HUU-AY-AHT REFERENDUM ON CONSTITUTIONAL CHANGES – SATURDAY, FEBRUARY 19TH

Members voted to support changes to the Constitution at the December 2010 Huu-ay-aht Annual General Meeting and to seek membership approval for them through a binding referendum. The proposed amendments do not change constitutional principles but are needed to ensure that the Constitution and Huu-ay-aht Laws are consistent.

The changes, recommended by legal counsel, clarify constitutional language to avoid unintended consequences and legal challenges. The motion to hold the referendum reads:

WHEREAS Huu-ay-aht First Nations wishes to ensure that the Huu-ay-aht Constitution is consistent with the fifteen laws that the Huu-ay-aht government intends to enact on April 1, 2011, effective date of the Maa-nulth Treaty,

BE IT RESOLVED

1) To support the proposed constitutional amendments set out in the attached November 23rd copy of the Huu-ay-aht Constitution entitled, “Proposed Amendments to the Huu-ay-aht First Nations Constitution”, and

2) To recommend that Chief and Council take the necessary steps to seek membership approval for the proposed Constitutional amendments through a binding referendum to be held before February 28th, 2011.

At the time of this edition of Uyaqhmis, a Huu-ay-aht Referendum Commissioner has been appointed and the notice of vote and other referendum materials are being prepared.

The Referendum Vote will take place in Port Alberni on Saturday February 19, 2011. Voters will also be able to vote by mail-in ballot. Mail-in ballot materials will be sent to members in early February. Details of the Referendum and the Voting Procedure will be posted on the huuayaht.org website as soon as they are finalized by the Huu-ay-aht Referendum Commissioner.
HFN LEADERSHIP UPDATES

COUNCIL MESSAGE
On Government and Civility

Not long ago, US President Barack Obama gave a speech in memory of the victims of the senseless shooting in Tucson, Arizona. In that speech, he touched on the importance of civility in politics and the consequences of losing sight of the ultimate purpose of politics: making the best decisions for the whole of the community. Despite the tragic origins of the speech, its message is relevant even to our own experiences here in the Huu-ay-aht community.

One of the most important aspects of the way our political system will be set up after Effective Date is that we have built in the requirement for the government to not only inform the people it serves but also see out the feedback of those same people. This is a source of strength, no doubt, but it can also be a source of great ire if it is not handled with respect. With this in mind, we return to the idea of civility—or perhaps in our own language, 

through this process of implementing the treaty, we have developed laws and policies to fill the vacuum left by those of Indian Affairs. These laws have been developed with the participation of not only government and its administration, but also with the involvement of community members and in consultation with the Huu-ay-aht people. Inevitably, these rules cannot be created to the liking of all members of our diverse community. This can, and has, led to a measure of conflict. Despite its reputation, conflict can be a healthy aspect of any community. What is required, however, is two things: (1) respect for processes that have been established that have allowed our community to arrive at a decision even if some of us do not agree with it, and (2) respect for those who are lawfully participating in the process to the fullest extent of the law even if some of us do not agree with his or her views.

In the great and large political conversation that is the Huu-ay-aht First Nations, a fine but well-determined line has been established between criticizing a policy or decision and criticizing a person. The first is acceptable; the latter is not.

Politics is important—so important that many people emotionally invest their values, attitudes and beliefs to the degree that they believe that their values should be the values of the greater community. But what happens when multiple people feel equal passion for differing and perhaps even conflicting ideas? How do we determine which path to take in any given scenario?

Overall, we make that determination through a combination of elected representatives, hereditary voices and popular feedback. But what happens when a decision is made that is unpopular with some people? What can they do to see that decision changed?

We have processes to address that which involve conversation, campaigning and resolutions in the People’s Assembly. In each of these options, however, respect must be shown in all things. You may disagree with and vigorously comment on an idea, a policy or a decision, but you cannot make accusations about a person in any position without actual proof of it being true.

Ideas don’t have feelings, but people do, and that distinctions matters. We are all better served when everyone remembers that when we sit down, or stand up, to put forward our ideas and try to come to the best decisions for the community.

