



Yuutu?it?ath

# Umacuk

Fall 2021 | Volume 14



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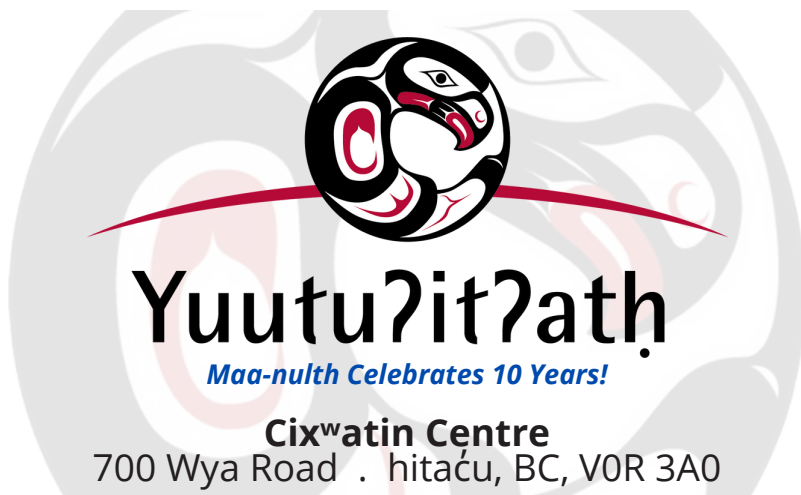
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*This publication was prepared by Melissa Boucha.  
We thank all submissions to complete this publication.  
Photo: front cover - Melissa Boucha*

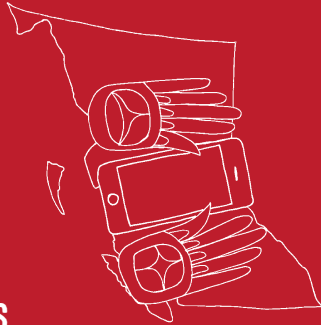


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**CULTURALLY SAFE  
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**24 HOURS A DAY  
 7 DAYS A WEEK**

**FIRST NATIONS AND  
 ABORIGINAL PEOPLES  
 HELPING FIRST NATIONS  
 AND ABORIGINAL PEOPLES**



First Nations Health Authority  
 Health through wellness



KUU-US Crisis Line Society

## Support in hita'cu

**Brenda Jack** is working with the KUU-Us Crisis Line Society to offer support for the community of hita'cu! For many years, Brenda has selflessly been providing hita'cu with fresh bread for families, cupcakes for the kids, and is known to lend her smokehouse expertise during food fish season.

Now officially working with KUU-Us, Brenda is providing staple goods for families and children. Every Tuesday, Brenda picks up food bags for delivery, which includes items such as crackers, juice, meat, and general needs like toilet paper. Most recently, school bags were picked up that included shoes for the kids!

Brenda is available from 8am to 8pm, daily, if you or your family require any supplies. Requests can be taken for certain supplies. *Āeekoo Brenda!*



## Yuu'ut'if'ath Remembers

The **Culture and Heritage** Department would like to thank Barb and Joe (Children of Louse Tutube) for the gifting of a canoe (pictured).

The canoe will be stored, for viewing, in the new Mini Big-House when construction of the new building is complete.

A family photo (pictured) was found and handed over to Yuu'ut'if'ath Government. With outreach to citizens, the family has been noted to be that of Borden Tutube, his wife Lillian, and their son Stephen Tutube (aka Jiggs).

*Āeekoo* to Elder, Marge Touchie for identifying the family in the picture.







**It's fall already, can you believe it?** Do you also feel like summer just flew by? For many, the arrival of the colder, rainier months will provide the opportunity to unwind after a busy sunny season. However, for the local čims (black bears), there is no time to rest in the fall. This period is their last opportunity to put on some weight before winter and they are driven each day by an insatiable quest for food during a phase called hyperphagia.

At this time of year, čims try to eat as much as 20,000 calories per day to put on stores of fat in preparation for the denning period. It is a critical time of year for them and this is especially true for sows that need enough fat reserve to

be able to nurse their cubs in the den. Čims mate in June and have an adaptation called delayed embryo implantation. Through this reproductive strategy, the embryo will only implant in the fall if the female has sufficient fat reserves to nurse her young cubs over the winter. Without sufficient amounts of fat, her fertilized embryos will not implant and she will not be able to have any cubs this year.

