

ANACLA OLD GROWTH SUMMIT

ʔiisaak • ʔuuʔałuk • Hišuk ma c̓awak

Hosted by
Huu-ay-aht First Nations
and Ćawak ʔqin Forestry

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FORESTRY

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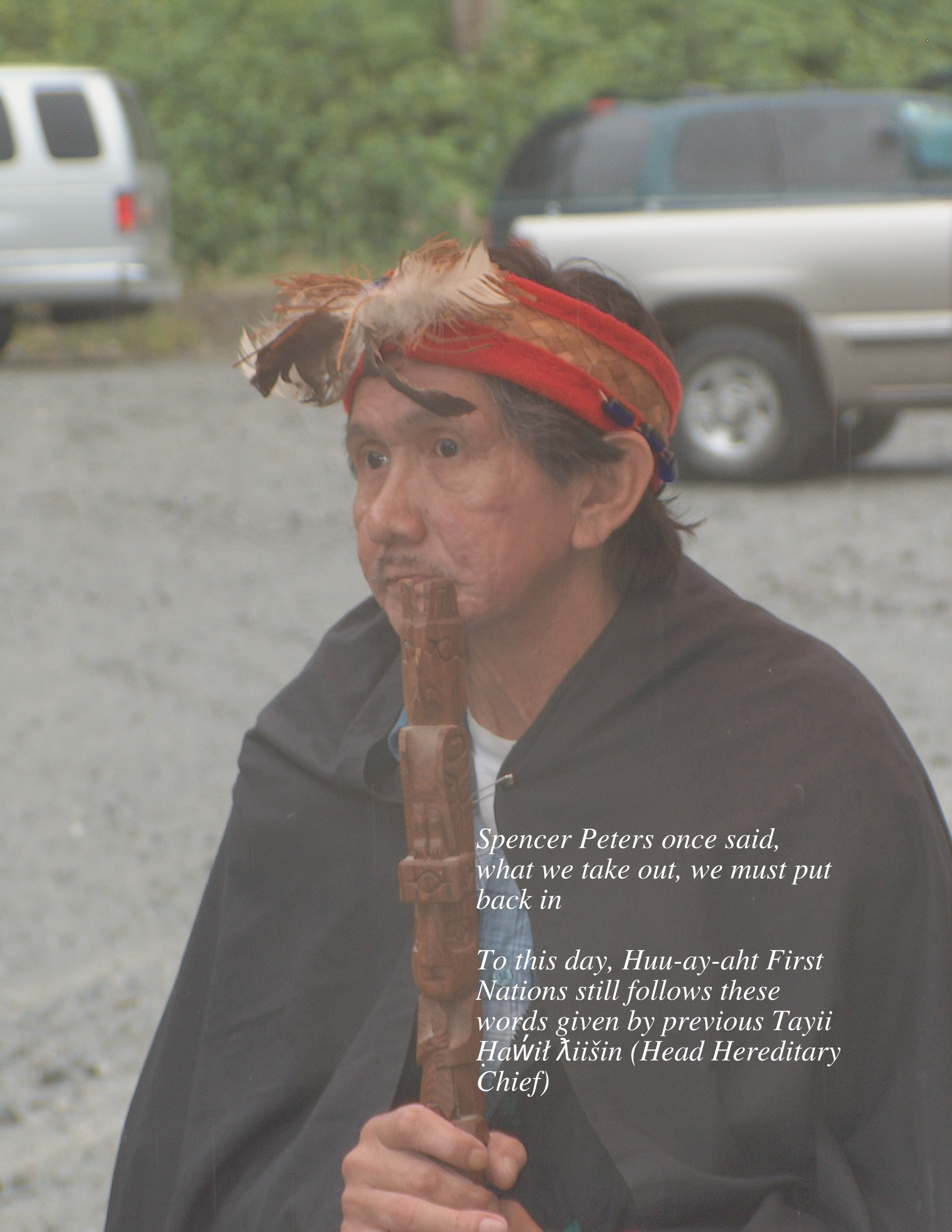
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Spencer Peters once said, what we take out, we must put back in

To this day, Huu-ay-aht First Nations still follows these words given by previous Tayii Ḥaẃiɬ ƛiišin (Head Hereditary Chief)

WELCOME TO THE ANACLA OLD GROWTH SUMMIT

This Summit is hosted by Tayii Ḥaẇił ƛiišin (Derek Peters, Head Hereditary Chief, Huu-ay-aht First Nations) and Elected Chief Councillor Robert J. Dennis, Sr. with Ċawak ʔqin Forestry and Huu-ay-aht Forestry Limited Partnership participating as co-chairs.