The buck must stop somewhere, however, and in our community, final decision-making authority resides in the Huu-ay-aht First Nations government in political matters and in the Executive Director in administrative matters. Differences of opinion will come up, but our government and administration act according to laws and policies set up for the betterment of the community as the government of the day defines it. Changes can and will occur, but only if we discuss ideas in a clear and respectful manner.

As such, the Huu-ay-aht First Nations government will endeavour to better communicate its intentions and reasons for making decisions. Not everyone will agree with every decision being made, and that’s okay. That’s healthy. As long as we follow the rules that we set up for everyone’s benefit, our collective and individual lives have a better chance of getting better.

At least, that’s the idea...

What do you think?

Chuu.

COUNCIL CORNER
Introducing the Huu-ay-aht First Nations

CHIEF & COUNCIL STRATEGIC VISION

At the shortened January 18th Chief and Council meeting in Port Alberni, one of the motions that was passed was that we continue to establish a healthy, prosperous and self-sustaining community where our culture, language and principles are upheld by everyone and are a source of pride. As such, the Huu-ay-aht First Nations government will endeavor to better communicate its intentions and reasons for making decisions. Not everyone will agree with every decision being made, and that’s okay. That’s healthy. As long as we follow the rules that we set up for everyone’s benefit, our collective and individual lives have a better chance of getting better.

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At the shortened January 18th Chief and Council meeting in Port Alberni, one of the motions that was passed that will be of interest to members was the Chief and Council’s Strategic Vision. Councillor John Jack explains, “One of the most important aspects of good government is organization. In order to do anything successfully, there must be a plan in place to achieve it. For the Huu-ay-aht First Nations (HFN), the Strategic Plan is but one of those first steps, albeit an important one.

One of the most important aspects of good government is organization. In order to do anything successfully, there must be a plan in place to achieve it. For the Huu-ay-aht First Nations (HFN), the Strategic Plan is but one of those first steps, albeit an important one.

“First Nations after the Effective Date of the Maa-nulth Treaty. The current government has identified six main topics where it believes it should act to benefit the whole community.

“Strategic plans are meant to change from year to year. As situations evolve, so too must the overall plan. In fact, it may be best to think of the strategic plan as the overall expression of the government's plan for the community. These plans will change as time progresses, no doubt, but it is almost certain that they will change as governments change.

“All in all, however, the strategic plan should shed light on important areas where real action should be taken on the part of the government.

“When reviewing the strategic plan at the beginning of the year, the board must consider the strategic plan at the end of the year, one would do well to ask whether this is the best path to take. When reviewing the activities of government at the end of the year, one would do well to ask whether the government was able to achieve any of the goals outlined in the strategic plan.

“Young people are aware of what is expected can all work together to achieve those expectations.

“The strategic plan is but one of those first steps, albeit an important one.”

You can read the HFN Strategic Plan in its entirety on the web at www.huuayaht.org
You AND The Nation

Working for Huu-ay-aht First Nations

These are times of profound change for our Nation. Over the past several years, the combined energy of the Chief and Council, administrative and front line staff, and Committees has been mobilized to create the institutions, policies and laws that will govern our Nation while inspiring trust and promoting the involvement of Huu-ay-aht citizens.

With all these changes, it is a good time to examine how well the policies, principles and HFN hiring practices have functioned over the past 12 months.

The Huu-ay-aht First Nations Human Resource Policy Manual outlines our hiring process and embodies important principles of fairness in the recruitment and selection of HFN employees. These policies provide a balance of principles that assure the Nation hires the best qualified applicants while factoring in a preference for HFN members with the required skill set for particular job openings.

To eliminate potential unfairness, nepotism or conflict of interest, the Policy Manual directs the Employment Selection Committee (ESE) “require all members to declare an immediate personal conflict of interest and withdraw from the Committee where the list of applicants includes a member of their immediate family, or any other person where it may be perceived as a conflict of interest.”

The Human Resource Policy goes on to state, “The Huu-ay-aht First Nations is an equal opportunity employer… [and] "shall make every reasonable effort to employ the most suitable/qualified candidate, based on predetermined and approved bona-fide occupational requirements with a preference given to the members of the Huu-ay-aht First Nations."

But what does this process look like on the ground?