Right now čims are actively looking for all sorts of tasty treats, like some of the remaining ripe qaawii (berry) patches in the area, salmon returning to spawn, intertidal critters on a low tide, carcasses that wash up on the beach and some available lush greens. As always, make sure to be aware of your surrounding as you recreate outdoors since most communities are surrounded or situated close to some of these natural food sources. Remember to always make noise while on trails, keep your ɥiniił (dog) on a leash and carry bear spray!

WILDLIFE COLLISION PREVENTION PROGRAM

Collision Prevention

Slow Down Be Aware

WCP

Bears increase their foraging in the fall to prepare for winter denning.

In the fall, bears forage at lower elevations, which is also where most of our highways and communities are.

Collisions with bears peak in September. So slow down and keep an eye out while driving.

If you see a bear, do NOT stop to take photos. This is dangerous for you and the bears.

WildSafeBC Keeping wildlife wild and communities safe

British Columbia Conservation Foundation

Fall can also represent a period where in many parts of British Columbia, human-bear conflicts are at their highest. Čims being the incredibly intelligent, strong and highly food-motivated animals that they are, high-calorie unnatural food sources are extremely attractive and they can go to great lengths to access them. Čims that have learned to associate food rewards with human activity are more likely to come into conflict with people. This can lead to the destruction of property as čims try to gain access to food, injuries or death to pets and increased potential for vehicle collisions. Sadly, in the end, the čims are likely to suffer and the potential for human injury can increase.

So far, this year, there has been a total



of five čims destroyed in the West Coast region because they became increasingly bold after repeatedly accessing different human-provided food sources, such as garbage, compost, livestock and fruit trees. With many active čims on the lookout for calorie opportunities, potential conflicts could be on the rise if unnatural food sources remain accessible to these hungry čims. The Wildlife Alert Reporting Program (W.A.R.P.), shows that between April 1st, 2021 and September 13th, 2021, a total of 173 čims were reported to the Conservation Officer Service and 25% of these čims were observed accessing unsecured garbage.

However, we can make sure not to tempt the local čims with unnatural food sources by securing all attractants and making sure they are out of reach for the local wildlife. That way čims will keep moving through neighbourhoods instead of lingering around and will find natural food sources to sustain themselves. This helps keep both čims wild and the community safe!

For more tips and information on securing attractants and activities happening in the region, make sure to follow WildSafeBC Hitacu-Macoah on Facebook and please don't hesitate to reach out to [hitacu-macoah@wildsafebc.com](mailto:hitacu-macoah@wildsafebc.com) if you have any questions.

Thank you for helping keep wildlife wild and the community safe! Please remember to report all čims sightings in urban areas, to the Conservation Officer Service (1-877-952-7277). These reports can be viewed on WildSafeBC's Wildlife Alert Reporting Program.







WildSafeBC ʕichuuł Hitacu-Macoah is grateful for the generous support the program receives from its funders including the Yuułuułif?ath Government - Ucluelet First Nation, the Toquaht Nation, the Clayoquot Biosphere Trust, the Alberni-Clayoquot Regional District, the British Columbia Conservation Foundation and the Province of British Columbia.

## WildSafe Bear Tips

**Garbage** is the most reported attractant involved in human-bear conflicts.

Bears that access garbage may be injured, cause property damage or become a risk to the community.

-  Keep garbage, recyclables, compost and other attractants secure - indoors is best!
-  Keep containers that store garbage and recycling clean and odour free.
-  If you have curbside pick up, do not place containers out until the morning of collection.
-  Freeze smelly items until the morning of collection or when you can transport to a solid waste depot.



Keeping Wildlife Wild and Communities Safe [www.wildsafebc.com](http://www.wildsafebc.com)



# The Raincoast Field School Explores Local Forestry

On National Tree Day, during Forestry week, Yuufu?if?ath Government, Director of Lands and Resources, Zoltan Schaffer, met with a group of students with the Raincoast Field School. The meeting place: a cut block in the Barkley Community Forest, to explain current forestry practices. Practices which include sustainable managed cut blocks, mapping, survey of land and nearby water sources, reforestation, and the use of machinery. In full, the group learned safety in the work field, protecting streams and wildlife, and had a few questions themselves.