We are here today to bring together coastal Indigenous nations to share information on stewardship and resource management planning and decision-making processes.

These Indigenous-led models not only cover all values such as old growth, fisheries, culture, and climate change, but incorporate the research and advice of leading experts that Indigenous governments have retained in forestry, fisheries, and ecosystem management.

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OLD GROWTH SUMMIT

"Our three sacred principles are what guides us to decide how best to manage our lands and resources"

10:00 a.m., Thursday, April 28th, 2022
House of Huu-ay-aht
Anacla, BC

This meeting will be conducted in accordance with our Sacred Principles of:
ʔiisaak (utmost respect)
ʔuuʔałuk (taking care of)
Hišuk ma c̓awak (everything is one)

Traditional Welcome.....Tayii Ḥaẇił ƛiišin (Head Hereditary Chief Derek Peters)
Ḥaẇiiḥ Council
Elected Chief Councillor, Robert Dennis

Cultural Activities..... Speakers/ Drummers/ Dancers

The Hišuk ma c̓awak Declaration.....ƛiišin / Robert
Ditidaht Chief Brian Tate
Pacheedaht Chief Jeff Jones

Lunch and Keynote Speech

Overview of HFN landscape & Sustainable Forest & Resource Stewardship through Huu-ay-aht's Hišuk ma c̓awak Integrated Resource Management Plan (HIRMP)
.....HFN Video

Designing the Future Indigenous Landscape.....Panel

First Nations Stewardship and Expertise.....Nations

Returning to Indigenous-based Stewardship..... ƛiišin / Robert

Statements of Invited Guests .....Moderator (ƛiišin)

Closing Statements & Adjourn.. .....ƛiišin / Robert

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Three Sacred Principles



ʔiisaak

Greater Respect.

Personal and collective respect for the community and its people, traditional knowledge, the natural world, the metaphysical world and other peoples and communities.

ʔuuʔałuk

Taking Care Of...

In this context, this is about taking care of present and future generations as well as taking care of the resources provided by the land and the natural world.

Hišuk ma c̓awak

Everything is One.

A notion of the interconnected, interdependent and reciprocal relationship between the people, the land and the wider world(s) in a physical, spiritual and social sense.

Historical photos courtesy of the Barnfield Community Museum and Archives



CARING FOR OUR NATURAL RESOURCES

Every aspect of Huu-ay-aht life is guided by principles that have been passed on from generation to generation. The principles are applied in personal and work life and pertain to all environmental values be they economic, social, cultural, ecological, or health. In addition, in the spring of 2020, the Huu-ay-aht Ḥawiiḥ updated the Huu-ay-aht forestry principles to reflect the current aspirations of Huu-ay-aht First Nations.

HUU-AY-AHT FORESTRY PRINCIPLES

1. Managing forest and fishery values to meet present needs without compromising the needs of future Huu-ay-aht generations.

2. Managing forests based on Huu-ay-aht values ʔiisaak (utmost respect), ʔuuʔałuk (taking care of), and hišuk ma c̓awak (everything is one).

3. Balancing forest values to meet economic and cultural needs of peoples within the Ḥahuuli of the Huu-ay-aht Ḥawiiḥ, including the Huu-ay-aht citizens.

4. Restoring the damaged ecologies and the most critical 15 watersheds within the Ḥahuuli of the Huu-ay-aht Ḥawiiḥ.

5. Conserving biological diversity, soil, water, fish, wildlife, scenic diversity, and other forest resources within the Ḥahuuli of the Huu-ay-aht Ḥawiiḥ.