Once a new employment position has been approved by the Executive Director, the job description and requirements are forwarded to the HFN Human Resources Manager who then forms several immediate actions:

1. The employment opening information (job description, qualifications, closing date, etc) is drafted and then forwarded to the Communications Department for posting on the www.huuayaht.org
2. The employment opening information is placed on the Treaty Office bulletin board.
3. The employment opening information is printed and circulated in the Anacla Newsletter–available at the Band Office.
4. When advisable, some openings are advertised through Service Canada or via career sections of some BC newspapers.

Depending on the position, the employment selection committee is formed with from two to five HFN staff or people appointed for their interviewing skill and specialized knowledge base. This committee is delegated with the responsibility of making a short list of qualified applicants, conducting the interviews and making the hiring decision.

Over the past 12 months, HFN hired some 17 new full-time, part-time or summer student employees. Admirably, fully 76% of the staff working for HFN during this period have Huu-ay-aht ancestry.

HFN Citizens: 10 Ways to Make Sure Your Voice Is Heard

1. Attend community Meetings / Forums / Assemblies.
2. Ask hard questions & become informed on community issues.
3. Check the HFN web site frequently / Read HFN Uyaqmis / Join the Huu-ay-aht Facebook group.
4. Offer practical solutions to decision makers when encountering community shortcomings, challenges, and problems.
5. Become involved in the decision-making process–volunteer / participate on HFN committees (Lands, Government, Finance as well as Human Services Committee).
6. Run for political office–offer your positive energy, skills and hard work for the well being of our entire nation.
7. Organize or work with existing groups that make our community healthier & safer (e.g. Anacla Ladies Group)
8. Initiate the disputes resolution mechanism via the Huu-ay-aht Appeals Tribunal Act (when there are disputes, use discussion or mediation: see Huu-ay-aht Tribunal Act summary on page 4)
9. Apply for employment openings with the nation that fit well with your skills and experience.
10. Vote in Huu-ay-aht Elections & Referenda


In the December/January issue, the cover photo of snow falling in Anacla was submitted by Sara Durocher. Thank you!

**Appeal Tribunal Act**

The Huu-ay-aht Legislature enacts this law to establish an independent appeal tribunal to provide for effective Huu-ay-aht dispute resolution.

**Purpose:**

The purpose of this Act is to establish an independent appeal tribunal to:

(a) ensure government decision-making is lawful and in the best interests of the Huu-ay-aht, and

(b) provide for the just, timely, cost effective and final resolution of Huu-ay-aht disputes.

The Appeal Tribunal Act establishes the Huu-ay-aht Appeal Tribunal to:

- decide appeals from decisions made under Huu-ay-aht laws,
- hear challenges to the validity of Huu-ay-aht laws,
- conduct investigations under Huu-ay-aht law,
- make sentencing recommendations,
- resolve disputes between Huu-ay-aht citizens if the parties request,
- lay a charge under the Offence and Law Enforcement Act, and
- perform other duties assigned to the tribunal by Executive Council or by law.

This Act adopts specific provisions of the Administrative Tribunals Act (British Columbia) to provide a consistent legal framework for the tribunal.

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**Land Act**

The Huu-ay-aht Legislature enacts this law to provide a fair and effective system for the management and disposition of interests in Huu-ay-aht Lands.

**Purpose:**

The purpose of this Act is to provide a fair and effective system for the management and disposition of Huu-ay-aht Lands in the best interests of the Huu-ay-aht.

The Land Act sets out the management and disposal of interests in Huu-ay-aht Lands. The Huu-ay-aht maintain ownership of Treaty Lands but an interest in the land may be secured for up to 99 years. Applications for an interest in Huu-ay-aht Lands may only be made by eligible parties including Huu-ay-aht citizens who are at least 19 years of age. Any disposal of an interest in Huu-ay-aht Lands must be in the best interests of the Huu-ay-aht.

Executive Council may, for example, grant 99-year residential leases in Huu-ay-aht Lands which must be registered in the BC Land Title Registry. Leaseholders may use the registered lease to grant other interests such as a mortgage against their leasehold interest.