The Barkley Community Forest cut block contains mostly second (and third) growth trees, approximately 60-70 years old; primarily of cedar and hemlock. Previously planted fir had not grown well in the area due to climate and have been removed as off-site trees.

In the process of first managing a cut block for the removal of trees, the group learned a 'prescription' is issued. This includes a forester and a biologist's assessment of the area for what can and cannot be cut, using geo-referenced maps. The group were shown maps of the area and spotted visible ribbons tied to trees indicating block boundaries, streams, and protected culturally modified trees (CMT); each ribbon colour holds a specific significance. Taller stumps also detectable, indicate a stream is present, signaling machines to avoid the area for stream disturbance.

One of the machines on-site was the feller buncher (pictured), a self-propelled machine with a single cutting head that is capable of gripping more than a single stem at once. The feller buncher functions only as a cutting, holding and ground placement machine. Due to clearance requirements the machine was not in operation.

Another machine off in the distance was the log loader (pictured). With direct view, the group watched the log loader sort and stack logs into piles. When the piles are of sufficient size, loaders move them onto transport trucks.



It was explained that the trees are cut down with the machines, and moved to sorting facility. Here the logs are bucked, scaled, tested for water content, sorted by species, and put into a boom to be towed by water to Port Alberni.

Students from the group inquired about climate change in relation to felled trees; burning, and replanting. Explained; slash (waste) is what is left behind and generally burned, this process is beneficial to avoiding forest fire. Controlled burns to prevent forest fires have historically been practiced by First Nations. Unless under good venting conditions, controlled burning does not generally happen in the Ucluelet area. Most waste is picked up for firewood. Waste wood for wood chips or bio fuel is possible, but because Ucluelet is so remote it is too expensive to transport waste wood to be processed.

With reforestation, there is an obligation to replant for new trees to grow and replace those that were cut down. Cedar has been planted within the Barkley Community Forest. New trees are planted two meters apart, whereas old growth is somewhat self-spacing.





On the way out, a felled cut block Schafer was part of in the early 2000's, held visible re-growth of replanted cedars. "Once the cedar trees grow above the surrounding bush, it grows very quickly." Schafer noted.

The tour was topped off with a trip to the Kennedy Log Sort to view incoming trucks from Clayoquot, with demonstration of the final sorting process. Acknowledgment was given

to the employment forestry provides local First Nation communities, from cut to sort.

The Barkley Community Forest is jointly owned by the District of Ucluelet and Toquaht Nation. When an area is logged and sold, profits go back into both communities. This partnership provides jobs and revenue. Yuuʔuʔiʔaʔh once retained part ownership.

## The Significance of a Culturally Modified Tree

The Raincoast Field School students were shown CMT's in a recently felled area, with Director of Culture and Heritage Carey Cunneyworth. Rose Aday-McCarthy recounts the day.

Walking through the forest on the West Coast, the same forests that our Yuuʔuʔiʔaʔh ancestors have walked thousands of years prior. Evidence of their presence can be seen on the trees around us; on cedar trees with healed scars where inner and outer bark has been stripped, trees still standing that had entire planks of wood harvested, or stumps from long ago felled trees giving nutrients to new life. Nuu-chah-nulth people have been culturally modifying trees for over 4000 years with some of these ancient practices continued to this day.

A Culturally Modified Tree (CMT) is a term attributed to a tree that was modified in some way by Indigenous peoples before 1846. Being identified as a CMT protects the tree from being cut down or altered in any way. Sometimes this also means the area around a CMT is protected, if there is evidence that removing surrounding trees would potentially disrupt the protected tree. A Culturally Modified Tree isn't always an alive tree, stumps from trees that were "aboriginally logged" are protected too.

The trees that were completely cut down by Yuuʔuʔiʔaʔh ancestors would be painstakingly chosen and no part of the felled tree would go to waste. After a tree was determined to be a good candidate to be cut down it's been told that

Yuuʔuʔiʔaʔh ancestors would spend four days by the tree praying and asking permission from the tree and Creator to take the tree's life. Asking permission is by far the most important part of harvesting in Nuu-chah-nulth culture. The teaching hishuk'ish tsawalk (everything is one) has many meanings, one of which is that all living things are equal and have spirits just like humans do. Because of this teaching Yuuʔuʔiʔaʔh ancestors asking the tree for it's permission to take it's life is a way of showing the utmost respect.

