the language. I have seen different programs over time and they were often hard to sustain due to lack of finances. In the case of the Huu-ay-aht, they have committed their own funding to keep their language programs going. The Huu-ay-aht are tell everyone that they treasure our shared language and want to hang on to it for future generations.

HA-WEH TUU-IS (BENSON NOOKEMIS)
HUU-AY-AHT FIRST NATIONS



Why has the language come so close to being lost?

When my wife Hilda and I first started to take an interest in trying to save the Huu-ay-aht language, I was doing other work getting paid good money. I saw that our old people were passing away and taking with them their knowledge of our language, our songs and dances. I saw that our language was on the verge of being lost and I figured that I had to do something. Together with my wife and other elders in the community, we made a Phrase Book.

We didn't work for money at that point.

Eventually, I had to make some choices: "Do I continue working in my line of work [repair fishing boats] or is our language more important? In light of advancing age of the remaining speakers of the Huu-ay-aht language, do we dedicate ourselves to the language work?" So, I let my work go, and my wife and I have been working steady ever since on the language [recovery].

We work with our linguist and are providing weekly language lessons to the HFN Treaty Office workers where we teach them useful, everyday phrases.

What is this project you are working on and what do you hope to achieve?

We are trying to reach the younger generation to let them know who we are, who they are and to make sure that our grandchildren know that it is them that we are working for. Today, we are trying to save as much of this language as we can. We are really enjoying it and it is for this reason that I asked my two cousins, Willard Gallic (Tseshaht) and Hugh Watts (Hupacasath) to join us as we launch this latest project [language lessons on Shaw Cable Port Alberni]. It is a very important thing that we are doing, We are all family and we all use the Barkley Sound dialect. A lot of the words that we say (90-99%) are the same words

Also, since we are working on this project in their territory, we asked them to join us as we begin this new work.

Do you see people becoming interested in the language in ways that they weren't before?

We are trying to make the work as fun as we can for our young people, particularly the office workers. We use skits and physical involvement to make it easier for people to join in the lessons. They are really enjoying it and I can see it carrying on as a lot of our young people are interested now. We are starting with simple words and sentences because a lot of our words can have multiple meanings.

Why does one often hear so much joy and laughter when Nuuchahnulth people are learning their language?

At our Treaty Office Lessons, it is not surprising to hear a lot of laughter when we are learning our language. When I arrive in the morning, I greet the workers with "Tluuuthma nass" which means "Good Day" and the worker responds with "Ha -aa which means, "yes".

It is also interesting the non-natives in the office are picking up the language. They all are enjoying learning so it has been fun that way. It makes it a lot easier for my wife and myself to see them enjoying themselves like that.



Above Right: Huu-ay-aht members plan with Nancy Wilmont of Shaw TV in Port Alberni. **(L-R):** Benson Nookemis, Jack Cook, Derek Peters, Willard Gallic (of Tseshaht), Nancy Wilmont, Darren Evans and Hugh "Tuffy" Watts (of Hupacasath).

Nuu-chah-nulth language lesson clips televised on the Shaw Channel every hour for all of March and April, 2009.

Questions by Nancy Wilmont.

NANIQSU PROFILE: IRENE WILLIAMS

Like many Huu-ay-aht, Irene Williams grew up spending winters in Kuk-swis (Sarita Bay) and Chap-is (Dogers Cove). Her parents were Elsie Williams and Mike Williams. She grew up with her older sister, Nellie Dennis.

She was living with her great-grandmother, Met-less, during her mothers stay in the Nanaimo TB hospital. Met-less was determined that Irene would not be scooped up by the Indian Agents or sent to the Alberni Indian Residential School (AIRS). She spent three and a half years out of sight of the Indian Agents, largely spent at Polly's Point in Alberni, before she was sent to AIRS at the age of eight years old.



Irene's memories of the Residential School were not good ones and she has many painful and angry memories from her time there. She was able to escape by running away at the age of sixteen.