6. Giving serious consideration about what needs to be left behind as well as what can sustainably be harvested. And putting back what you take out.



HUU-AY-AHT FIRST NATIONS
CORE VALUES

As Huu-ay-aht, we commit ourselves to the values of our Nation:

a. reverence for the Creator (Naas);

b. honour for our ancestors;

c. respect for our elders, our children, our families, our future generations and our kinship system;

d. recognition of an internal order based on our Ha'wiih and Ha-houlthee;

e. a deep pride in our identity;

f. our unique language;

g. appreciation of our unique and vibrant culture, a culture that embraces our myths, stories, ceremonies and traditions;

h. a profound respect for nature, our lands and waters and all living things within our territory;

i. an acceptance and reverence for a spiritual basis to life;

j. a common and mutually supportive economic foundation; and

k. acceptance of our obligation to safeguard our special relationship with the Creator, the spirit world and the earth for future generations.

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Ditidaht FIRST NATION

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PACHEEDAHT FIRST NATION

The Hišuk ma c'awak Declaration

Preamble

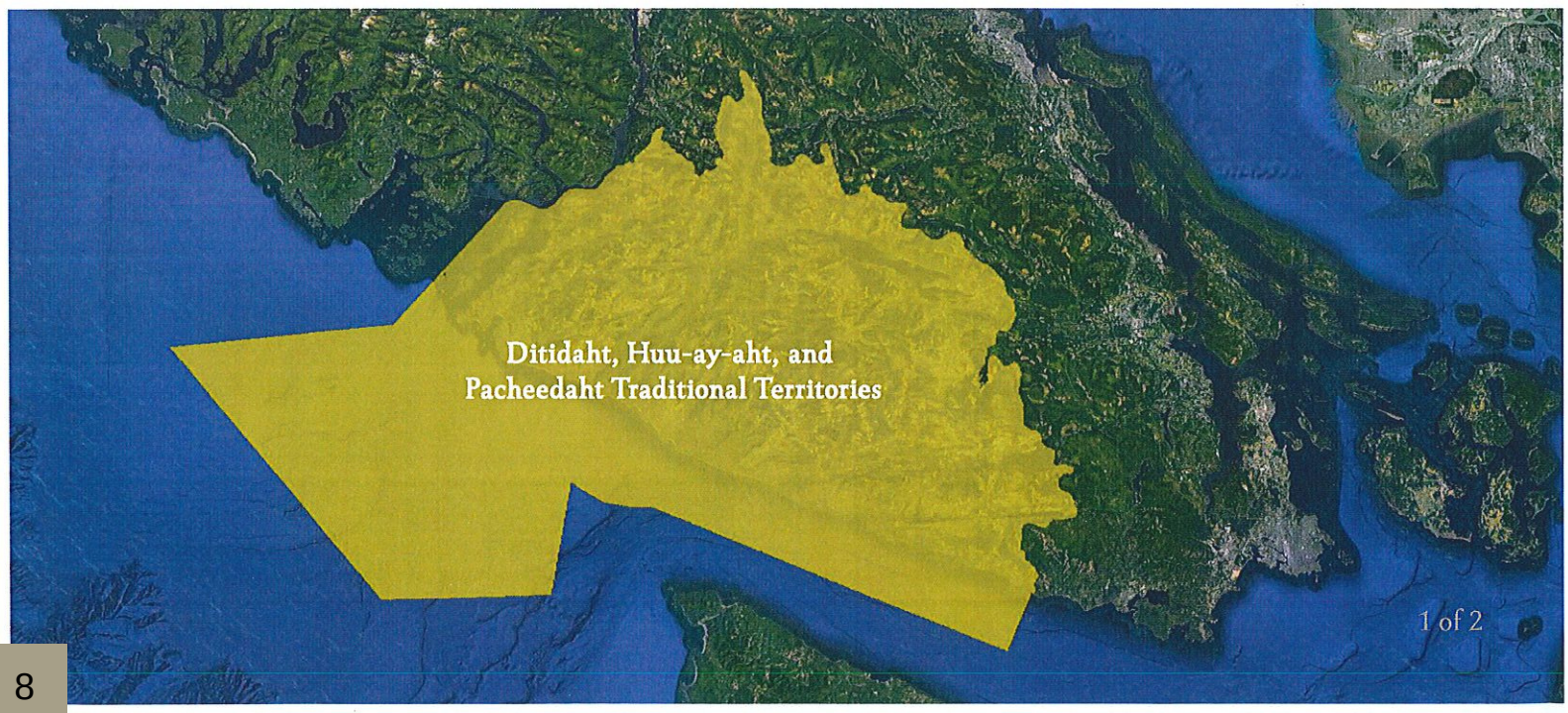
Our Nations, Ditidaht First Nation, Huu-ay-aht First Nations, and Pacheedaht First Nation, are stewards of the forests, fisheries and all other resources within our Hahoulthee (Traditional Territories). This has been our responsibility since time immemorial.