This teaching of honouring a tree before harvesting from it is still practiced today. When going to harvest cedar bark it is proper to pray first and ask the tree to give up a small portion of its bark so cedar woven items can be made. Often when I intend to harvest, I will tell the tree what I plan on making from it's bark, that it's sacrifice will be cherished and appreciated. Modern cultural modification of trees is labeled Traditional Use. The intent of traditional use of trees is to cause the least harm possible to the tree, taking careful consideration of the environment and impacts, leaving no waste is extremely important.

Because of this care consideration the conditions when harvesting cedar bark can be extremely particular. It is encouraged to become familiar with traditional practices before harvesting by oneself.

*CMT article written by Rose Aday-McCarthy  
Photos both pages by Melissa Boucha*







## Traditional House Front Design Comes to Life

*The Mini Big-House is well under way at the Cixwatin Centre.*

**The Mini-BigHouse is starting to take shape!** From concrete to wall, to the construction hall, the project has quickly lifted. The construction team, which includes Yuuʔuʔifʔath citizens, Warriors, and members of the Community Internship Program have worked through sun and rain to get the build off the ground.

Front House design winner Jackelyn Williams has spent many hours working on the to-scale version of her design entry. The process began with the tracing of the design to panel, using a projector. The projector enhances the image allowing for traceable ease on a large scale. When the design is pencil transferred to the front house piece, the painting begins!

The Culture and Heritage Department received funding in the form of a grant from the First People's Cultural Council, for the construction of the Mini-BigHouse. The funding received was the Indigenous Cultural Heritage Infrastructure grant in the amount of \$400, 000. This amount includes design, construction fees, and part time employment for citizens. A sought after project currently taking life!





# COVID-19 GUIDELINES

## BE SAFE, BE KIND.



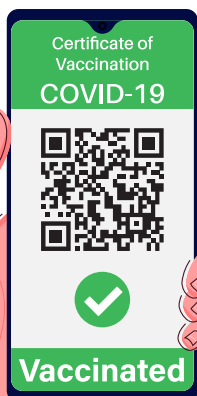
### CASES ARE ON THE RISE...

- Partial vaccination (1st dose) is mandatory to receive your Vaccine Passport. **The Vaccine Passport is now in effect.**
- Full vaccination (7 days after 2nd dose) to receive your Vaccine Passport will be mandatory on **October 24, 2021.**
- **Masks are mandatory** in all indoor public spaces.
- **Wash your hands**, carry sanitizer when running errands.
- Travel if essential and necessary!
- Keep your bubble small.



### PROOF OF VACCINATION WILL BE REQUIRED AT:

- Indoor ticketed sporting events, concerts, and theatre events
- Indoor and patio dining at restaurants, pubs, bars
- Night clubs and casinos
- Movie theatres
- Gyms, pools and recreation facilities (excluding youth)
- Indoor high intensity group exercise
- Indoor organized gatherings like weddings, parties, conferences, workshops
- Indoor organized group recreational classes, activities like pottery and art (excluding K-12 schools, before and after school programs)



### PLEASE BE KIND AND HAVE PATIENCE

Let's all remember to be kind to essential and front line workers while we get used to Vaccine Passports.

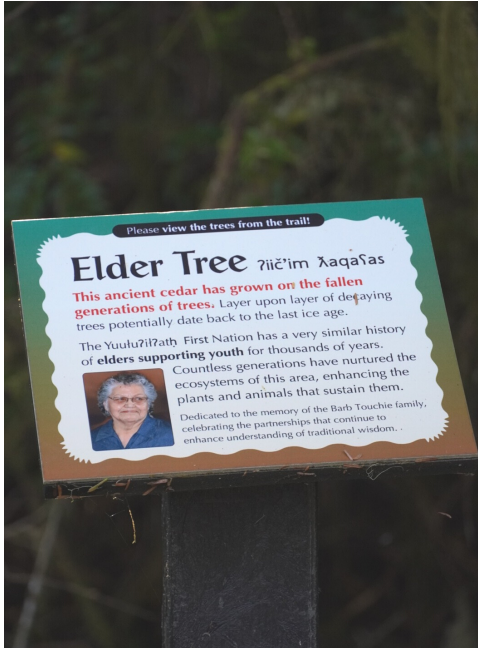
Encourage your friends and family to get vaccinated!