I remember hiding in the bushes as we heard the approaching paddy wagon that was looking for us. My friend and I were hitchhiking on Anderson Road in South Port Alberni, when as luck would have it, a kind person picked us up took us all the way home to Kuk-swis (Sarita Bay).

Irene says that although her life has not been an easy one, she was married and has five wonderful children: Laverne, Marlene, Darlene, Shelia and Daniel. Irene's family is large and still growing, she has eighteen grandchildren and thirteen great-grandchildren.

Irene also recalls that while her husband was a good provider, always finding work in the forest and fishing industry, he did not encourage her wishes to pursue her education and employment. As a result when she was out on her own, she found that lack of skills and education meant that the jobs were qualified for were primarily at seafood processing plants.

Determined not to be left behind and also to provide a good example to her children and grandchildren, Irene entered a post secondary, five-year program of upgrading and completed a two-year counselor training program.

Her greatest passion these days is to make sure that her children and grandchildren get traditional Huu-ay-aht names. She has been meeting with Huu-ay-aht Ha'wiih and family members to make sure that every one of her family who wants a traditional name gets a traditional name. Irene says, "I have been listening carefully to old tapes of my grandmother with my sister Nellie to make sure that my great grandfathers traditional names are recorded properly and that they will be passed on through to the present and future generations".

Irene's words of encouragement to young Huu-ay-aht is a clear, simple and strong message: "It is really important to talk with your children and encourage them to get their education. It is really important."

BRADLEY DENNIS AND FAMILY

Away But Not Far Away



Bradley Dennis was born in Vancouver, BC on November 27, 1977 to parents Clarence Dennis and Marie Mack. His paternal grandparents are Nellie Dennis and the late Simon Dennis Sr.

Although Bradley left his Huu-ay-aht home in 1984, he has kept close to his heart a wide range of vivid memories of growing up in Kuks-wiis (Sarita Bay). Among these fond memories is the time he hiked to Cha-chinquis through the mud at low tide and getting his boots stuck.

He moved with his parents across the border to Washington State where he has been living ever since. He has never forgotten his Huu-ay-aht roots and these roots have proven to be very central to his and his family life today.

In 1997, within the first few days of starting undergraduate school at Wala Wala College in Southeast Washington, Bradley met the love of his life -- Dee Anna. She was the lady who was to become his wife and he credits her unshakable belief in his personal and academic potential as the principal reason that he has been able to achieve both a Bachelors Degree in Social Work in 2001 and a Masters Degree in Social Work in 2003.

Dee Anna and Bradley are devoted to creating a loving home where their two daughters can grow. The girls, Sarita Hašah (3) and Isla Tašii (2) carry names that come from places in Bradley's Huu-ay-aht homeland. *Sarita*, the Spanish name for Kuk-swiis; and *Hašah*, a Huu-ay-aht word meaning 'for keeping,' *Isla*, a Spanish word for 'island' and *Tašii*, a Huu-ay-aht word for 'the way ahead'. At a recent Dennis Family Gathering, Bradley's uncle, Robert Dennis, gave little Sarita the Huu-ay-aht name *Kuk-swiis-ak-sup* which translates to "Woman from Kuk-swiis."

Given the distance and difficulties in traveling back to his Huu-ay-aht home, Bradley and Dee Anna are making sure that they are sharing as much Huu-ay-aht culture and values as possible. This includes being mindful of the presence of the Creator and that we must value all life. Also, the traditional teachings of iisac (respect) require that all people be treated kindly, generously, respectfully and with love.

Bradley adds that, "It is important to include among these teachings: the need to be friendly and to maintain a sense of humour".

Bradley lives in Vancouver, Washington with his family just across the bridge from Portland, Oregon where he works as a Youth Development Advocate at the Native American Youth and Family Centre.

Above (L-R): Sarita Hašah Dennis, Dee Anna Dennis, Isla Tašii Dennis, and Bradley Dennis.