We are guided in this important work by our three sacred principles ʔiisaak (Utmost Respect), ʔuuʔałuk (Taking Care of), and Hišuk ma c'awak (Everything is Connected) and by our responsibilities to our future generations.

Our hereditary and elected leadership draw on the teachings of our ancestors, the wisdom of our Elders, the input of our Citizens/Members, the input of our valued partners, and the best available forestry, fishery and integrated resource management advice when making stewardship decisions in our Hahoulthee.

As Indigenous governments, it is our responsibility to decide what is best for our lands, our waters, our resources, and the wellbeing of present and future generations of Ditidaht, Huu-ay-aht and Pacheedaht people.

Hišuk ma c'awak – everything is connected.



Declaration

For most of the past 150 years we have watched as others decide what is best for our lands, for our waters and for our people. Our three sacred principles are often ignored. We are too often the last to benefit from what is taken out and the last to be asked what must be put back in. That time is over. It is time for our principles, authority and responsibilities to be respected so that we can work for win-win stewardship solutions to heal our lands, our waters and our people for the benefit of our current and future generations—this will take time.

From this day forward, in accordance with our traditional laws and our constitutionally protected Aboriginal Title, Aboriginal Rights, and Treaty Rights, we declare that our governance and stewardship responsibilities in our Hahoulthee must be acknowledged and respected. Third parties—whether they be companies, organizations, other governments, or individuals—have no right to speak on our behalf, or on behalf of the lands, waters and resources in our Hahoulthee. Moreover, for third parties to be welcome in our Hahoulthee, they must respect our governance and stewardship, our sacred principles, and our right to economically benefit from our resources.

Ditidaht First Nation

siituuxb
Paul Tate

Chief Councillor
Brian Tate

Huu-ay-aht First Nations

Tayii Ḥaẇiɬ ƛiišin
Derek Peters

Chief Councillor
Robert J. Dennis, Sr

Pacheedaht First Nation

Hereditary Chief
Frank Queesto Jones

Chief Councillor
Jeff Jones

HUU-AY-AHT FIRST NATIONS

Huu-ay-aht is an Indigenous community located on the west coast of Vancouver Island in British Columbia and a part of the Nuu-chah-nulth Nation formerly called the Nootka.

Huu-ay-aht is a party to the Maa-nulth Final Agreement, is a modern treaty that grants its five member-nations constitutionally protected self-government as well as ownership, control, and law-making authority over their lands and resources.



C̓AWAK ʔQIN FORESTRY

C̓awak ʔqin is a limited partnership between Huumiis Ventures Limited Partnership (wholly owned by Huu-ay-aht First Nations) and Western Forest Products.

Last fall we announced the name change to C̓awak ʔqin (pronounced sa-wa-kin), which means ‘we are one’ in the Nuu-chah-nulth language.

The name change better reflects the shared values of the partnership between Huu-ay-aht and Western; and the vision and hopes we have for C̓awak ʔqin.

Our Vision

We are a world-leading, First Nations-driven resource management company. Our decisions benefit the waters, people, fisheries, wildlife, and lands today and for future generations.

Our Challenge

To manage the forests and ecosystems sustainably to meet the economic and cultural needs of our people today and for future generations.