If you need help with your Vaccine Passport, contact the huuᓃatu Centre at (250) 726-7343.



# THE ELDER TREE

*The District of Ucluelet Celebrates Barbara Touchie with family at the official opening along the Spring Cove section of the Wild Pacific Trail.*

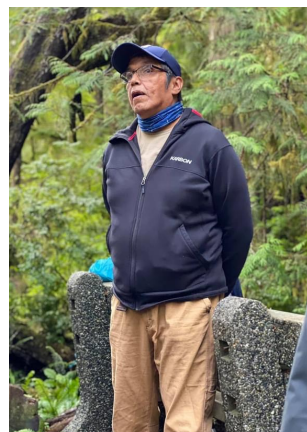
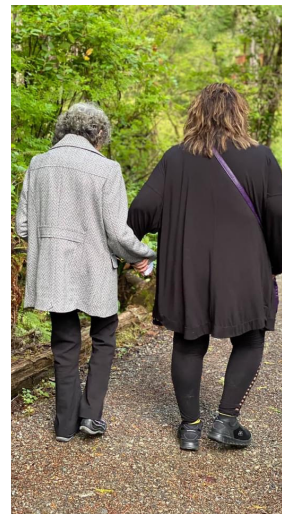


**Family gathered on Saturday, September 18, 2021** today to honour late elder, Barbara Touchie; grandmother, mother, sister, auntie, family and community friend and cultural teacher.

The District of Ucluelet held an official, ribbon cutting ceremony along the new Spring Cove Trail extension of the Wild Pacific Trail. A bench and memorial plaque was previously installed to recognize the cultural significance of the cedar and remembrance of elder, Barb Touchie.

Barb Touchie was a proactive community member in hitaꞑ and in Ucluelet, spreading her seeds of wisdom, knowledge, and culture. Barb's honour and memory lives on in the teachings and cultural values in her family, friends, and neighbours.

*λeekoo to the District of Ucluelet and the Wild Pacific Trail for celebrating and continuing to recognize the cultural significance of Yuuʔuʔiʔaʔ Traditional Territory along the Ucluth Peninsula. Family photos provided by Samantha Touchie and Jeneva Touchie.*





# SNORKEL-HARVESTER

*The Bottom Dwellers Freediving joins the Warriors for a weekend workshop!*

**The Youth Warrior Program**, alongside Nanaimo-based Bottom Dwellers Freediving, hosted a Snorkel-Harvester weekend workshop for participants in late August. The training included in-class foundations in hita'cu, training at Kennedy Lake, and species identification at the Ucluelet Aquarium. The teachings were then put into practice with an open water harvester free dive, in a sheltered cove off the Wild Pacific Trail.

Ricardo Manmohan recently secured funding through the First Nations Well Being Fund ([www.fnps.ca](http://www.fnps.ca)), for the snorkel-harvester training and in addition, investment into free-diving gear for the participants. Manmohan continually works towards securing funding for the youth to offer land-based learning through the Warrior program. Land-based programming provides the youth with tools for traditional knowledge; to date has included, trail and cabin building, and sustainable harvesting. Other programs have included Chainsaw and Boating workshops, Wilderness First Aid and Driver's Education.



*Photos by Melissa Boucha*

# CANNING SALMON

**The Salmon Canning Workshop** offered by FNHA (First Nations Health Authority) was held in mid August. Participants walked through the steps of the canning process for salmon; including how to prepare the filets and how to operate the pressure cooker. The FNHA issued an updated canning workbook that is available for download on FNHA's website. The book includes canning preserves, sauces, fish, and use of flavours.

In addition to the Canning Workshop, Foodsafe courses have also been offered this past summer. Æeekoo to Karen Larson (FNHA) for providing training resources and tools.