YOUTH PROFILE: ALANNAH JOHNSTON



ondary School in Parksville where her favorite subjects were math, science, First Nations studies and communications.

She is presently attending Discovery College in Parksville where she is taking a Registered Home Care Assistance course, which will certify her to work in homes of institutional settings. She will graduate from this course in July 2009. Meanwhile, Alannah has started her practicum experience at the Arrowsmith Lodge in Parksville, where she hopes to work for a while.

Alannah's longer term plans are to pursue training as a Licensed Practical Nurse (LPN).

I know that I will have to work hard on the science courses the LPN preparation requires.

What I know for sure is that I love working with seniors. Their smiles make my day. It is something that I look forward to when I wake up in the morning.

The advice that has served me well is 'follow your heart' and I encourage other young people to do the same.

I am making plans to travel and to eventually have a family of my own. For this to happen, the first step is getting a good paying job.

Chuu.

Born September 5, 1990, Alannah is the daughter of Theresa Nookemis and Rob Johnston. She is the granddaughter of Benson Nookemis and the late Gertrude Nookemis. Her Huu-ay-aht name is *Tat-tuusi* (Star), a name that was given to her by her grandfather on the occasion of his 65th birthday.

"It is a great feeling to have a Huu-ay-aht name," Alannah says, "It keeps me connected to my grandfather and all my ancestors. My culture is becoming an increasing part of my life." She adds:

I was invited to dance at my cousin Tammy's wedding and although I was at first a little nervous, I settled down and danced for the first time. I have been practicing dancing at home. I want to find out more about my ancestors and what was important to them.

In 2008, Alannah graduated from Ballenas Sec-

COMMUNITY IS ABOUT SHARED KNOWLEDGE, LEADERSHIP AND VISION.

An Editorial by John Alan Jack

To say that the HUU-AY-AHT First Nations is rebuilding its community is to say that there has been damage done in the past. Whoever was at fault for that damage is not the point of this article, but it should suffice to say that the ability to make our own decisions with land, money and politics is the answer to many of our problems. The day after our community voted to accept the Treaty, we became a closer and more concrete community of people. Now that we have a set of tools to create our future, it falls to us to make decisions as a community.

As individual people, we usually have total control and freedom to make our own decisions. We succeed and fail on our own. When we're a part of a group, we usually need to make the same type of decisions, but we can't do it the same way. Generally speaking, everyone is equal under our law. So we need a way to account for each of our different ideas when it comes to collective decision-making – a process otherwise known as politics.

The point of politics is for large groups to make decisions that affect the entire group. Yesterday, these decisions were made by individuals in HUU-AY-AHT called *Ha'wiih*, or hereditary chiefs. Today, these decisions are made by democratically elected leaders called Councillors. Tomorrow, these decisions will likely be made in some combination of traditional and democratic.

Group decision-making is another way of saying group leadership. Good leadership is the ability to make the decisions for the most benefit to the community as a whole. The trick to politics is the debate over how you define the best decisions in given situations.

Generally, it comes down to a combination of point of view, values, favoured methods and best practices. We choose our leaders based on whether we respect their abilities and agree with their beliefs.

Good leadership is also based on the ability to collect accurate, comprehensive and timely information and the ability to effectively use that information to create a plan of action and see it through to completion.

As a community, we need to have an accurate picture of the Nation. To make the best decisions, we need to know two things: what we want to do and what we're capable of doing. An example of this process is the recently-completed community survey conducted by Sheila Charles for the HFN.

By asking questions about our income, the Nation is trying to figure out the kind of life that we're able to afford and whether they need to fill gaps or help people out. By asking us about whether we want to live in Anacla or whether we'd be there all year, they want to know what sort of living spaces they should be focusing on building: apartments, duplexes, single-family houses, co-housing complexes, Summer cottages or some combination.

By finding out what we want and what we're currently capable of doing individually and collectively, our government can identify the strengths and weaknesses to create a plan to make our community better.