The Act also provides penalties for the unauthorized use of Huu-ay-aht Lands as well as for trespass. Offenders may be ticketed and be liable for damages. Interests in Huu-ay-aht Lands may be expropriated for certain purposes provided that fair compensation is paid to the interest holder.

A Huu-ay-aht Land Registry is established under this Act and the designated Huu-ay-aht land registrar is responsible for maintaining its records. The records are available for public inspection for information use only. The Huu-ay-aht government is not liable for errors in the Huu-ay-aht Land Registry.

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On the next two pages you will learn more about what is being referred to by HFN legislators as “Legislation Package 2”; the final draft legislative Acts that will be enacted into Law on April 1, 2011. Check [www.huuayaht.org](http://www.huuayaht.org) for links to the full text of all draft legislation.
Treaty Implementation

Community Planning and Development Act

The Huu-ay-aht Legislature enacts this law to provide a fair and effective system for community planning and development of Huu-ay-aht Lands.

Purpose:
The purpose of this Act is to establish a fair and effective system to ensure that decisions on land use planning and management of Huu-ay-aht Lands and non-Huu-ay-aht Lands are made in the best interests of the Huu-ay-aht.

The Community Planning and Development Act sets out the regulatory framework to guide decisions on land use planning and management of Treaty Lands, Other Lands, and non-Huu-ay-aht lands within Huu-ay-aht territory. The following regulations are made under this Act:

- Land use plan (LUP) - the paramount law governing land use planning and management. All other regulations must comply with it.
- Design and development guidelines
- Foreshore management guidelines
- Zoning
- Development cost recovery
- Subdivision approval
- Building permits

The People’s Assembly may, at a session called by Executive Council, make recommendations concerning the LUP and zoning regulations. This Act also provides for:

- a Director of Lands and Natural Resources
- a Huu-ay-aht Variance Board with the power to make minor variations to zoning or subdivision servicing requirements if they cause hardship
- an approving officer responsible for subdivision approval on Treaty Lands
- a building inspector responsible for granting building permits and ensuring that construction complies with the BC Building Code.

The LUP, Zoning, Design and Development Permit Guidelines approved by membership before Effective Date continue and are deemed to comply with the requirements under this Act.

Offence and Law Enforcement Act

The Huu-ay-aht Legislature enacts this law to provide for the preservation of peace on Huu-ay-aht Lands and the enforcement of Huu-ay-aht laws.

Purpose:
The purpose of this Act is to provide for a framework for the enforcement of Huu-ay-aht laws and the preservation of the public peace on Huu-ay-aht Lands.

The Offence and Law Enforcement Act sets out the framework for the enforcement of Huu-ay-aht laws by peace officers appointed under the Act. Peace officers have all the powers of peace officers under the Criminal Code (Canada) to enforce summary conviction offences on Huu-ay-aht Lands. A peace officer may issue a compliance notice requiring a person to comply with a Huu-ay-aht law or the officer may issue a ticket if the Huu-ay-aht law provides for an offence and penalty that may be enforced by a ticket. A person that receives a compliance notice must either comply or appeal the compliance notice within 14 days. A person who receives a ticket must either pay the ticket or apply to appeal it in the same 14 day time period.

Executive Council may take whatever measures are necessary to address emergencies and a person may be required to provide labour, equipment or materials to address the emergency. Compensation is payable to that person for the labour, equipment or materials, if the person is not responsible for the emergency.

This Act also allows for a complaint to be filed against a peace officer. The Huu-ay-aht Appeal Tribunal reviews the complaint and determines the consequences which may include the termination of the peace officer’s appointment.

Draft Text of Offence and Law Enforcement Act: Unless limited by the terms of an appointment, and without restricting or limiting the powers of peace officers at law, a peace officer is authorized to do the following:

(a) issue tickets and compliance notices;
(b) provide the tribunal with information in the prescribed form, sufficient for the tribunal to lay an information to charge an individual with one or more offences;
(c) remove trespassers from Huu-ay-aht Lands;
(d) arrest without warrant a person whom the peace officer finds committing a criminal offence on or in relation to Huu-ay-aht Lands.
In March 2001, the rejection by seven of the twelve Nuu-chah-nulth Nations Tribal Council of lands and resources in their traditional territories. This organization became the West Coast Allied Tribes (WCAT) in 1958. According to the Encyclopedia of Canada’s People, their rights to self-determination, traditional lands and territories, traditional languages and customs, natural resources and sacred sites.