# YUULU?I?ATH DAY!

*Celebrating 10 Years of the Maa-nulth Treaty.*



**2021 marks 10 years** as a self governing nation for Yuułu?i?ath! September 21 saw a good turn out of hitaču residents, including invited guests, Mayor Mayco Noel of Ucluelet and Nora O'Malley with the local Westerly News to document and share the fun. The day was geared for the youth to let loose and fun with a carnival style theme.

Yuułu?i?ath Day celebrations were held in the Cixwatin Centre parking lot; events included a bouncy castle, ball pit, face painting with the qwayačiiik?iis Childcare Centre staff, a button photo booth, and weaving with Brian and Rose Wilson. Cultural song and drum was performed by Lindsay McCarthy, Dan Wilson, Kenny Miller, and Bryson George speeches were given by Suzanne Williams, President Charles McCarthy, Ucluelet Mayor Mayco Noel, and Larry Baird. Prizes were handed out, followed by dinner featuring traditional roe prepared by Debbie Mundy.

Since 2020, the start of the pandemic, gatherings for Yuułu?i?ath have been far and few. Yuułu?i?ath Government has been slowly opening outside gatherings, for cultural song, recognition, and elders lunches. Connection and culture has been noticeably missed within the nation. With the current pandemic outbreaks, gatherings will be put on hold and slowly integrated back into the routine in the New Year.

*Photos by Melissa Boucha*









# The Sapłckʷii (Upsquii) Way



Photo by Melissa Boucha

**Have you ever learned how** to prepare, fillet, and traditionally smoke salmon? A new workshop took place late summer, teaching us just so.

Brenda Jack welcomed Yuuḷuʔiḷʔaṭḥ staff and citizens into her backyard for a session of salmon processing for the smokehouse. A process that includes preparing and descaling the fish, filleting, hanging, fire building, and drying fish by smoking.

The process is not a quick one. From preparing the fish to enjoying the final product, one would look at 2-3 days. The majority of this time being spent on turning the fish in the smokehouse and keeping the temperature at a perfect drying stage. The end result Sapłckʷii (Upsquii) smoked salmon.

What is even greater about the hands on workshop, is the

*Below photos provided by Samantha Touchie*



process was filmed! The Culture and Heritage Department look forward to releasing the video this fall/winter, with focus to share knowledge and showcase a traditional way of Yuuḷuʔiḷʔaṭḥ culture. This video will be available on Ucluelet First Nation Youtube channel.

Yuuḷuʔiḷʔaṭḥ Government Traditional Foods Coordinator, Niahm O'Reilly, recounts her time learning from Brenda Jack and the traditional way to process and smoke fish.

It was a cool and foggy morning, a perfect day to fire up the smokehouse. A group of us gathered in Brenda's backyard to learn and share techniques for making traditional smoked salmon or Sapłckʷii. This was my first time cutting a salmon and Brenda instructed me on how to cut along the spine to create a thick fillet. From the fillet, we cut thin strips that were then hung on wooden poles and placed carefully into the smokehouse. When all the strips and skins were hung, the brightly colored Sapłckʷii looked so beautiful against the dark backdrop. As Brenda lit up the fire, we watched and admired our handywork while the smoke swirled around the smokehouse.

The following morning, we met early and together we laid the half-smoked fish on racks to continue drying. At the end of the day, I got to enjoy some of the finished product and it was delicious! When I got home, I followed Brenda's instructions closely: boil the Sapłckʷii before eating and share with loved ones.

Brenda graciously shared how she was taught to prepare Sapłckʷii in a traditional smokehouse. I learned how to properly fillet a salmon, how to cut strips thin enough to ensure proper smoking, how to arrange strips and skins



in the smokehouse to allow for adequate airflow, and that burning dry alder creates a delicious smokey flavor. I also learned that there are many different methods for cutting and preserving fish. Regardless of the method, however, the teachings to practice tradition and share with others, are alike.

The smoking workshop was an amazing learning experience, and I am grateful to have had the opportunity to join. It was wonderful to see community members coming together to share knowledge, skills, and experiences. Thank you to Sam Touchie and Carey Cunneyworth for coordinating, Brenda Jack for hosting, and to all the participants who attended.