The plan may involve a host of different options from building infrastructure and multi-family housing to funding training programs or offering incentives to entrepreneurs. What matters is that the information is collected and responsive plans are created.

As a prospective leader of the Nation, your job is to know as much as possible about your community and to present a plan to deal with the challenges and improve the condition of the community as a whole.

As a member of the Nation, your responsibility is to listen to the candidates and review their plans. Your job is to select the leaders with the best skills and a plan you can believe in. This is the democratic process.

Winston Churchill, the British Prime Minister who helped lead the Allies to victory in World War Two, once said that democracy is the worst political system out there, except for all the other ones. One of the reasons he said this was because democracy can't please everyone. If one decision is made, it must necessarily exclude other options because we have limited resources.

We can't do everything. So we have to do the best thing possible.

As a community, we have to accept that this might not always be what we want as individuals. If we do not accept this, we threaten our very community as a whole. Let us hope that we're up to the task...

Chuu.



ON A ROLL - JAY NOOKEMUS

Jay Nookemus graduated from the Blade Runner Skills Training program this past spring and together with two other HUU-AY-AHT graduates of the program, immediately found employment at a condo construction site in Tofino.

The Blade Runner Training provides practical workplace readiness training and included certification in areas of workplace health and safety, WHIMS, Scaffold Safety and courses such as Level One First Aid and Transportation Endorsement.

It was what Jay did with that training that made all the difference. Over the period of employment during the summer and fall, Jay consistently demonstrated his willingness to learn new skills and showed that he is unafraid of hard work and consistently does his best.

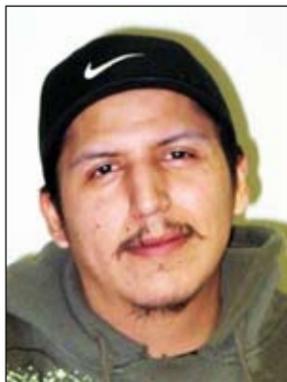
This positive workplace attitude did not go overlooked. Jay was recommended by his construction supervisor to one of the subcontractors was looking for new workers.

Extreme Foam, Nanaimo-based company that proudly utilizes environmentally friendly foam insulation in industrial, commercial and residential buildings on Vancouver Island, now employs Jay. He completed a two-day certification course in spraying industrial insulation foam having received a 95% score on his certification exam.

He will be heading to Victoria to

begin a contract for foam insulation on a \$12 million residential project.

Jay stopped by the Uyaqhmis office to let us know how its going and to thank the HUU-AY-AHT First Nations for encouraging him to get the training that has now proven so important to his future plans.



Jay has an interest in learning as much as he can about the history and operations of the HUU-AY-AHT First Nations.

He also hopes to attend meetings of the HUU-AY-AHT Chief & Council to learn more about the workings of the Nation.

In the expectation of a renewed HUU-AY-AHT community, Jay has taken it upon himself to prepare himself for the work that it will take to build something which we can all be proud.

All the best to you, Jay and to your family for continued success. *Chuu.*

HUU-AY-AHT PAAWATS THE LANGUAGE NEST

Kathy Waddell

The HUU-AY-AHT Paawats is now back to operating two days a week after the 2-month winter schedule of one day a week.

Things have been busy around the Paawats as they are presently putting into practice some of the new energy and technique that is a result of sending five HUU-AY-AHT representatives to two-day immersion workshop at the Chief Atham School in Chase, BC at the end of February.

Attending for the HUU-AY-AHT were Kathy Waddell (Paawats Supervisor), Clara Clappis (Paawats worker), Patsy Lecoy (Nanaiqsu & speaker), Hilda Nookemis (language speaker), and Natika Bock (HFN Youth Activities Coordinator). Each of these people made a presentation of their experiences at a Na-nanaiqsu / Language Workshop

on March 5, at Smitty's in Port Alberni.