Hereditary Chief Jack Peter (pictured inset, below) was a founding member of the West Coast Allied Tribes (WCAT) in 1958. According to the Encyclopedia of Canada’s People, the purpose of this Alliance (advanced) “political struggles centered on demand for greater control over their own affairs and for settlement of long-standing grievances over ownership of lands and resources in their traditional territories.” This organization became the West Coast District Council of Indian Chiefs (1973) and in 1978 became the Nuu-chah-nulth Tribal Council.

In March 2001, the rejection by seven of the twelve Nuu-chah-nulth Nations of an Agreement-In-Principle (AIP) offered by Canada and BC signaled the end of that stage of the Nuu-chah-nulth Treaty process. The five Nuu-chah-nulth nations that had approved the AIP regrouped, formed the Maa-nulth Treaty Society and renegotiated a separate AIP that was approved by the five member nations in October 2003.

The first formal treaty signed since 1899 by a BC First Nation was the Nisga’a Final Agreement (1999) (a.k.a. the Nisga’a Treaty). In 1993 the BC Treaty Commission was created and paved the way for the governments of Canada and BC to negotiate Final Agreements (Treaties) with Tsawwassen (2007) and the nations of the Maa-nulth Treaty Society (2007).

There is little argument that the Maa-nulth Treaty represents the most significant and positive change in the Huu-ay-aht’s 130-year relationship with the governments of Canada and BC.

For the Huu-ay-aht First Nations, the next step in our historic journey begins on January 20th, the Nuu-chah-nulth Tribal Council co-hosted the First Nations Forestry Forum at the Maht-Mahs on the Tseshaht Reserve.

Partnering with the NTC were the First Nations Forestry Council and the First Nations Wildcrafters, BC. The forum was organized to discuss recent and current forestry related issues with a focus on economic development in the forest sector.

Our Community

Nuu-chah-nulth First Nations Forestry Forum

The difference in the way that an elk hunter, a cedar bark harvester or a forest planner views a forest can vary quite a bit. Nevertheless, all these groups agree on the need to keep our forest resources healthy and productive.

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Upaqmis readers may remember the July/August ‘09 article, “Huu-ay-aht Forestry Resources: Creating Wealth and Livelihoods for Huu-ay-aht Families” that included important information on non-timber forest products presented by Keith Hunter of First Nations Wildcrafters BC.

Keith Atkinson of the Snuneymuxw First Nation (pictured above) is one of 20 First Nations foresters out of 5000 registered foresters in BC. As the CEO of the First Nations Forestry Council, Keith provided updates on FN opportunities in the forest sector and engaged participants in a discussion of market conditions, woodland licenses, and the Revenue Sharing Forestry Agreement.

Forum keynote speaker Judit Sayers presented an overview of the First Nations Economic Development in BC.

Keith Hunter’s presentation stressed the need for enterprises aboriginal to take a closer look at the benefits of harvesting and marketing non-timber forest products. Keith pointed out that the sound ecological benefits of harvesting non-timber forest products combines favourably with the fact that people can earn respectable livelihoods harvesting forest berries, mushrooms, salal and seasonal boughs. New business “incubators” in the non-forest products have allowed for the creation of entirely new products such as cedar oil for cleaning or for insecticides.

Huu-ay-aht member and forest/GIS technologist Johnson Ginger attended the Forum and commented that, “First Nations forestry enterprises will achieve even greater success when they invest in training their own members in forestry technology and create openings for these graduates.”

Building on the Dreams of Huu-ay-aht Ancestors

Huu-ay-aht member Anne Robinson juggles her roles as a full-time mother of five children and as a part-time student in the North Island College Human Services Program. “The program is great but hard work, but that hard work has really paid off for me in the grades that I have achieved. I have to add that I have been able to get by with the help of my friends — several of whom are in this picture taken outside our classroom at NIC.” Anne is looking forward to completing the Human Services Program in 2012.