*Photos this page by Melissa Boucha  
A traditional knife called the Ulu.*







## Traditional Nuu-chah-nulth Wedding Ceremony Uplifts Community

*Written by Nora O'Malley  
Westerly News*

*Photo submitted by Ucluelet Resident Ed Chernis*

### ***Groom paddles in a canoe to ask for bride's hand in marriage.***

A traditional Nuu-chah-nulth wedding ceremony took place in the Ucluelet First Nation's community of hitaçu this summer. The groom, Tla-o-qui-aht First Nation Joey David, paddled in a dugout canoe to the shores of hitaçu to ask for his bride's, Ucluelet First Nation Gillian George, hand in marriage.

August 21 was a typically foggy morning when Joey paddled with his son Isiah, 20, and his closest friends Noah Thomas, Duane Martin, Jeff David, Bruce Frank, and Billy George to get his bride. Joey told the Westerly he had to ask Ucluelet First Nation elder Ronnie George, the bride's grandpa, for permission from the Tla-o-qui-aht First Nation House of Alex Frank.

"It used to be an arranged thing and usually things were traded. They could ask for firewood or fish. It could have gone on for days. But we have a child together already so they couldn't ask for much," Joey said from their home in the Tla-o-qui-aht community of Ty-Histanis on Long Beach. "I had to dance, which I've never done in my life. I was nervous," he went on to note.

Singing and drumming rung out from the canoe as Gillian was escorted to the shore with their daughter Sienna, 13, hidden behind a black blanket. She wore a traditional cedar headband crafted by Savannah Rose.

"My grandpa wanted to say no because he didn't want to let me go," Gillian said. "I'm so grateful this happened for him. He is 85 and this is the first time he's seen this. All the elders were saying 'thank you'. It uplifted people."

After sharing speeches and giving gifts, the Tla-o-qui-aht groom and the Ucluelet First Nation bride were honoured with traditional names 'Wa we ka nata' (meaning: Always prepared for many occasions) and 'Tsii ilth tlum ka' (meaning: One who speaks with pride and compassion along with one who takes what is being taught and never forgets along with when they make an appearance they come with a lot of power to how they speak to all).

Joey and Gillian have known each other since they were teenagers; they graduated from Ucluelet Secondary School together. Gillian says their relationship grew from being on the same slow pitch team, the Long Beach Ravens.

"He proposed in January after dinner at Black Rock. He was kinda being awkward and nervous. When we got back home there were candles and lights and 'will you marry me?' was posted on the wall," she said, adding that it was Joey's idea to ask her grandpa for her hand the traditional Nuu-chah-nulth way.

Joey said he started preparing by requesting the Tla-o-qui-aht First Nation Seitcher family canoe for the occasion. "I think this will happen more. I've inspired other family members," he said.





# The Translocation of Roosevelt Elk

*Written by Jonquil Crosby  
Manager of Fisheries & Wildlife, Yuułu?i?ath Government*

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**Last February, late into the night**, a small group talking low and working by the light of their headlamps, gathered around a large cargo truck in the wilds of Toquaht Territory. After years of Maa-nulth negotiations, detailed discussions, co-management strategies, and coordination, it was finally time to bring a greater balance to the territory. With steam rising from the trucks' occupants as they awaited the doors to be opened, the return to the Haaḥuuli of a small herd of łunim (Roosevelt elk) was realized.

Historically, Nuu-chah-nulth have known łunim in balance with the lands, its predators, and as a source of sustenance, materials for ceremony (drum skin, antlers), and games (teeth, bones) (from Lindsay McCarthy, Sr). All Maa-nulth Nations hold a valued interest in increasing and sustaining populations of łunim in their respective Haaḥuuli. Through the Maa-nulth Final Agreement, the Nations have rights through Treaty which guarantee an allocation of the Total Allowable Harvest, subject only to conservation. As populations are not currently at sustainable harvestable yields throughout most of the Maa-nulth Wildlife Harvest Area, including none within Yuułu?i?ath lands, Maa-nulth Nations have been strengthening relations with donor Nations and working with the Province of British Columbia to translocate elk from source population areas where they are much higher in number. The łunim herd was transferred from the Territory of Ts'uubaa-asatx Nation (formerly Lake Cowichan First Nation) where Toquaht Nation and Yuułu?i?ath Government have mutually humbly received and taken responsibility for the stewardship of these łunim and their offspring. Whereas the translocated amount are few, it will take many years before the herd may be large enough for sustainable harvest.