The Paawats students and their parents went on a field trip on March 3, 2009 to Boogaloo Bears, a Port Alberni children's fun activity centre.



The above photos were taken by international student intern, Marina Wilfroth who accompanied the Paawats team on this field trip, the first of four planned before the summer.

Marina contributed her excellent personal energy and research skills over the period of eight weeks of her internship. This includes a comprehensive evaluation survey of the entire HUU-AY-AHT Language Development program.

She has moved on to study Spanish in Mexico. The HUU-AY-AHT community extends our thanks best wishes to her with the hope that we will see her back here in the future. *Kleko, kleko!*



Above: Donovan Williams
Below: Andrew Clappis Jr.

EVENTS CALENDAR, ANNOUNCEMENTS AND JOB OPPORTUNITIES

Every Sunday, February to July 2009

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

April 2nd, 2009

- HFN Chief & Council to host a fundraiser luncheon for BC Liberal Candidate Dianne St. Jacques at Bat Star Restaurant in Port Alberni at 12:00pm. \$50 per plate.

April 7th, 2009

- HUU-ay-aht Treaty Implementation Committee Meeting.

April 10th to 13th, 2009

- HFN (and NTC) Offices closed due to Easter Weekened.

April 14th, 2009

- Day One of HUU-ay-aht Governance Committee Meeting

April 15th, 2009

- Day Two of HUU-ay-aht Governance Committee Meeting.

April 17th, 2009

- HUU-ay-aht Na-naniqsu Meeting at the Treaty Office: 10:00am to 3:00pm.

April 21st, 2009

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

April 23rd, 2009

- Day One of NTC Gathering of Ha'wiih.

April 24th, 2009

- Day Two of NTC Gathering of Ha'wiih.

April 28th, 2009

- Level 1 First Aid Training offered at the Bamfield Marine Sciences Centre.

Cost is \$115. Call Sarah Tyne at (250)728-3301 ext. 213 for details.

- Add Marine Basic First Aid, which continues to April 29 for a total cost of \$255.

April 29th, 2009

- Day Two of Marine Basic First Aid at the BMSC. See above for details.

- HFN Forestry Committee and Ha'wiih Meeting.

April 30th, 2009

- BMSC offers Marine Emergency Duties (MED) A3 training for \$180. Call Sarah at (250)728-3301 ext. 213 for details.

May 1st to 3rd, 2009

- BMSC offers Small Vessel Operator Proficiency training for \$312.⁷⁵ -- call Sarah at (250)728-3301 ext. 213 for details.



Ellery Cootes
Carver
Nanaimo, BC

(250) 753-1063

Frances Williams
Jewelry Designer
Surrey, BC

(604) 591-6478



ANNOUNCEMENTS

BIRTH ANNOUNCEMENT



Daniel William Speck

7 lbs. 10 oz

March 13, 2009

Mother: Hazel Cook (right)

Father: Don Speck (left)

Congratulations!

CONDOLENCES TO THE FAMILY of

Andrea Joseph (nee Clappis)

August 14, 1947 - March 16, 2009

Kamatap –hak hiṭ -ii?

DO YOU KNOW WHERE THIS IS?

ANSWER:

Anaktla.

THE BACK PAGE

ONE WORD AT A TIME

ʔUWÁAT'IN RELATIVES

Family and relatives are at the core of Nuuchah-nulth culture. It is important to know and recognize even distant relatives. In the Huu-ay-aht language the term most frequently heard for relative is ʔuwáat'in. You will hear expressions like ʔuhuk'ah ʔuwáat'in "he or she is my relative", or ʔuwáat'inmin hačatak "we are all related". A shorter form of this word means "to be related", and in the long process of learning about all your family ties you may hear an elder telling you: ʔuwaate'ic ʔahkuu'ic "you are related to this one here". The core element in these words is -wat which means something like "to be a part of", and every person is like a node in a tightly woven network. Everybody is part of many groups at the same time.