Two international indigenous organizations were formed in the mid-1970s that helped to focus awareness by groups, like the UN, on issues of injustice confronting indigenous people worldwide.

One of these organizations was the U.S.-based International Indian Treaty Council –IITC (1974-1993), with links to the American Indian Movement (AIM). The other was the Canadian-based World Council of Indigenous Peoples–WCIP (1975-1996).

The WCIP was launched at the International Conference of Indigenous People held on Tseshaht territory in the Alberni Valley in November 1975. Both of these organizations eventually achieved Non-Governmental Organization (NGO) status with the United Nations Economic and Social Council. Their pioneering organizing campaigns and the efforts of organizations like Assembly of First Nations contributed directly to the success of the 30-year struggle that led to the creation and approval of the Declaration of Human Rights of Indigenous Peoples in 2007.

Initially, 144 states or countries voted in favour of the Declaration. Four voted against it, while 11 countries or states abstained. The four that voted against it (the US, Canada, Australia, and New Zealand) stated at the time that their main reason for voting against it was because they felt as if it “goes too far.” Eventually, New Zealand and Australia ratified with the remaining hold outs, Canada and the United States finally signing on in 2010. You can check out the full text of the Declaration at http://www.un.org/esa/socdev/unpfii/en/drip.html.
COMMUNITY CALENDAR

ONGOING:
Tuesdays and Wednesdays
Paawats Language Nest,
10:00 a.m. - 1:00 p.m., Anacla Learning Centre

Alternate Thursdays
Strong Start Program
10:30 a.m. - 12:30 p.m, Bamfield Community School
Call 250.728.3083 for more information or check website.

Monday & Fridays
Nayiiʔii: FREE Language and Culture Program for Preschoolers
Knee-waas, Port Alberni
Mondays 10 a.m. - 12 p.m.
Fridays 10:30 a.m. - 1:30 p.m.

Dance Practices
Check HFN Facebook group for updates

Tuesday, March 1st
Here We Come, Bamfield
See poster on this page

Saturday, March 5th
Here We Come, Port Alberni
See poster on this page

Saturday, April 2nd
Oysters, Authors & Me, RIX Centre
See poster on this page

April 13th - 17th
Cowichan Festival of Film and Art
http://aff.cowichan.net/?about-us,25

March Uyaqhmis:
A profile of the newly hired CEO of the Huu-ay-aht Development Corporation, Stan Coleman.

HFN Land Use Plan presentation
Saturday, February 19th
Your comments and feedback are request-ed. Details on the Port Alberni presentation TBA; the LUP is available at www.huuaayah. org and you may also send your comments electronically.

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Here We Come, Bamfield
See poster on this page

Saturday, March 5th
Here We Come, Port Alberni
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March Uyaqhmis:
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From page 8, One Word at a Time

Basic words

ʔuḥʔaƛ  uhh-atl  now
čačimḥi  chachimhhi alright, OK
qʷaa  qwaa  so, like this, thus
ʔiiḥ  iihh  big
ʔihičamis  ihithsamis  importance, important thing
cq̓iq̓ał  taq̓ihitl  speak up, start speaking
cq̓iq̓ałq̓  tsq̓ihq̓  language, word
cq̓iq̓isq̓a  tsq̓isq̓isq̓  talking, speaking, conversing
cq̓iq̓isq̓isq̓  tsq̓isq̓isq̓isq̓  start talking
cq̓iihși  tsq̓iihși  chief, man of inherited devoted rank
cq̓iihși  tsq̓iihși  MC, ceremonial speaker
cq̓iihși  tsq̓iihși  chief, man of inherited devoted rank
cq̓iihși  tsq̓iihși  MC, ceremonial speaker
čt̓as  tsi-ás  talking/negotiating marriage

Small words

-mah or -ah  mahh or ahh  I do / I am
-hak  hhak  do you? are you? (one person)
-ʔi or -ʔii  -i  or -ii  you (one person) do it! (imperative)
-ʔič or ʔiič  -ich or -iich you all do it! (imperative)
-ʔi or -ʔii  -i  or -ii  the (similar to the English article 'the')
-ʔin  -in  let’s do it!
-ʔi or -ʔii  -i  or -ii  the (similar to the English article 'the')
-ʔi or -ʔii  -i  or -ii  the (similar to the English article 'the')
-ʔi or -ʔii  -i  or -ii  the (similar to the English article 'the')