Yuułu?i?ath Government and Toquaht Nation are co-managing the łunim under a signed Memorandum of Understanding, whereby both governments have agreed to apply the Nuu-chah-nulth principles of Uu-a-thluk, Hishuk'ish Tsawalk and lisaak – respecting and taking care of the łunim. Discussions began in 2019 on the co-management of łunim among Yuułu?i?ath Government and Toquaht Nation as it was realized that the best habitat to support elk abundance success in either Nations' Haaḥuuli was within the Provincially designated Effingham Elk Population Unit (EPU). Yuułu?i?ath Government and Toquaht Nation Treaty Settlement Lands and Traditional Territories are within this EPU, and as elk move throughout their range they may come in and out of the designated territory boundaries. Currently, the herd is monitored passively through GPS collars and a series of wildlife cameras, observations through patrols and incidental sightings are also being recorded.

As the łunim trans-location occurred during the Covid-19 pandemic (and also very late into the night), and to ease stress on the animals, there were only a few individuals at the release. Special thank you to Melody Charlie, Yuułu?i?ath/ Ahousaht, who attended the release event and just prior to opening the doors spoke to the group, composed mostly of Provincial wildlife staff, on how special an event this was; the return of łunim to the Haaḥuuli, while forging strong relationships among Yuułu?i?ath and Toquaht in honouring, nurturing and respecting this gift to strengthen culture, sustenance and food security, and future conservation. As soon as it is healthy and safe to do so, a ceremony will be planned and held in coordination between Yuułu?i?ath Government and Toquaht Nation with invite to Ts'uubaa-asatx Nation, respecting protocol on accepting the gift of łunim and welcoming the herd into the Haaḥuuli.

The Provincial West Coast Roosevelt Elk Augmentation and Recovery Project is funded largely by the Habitat Conservation Trust Foundation and anglers, hunters, trappers and guides who contribute to the Trust. Other funding partners include the Forest Enhancement Society of BC, Ministries of Transportation and FLNRORD. Yuułu?i?ath Government and Toquaht Nation are inputting time and funds for monitoring efforts, as well as continuing work at the Maa-nulth Wildlife Council Table, which has been integral in providing direction and meeting opportunities to have the translocation take place. Klecko klecko to all those that have contributed and been involved with this łunim translocation. It is the desire of Yuułu?i?ath Government and Toquaht Nation that this herd and any future translocated populations contribute to flourishing elk abundance in all Nuu-chah-nulth territories.





## Artifacts Continue to Return Home

*The Culture and Heritage Department receive another wave of Yuułu?if?ath treasure.*

The Culture and Heritage Department at Yuułu?if?ath Government have been successfully working towards obtaining artifacts back from the Canadian Museum of History in Ottawa and the Royal BC Museum in Victoria. This is the act of repatriation; to return cultural objects (and remains) to indigenous communities.

The repatriation process has been ongoing for Yuułu?if?ath since before treaty. The effort put in from the Treaty Committee started with identifying artifacts to be returned to Yuułu?if?ath. Some artifacts were slated to return home since 2015. Yuułu?if?ath Government most recently received a shipment of 16 pieces back to the community of hitaču, in addition to the artifacts received last year.

The artifacts arrived on the morning of September 27, Elders were invited to the careful opening of the items and

Lindsay McCarthy drummed with prayer. This shipment included cedar woven baskets, pouches, and head pieces, fishing spears, traps, and tools. The artifacts will be placed in the cultural library until the Mini-BigHouse is completed. The larger pieces, including the woven cedar baskets and traps, are currently on display in the Reception lobby at the Cix\*atin Centre.

Repatriation is a broader step towards reconciliation with the Canadian Government. The work put in to receive the artifacts was not light and airy, nor was the process short. We acknowledge members (past and present) of the Treaty Committee, and the Culture and Heritage Department, Samantha Touchie and Carey Cunneyworth for finalizing the procedure to bring these artifacts back to their rightful home, to rest.

*Photos both pages by Melissa Boucha*











Yuutu?it?ath  
*'People of the Safe Harbour'*



Fall Umacuk 2021