Some speakers in the Alberni area and the majority in the Ucluelet area use another word that you will hear quite often: ʔuqh'uu "related" and ʔuqh'yims "relative".

The kinship terms in Nuuchah-nulth are very different from English ones and make other distinctions, e.g. that between older and younger siblings and between cousins from older and younger bloodlines. The Nuuchah-nulth Phrase Book, pages 41-43 lists some of these terms, and we'll talk more about them in this column later on. But for now, if you just learn this phrase from page 42 of the Phrasebook, track 10 of the CD, you'll be well on your way:

hačataksakah ʔuwáat'in
"all of these people are my relatives"

Submitted by: Terry Klokeid, PhD.
Henry Kammler, PhD.

VOCABULARY

ʔuwáat	related to
ʔuwaate'ic ʔahkuu'ic	"you are related to this one"
ʔuwáat	"related to"
-e'ic	"you"
ʔahkuu	"this here"
-'i	"the"
ʔuwáat'in	"relative"
ʔuhuk'ah ʔuwáat'in	"he or she is my relative"
ʔuh	"he / she / it"
-uk'ah	"mine"
ʔuwáat'in	"relative"
hačataksakah ʔuwáat'in	"all of these people are my relatives"
hačatak	"everyone"
-sa	"just, really"
-akah	"mine"
ʔuwáat'in	"relative"
	Plural
ʔuuʔuwáat'in	relatives (plural)
ʔuhuk'in ʔuuʔuwáat'in	"these are our relatives"
ʔuh	"it"
-uk'in	"ours"
ʔuuʔuwáat'in	"relatives"
	Bonus Forms
yayaqwatqas	the ones I'm related to
yayaqwatqin	the ones we are related to
	Northern Usage
ʔuqh'uu	
ʔuqh'yims	

Community News Continued...



March was a busy month for the youth of Anacla as they participated in a basketball workshop on the 14th with the Vikettes, the celebrated womens' basketball team from the University of Victoria. They shared their winning attitude and skills through practice drills, scrimmages and just having fun with Huu-ay-aht youth who attended.



With sponsorship from the New Relationship Trust Youth Program, twenty Huu-ay-aht youth and adults spent a day rediscovering their ancestral territory of Kiix-iin. With participation from Stella Peters, a number of Huu-ay-aht cousins from Port Alberni shook off the winter downpour and hiked the 5 kilometers to Kiix-iin.

The youth of Anacla are also writing their own newspaper to practice their journalistic reporting skills, sharing it with their families in Anacla.

The Adult Language Classes with Angie Joe are a big community hit and they continue every Wednesday and Thursday at Clara Clappis home -- everyone is welcome.

RIDDLES, RIDDLES, RIDDLES.

1. It has no top or bottom but it can hold flesh, bones and blood all at the same time. What is this object?
2. Light as a feather, there is nothing in it; the strongest man can't hold it for much more than few minutes?
3. What eats rocks, levels mountains, rusts metal, pushes the clouds across the sky, and can make a young man old?
4. What two words have the most letters in it?
5. Squeeze it and it cries tears as red as its flesh, but its heart is made of stone.
6. No sooner spoken than broken. What is it?
7. When is a door not a door?
8. Forward, I am heavy. Backward, I am not. What am I?
9. The more you take the more you leave behind.
10. As I walked along the path I saw something with four fingers and one thumb, but it was not flesh, fish, bone or fowl. What did I see?
11. I am taken from a mine and shut up in a wooden case from which I am never released, and yet I am used by almost everybody.
12. Brothers and sisters, I have none. But this man's father is my father's son.

a ring, breath, time, post office, a cherry, silence, when it's a rat,
a ton, foot steps, a glove, pencil lead, my son.

HUU-AY-AHT TREATY OFFICE

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Fax: (250) 728-1222 E-Mail: huuayaht@pachena.ca

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

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>

HUU-AY-AHT YOUTUBE CHANNEL

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