Our Strategy

Together, through real reconciliation, we are charting a new path forward by merging the knowledge of the original stewards and entrepreneurs with today’s technology and innovation.

Our Destination

A strong, viable and sustainable business where everyone and everything benefits, and the future is secure.

C̓AWAK ʔQIN FORESTRY OPERATIONS

C̓awak ʔqin Forestry and its predecessor companies have operated in the Port Alberni area since 1935, and our ancestors have been here since time immemorial. Together, we are putting reconciliation in action towards a strong, viable business where everyone and everything benefits, and the future is secure.

Our Operations

Tree Farm Licence (TFL) 44 is a Crown Land Forest tenure. C̓awak ʔqin Forestry has exclusive rights to harvest trees but does not own the land in the tenure area. TFL 44 encompasses 136,900 hectares. Our harvest level is currently set at 793,600 m3 (or 19,840 highway logging truck loads) per year. After harvest, logs are transported to Western Forest Products sawmills and to other customers.

We Put Back in What We Take Out

All areas are reforested, and we plant an average of 1.3 million trees annually.

Certifications

TFL 44 is Canadian Standards Association (CSA) certified.

TFL 44 Area First Nations

There are 14 First Nations that have a portion of TFL 44 in their respective traditional territories:

- Ahousaht First Nation
- Cowichan Tribes
- Ditidaht First Nation
- Halalt First Nation
- Hupacasath First Nation
- Huu-ay-aht First Nations
- Lyackson First Nation
- Pacheedaht First Nation
- Penelakut Tribe
- Stz'uminus First Nation
- Tseshaht First Nation
- Ts'uubaa-asatx Nation
- Uchucklesaht Tribe
- Yuułuʔiłʔath First Nation

Witwak Guardians

C̓awak ʔqin Forestry has set the path for a new approach to protection, monitoring, and enhancement of TFL 44 forestry operations with its Witwak Guardian Project.

In a historical context the Witwak are a traditional law authority who would govern over lands and resources answering to our ḥaw̓iiḥ. In our current cultural context the Witwak oversees cultural activities to ensure participants are observing protocols

What do they do?

Bring awareness to all invited land users on traditions and protocols one must adhere to while visiting or working in the TFL 44 tenure area.

Who are they?