Part words

ciq+  tsiq+  talk, speak

Basic words

ʔuḥʔaƛ  uhh-atl  now
čačimḥi  chachimhhi alright, OK
qʷaa  qwaa  so, like this, thus
ʔiiḥ  iihh  big
ʔihičamis  ihithsamis  importance, important thing
cq̓iq̓ał  taq̓ihitl  speak up, start speaking
cq̓iq̓ałq̓  tsq̓ihq̓  language, word
cq̓iq̓isq̓a  tsq̓isq̓isq̓  talking, speaking, conversing
cq̓iq̓isq̓isq̓  tsq̓isq̓isq̓isq̓  start talking
cq̓iihși  tsq̓iihșisq̓  chief, man of inherited devoted rank
cq̓iihși  tsq̓iihșisq̓  MC, ceremonial speaker
cq̓iihși  tsq̓iihșisq̓  chief, man of inherited devoted rank
cq̓iihși  tsq̓iihșisq̓  MC, ceremonial speaker
čt̓as  tsi-ás  talking/negotiating marriage

Small words

-mah or -ah  mahh or ahh  I do / I am
-hak  hhak  do you? are you? (one person)
-ʔi or -ʔii  -i  or -ii  you (one person) do it! (imperative)
-ʔič or ʔiič  -ich or -iich you all do it! (imperative)
-ʔi or -ʔii  -i  or -ii  the (similar to the English article 'the')
-ʔin  -in  let’s do it!
-ʔi or -ʔii  -i  or -ii  the (similar to the English article 'the')
-ʔi or -ʔii  -i  or -ii  the (similar to the English article 'the')

Part words

ciq+  tsiq+  talk, speak

From page 8, One Word at a Time

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Part words

ciq+  tsiq+  talk, speak
Principles of Language Recovery, Part 4

Speak up – Ciqšiʔi!

With this issue, we finish our mini series about the four main principles of language acquisition, what it takes for you to become fluent in Quuquuʔaca, and bring back this language use amongst Huu-ay-aht and other Nuu-chah-nulth families. These 4 principles are very basic, and vital to language mastery, and so we call them the four housesposts of language learning. Just like you can’t build a house without 4 housesposts, you can’t build fluency in a language such as Quuquuʔaca unless you have practiced all 4 of these principles.

We want to speak our language, Quuquuʔaca, so why is speaking ‘the last of our 4 principles, in this article? ‘Speak up?’ Please be reminded of the things you have to do to become a fluent speaker, which we explained in earlier issues of this series. You can find them in Quuquuʔaca, the first step is to drill and to learn phonetics.

In the previous three housesposts these were: positivity, commitment, and listening. We hope you have read our advice about these housesposts. Now, finally, we come to the fourth housespost: the speaking part.

If you are a learner, maybe you want to be able to try out new words as soon as possible, but it is most likely that you cannot say them in an appropriate way until you have heard them many times, listening to a fluent Elder sat them over and over. The more you listen to language samples before trying to say them yourself, the surer you can be to get them right. So we should expand our slogan a bit:

Speak up – when you’re ready for it.

If you are a parent, mentor, or instructor, your goal is to help your young learners to become fluent speakers. But you must be patient. You should not force your learners to say something when they are not ready for it, nor should learners force themselves to say something when they are not ready for it. As there is no rule of thumb, each individual should decide for themselves when to start speaking. This is not at all the same as saying to the learner, “Don’t say anything yet because you’re getting it wrong anyway.” That attitude would conflict with our very first principle: live in a positive atmosphere. We encourage learners to speak when they are ready to, that’s all. When you want to say something in Quuquuʔaca, just go ahead and say it.

There’s a good reason why we ask you as a language learner to have some patience and not try to start speaking too soon. If you force yourself to say something too soon, before your ears have become “saturated” with the correct sounds of the word, there is a risk of developing a wrong articulation. Getting used to wrong phonetics will make it harder to get rid of the habit later on and can create frustration. Just think of the widespread use of “kleko” for “thanks”. There is no K-sound at the start of the original word whatsoever! The real word is Xeeko (l’eeko), where the first sound is a X (or l’ee) – nothing to do with K! After people have used the incorrect “kleko” for years, they have a hard time getting rid of it and saying l’eeko correctly instead.

Now, how do we start speaking? How can a mentor or instructor get somebody to speak? Certainly not by urging and demanding, “Say this!”, “Say that!” “Repeat after me!” Why not? Well, again, it doesn’t create a positive atmosphere. Language is directly connected to our emotional states and doing it in command mode may be appropriate for military drill, but certainly not for full-fledged cultural civilian life! Also, do you ever remember talking to other people in English and telling each other “repeat after me”? No, because this is not a natural situation! We use language to express our authentic selves. So even at the very early stages of language learning the words a learner uses should be true to his or her emotions and communicative needs.

Well, how exactly do we start then? If you hear your mentor or instructor greeting you and saying the practice word “hæʔa”, the first step is to show whether you have understood. You can simply use hæʔa yes or wík no, without the need to repeat a whole phrase. With the use of these simple words, you are already engaging in a conversation. Your instructor will be pleased to note that you understood. Here’s an example for a greeting:


The same goes for a Quuquuʔaca way of saying “how are you?”:

Q: Chačimhahq qʷaa? A: Chačimhahq qʷaa.
Q: Are you OK? A: Yes.

Next time you expand your answer:

Q: Chačimhahq qʷaa? A: Chačimhahq qʷaa.
Q: Are you OK? A: Yes, I’m OK.

Greeting people, and talking about well-being, the weather, sports, etc., are all topics we usually call small talk. Some may say that this sort of jabber is not real talk, it’s talking about nothing. But we think that it is real conversation. Small talk connects you with other people, it creates a positive atmosphere. Here’s another example: look in your Nuu-chah-nulth Phrasebook for expressions about the weather and listen to the corresponding tracks of the CD. Make this effort, and soon you’ll find yourself using these handy expressions, and the people you talk to will really think this is a real conversation.

In order to converse we need to understand some words, and we also need to be able to say them. But we don’t need a whole lot of them to begin with. Say, if you make a decision for yourself to learn one word a day, just one word, within one year you’ll know 365 words. Some experts calculate that in the English language, the 300 most frequent words make up between 50 and 65% of everyday talk. With only 365 words you will already be able to converse in typical everyday situations! One word a day is an effort, but not a huge obstacle. It’s like diet or exercise: the key is continuity. Once you get started, stick with it.

Some items on your list to learn will derive from the word you also see in the heading of this article: ciqšiʔ to speak up. It is based on the root ciq+ which always denotes something to do with speech and speaking.

The plus sign + is here as a reminder that you cannot say “ciq+” as a word by itself, you must add another part to make a complete word, as in the complete words ciqšiʔ, ciqšiʔa, ciqšiʔak, ciqšiʔam, ciqšiʔan, and so on, that you find below.

In the form ciqšiʔa it means talking or speaking. Ciqy̓a means both word and language. In speeches you often hear something like this:

Ihćanimsa ciqšiʔakun. Our language is important.

The one who gives a speech is often a speaker for someone, a ciqšiʔa:

Ciqšiʔa akma haw̓iʔi John. John is the chief’s speaker.
Ciqšiʔa ciqšiʔaʔi. The speaker is taking the word, starts speaking.

For the position of speaker you need somebody who is a ciqšiʔa/k, a gifted, well trained, eloquent speaker. When a host has somebody speak for him, this is called ciqšaak-

Ciqšaakma haw̓iʔi. The chief has someone speak for him.

So again, we see how cultural values are ingrained in the words of Quuquuʔaca. One final expression that also derives from the root ciq+ is ciqšaʔas talking marriage. Literally this means “talking outside”. Why? The usual procedure for a wooing party was to stay outside the home, and this is the origin of this expression.

Čuu, ciqšiʔi, ciqšiʔiʔi! --- Well, you guys speak up, let’s start talking!

-Terry J. Kloeker & Henry Kammler

Turn to Page 7 for this month’s vocabulary lesson!