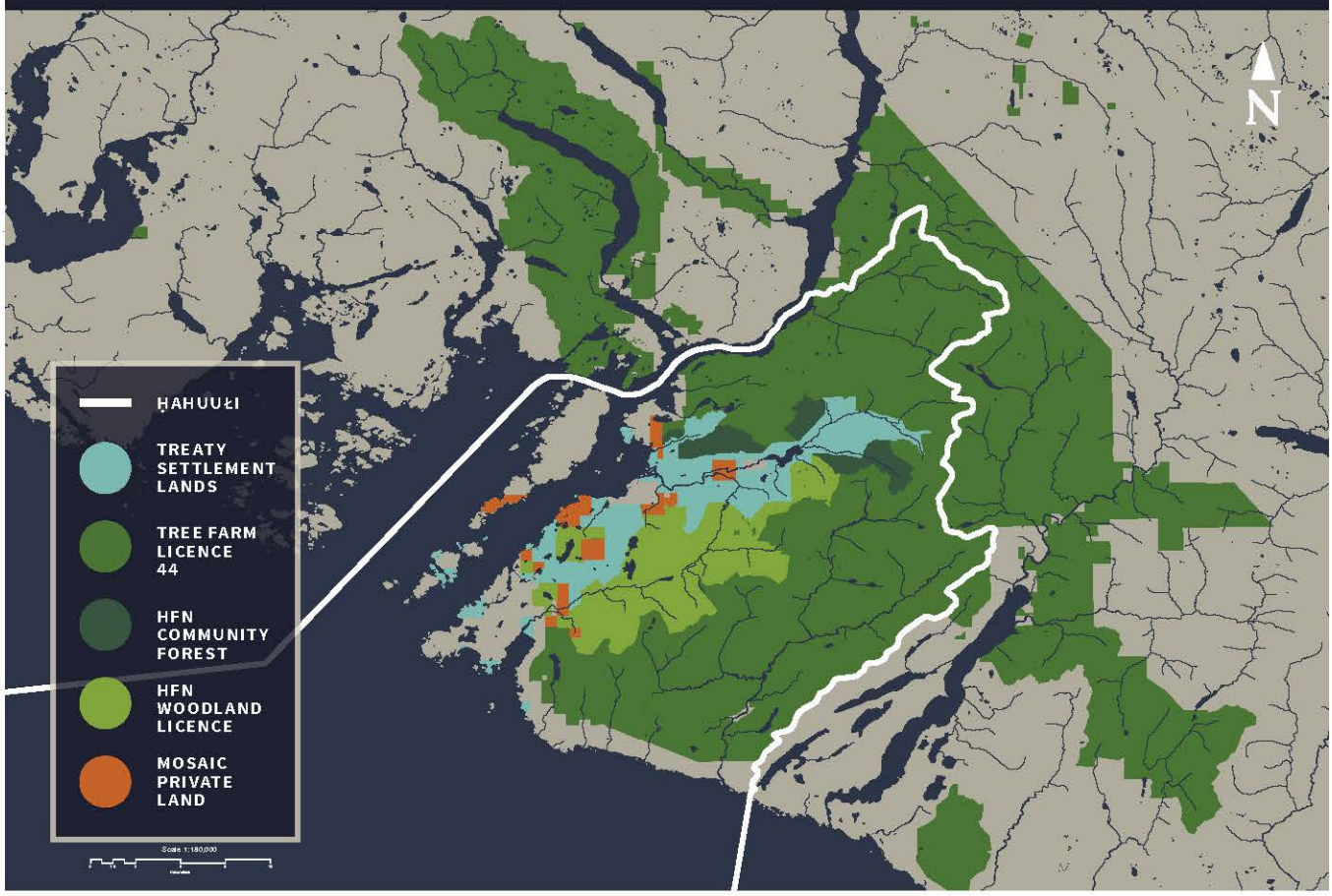
A Guardian Supervisor, along with three Guardians representing each of the Huu-ay-aht, Ditidaht and Pacheedaht First Nations, will be appointed.

Hišuk ma c̓awak Integrated Resource Management Plan (IRMP)

The IRMP is a coordinated plan for forest and environmental management in our entire ḥahuułi that respects the present and future needs of the Nation and the ecosystem in our care.

- The deep need for this work has been highlighted by our Ḥaẃiiḥ Council and citizens, who want to ensure that we, as a Nation, are doing all we can to balance important extractive industries on the land base with sound management that supports other aspects of our interconnected resources and livelihoods.
- Our three sacred principles, ʔiisaak, ʔuuʔałuk, and Hišuk ma c̓awak, and the Huu-ay-aht Forestry Principles will guide the direction and implementation of the plan. The work is in the spirit of the principle that what one takes out, one must also put back in

MAP OF THE HUU-AY-AHT ḤAHUUŁI (TRADITIONAL TERRITORY) AND TFL 44



Forest ecosystems are complex with many interconnected parts.

- Managing these systems when participating in forestry adds even more complexity because we are adding in a lot of human behaviour and choices.
- The purpose of the Hišuk ma c̓awak Integrated Resource Management Plan is to put ALL of the things we need and value on the table at the same time so we can consider multiple options and make sure we are making choices and trade-offs that we can all agree to.

The IRMP process that we are embarking on will not only help Huu-ay-aht manage our own Treaty Lands and forest tenures, but it will also bring us together with the other forest companies working within the ḥahuułi to attempt to extend Huu-ay-aht values to forest management in the entire territory.

- The planning process will create develop harvesting, reserve, and silviculture strategy for the entire ḥahuułi
  - **Harvesting** – what, where, and how much is cut
  - **Reserve** – what needs to be left uncut
  - **Silviculture** – what and how we replant trees after harvesting
- This will allow Huu-ay-aht to set an appropriate allowable annual cut (AAC) for Treaty Lands and will inform the AAC for Crown Tenures and TFL 44 within the ḥahuułi.

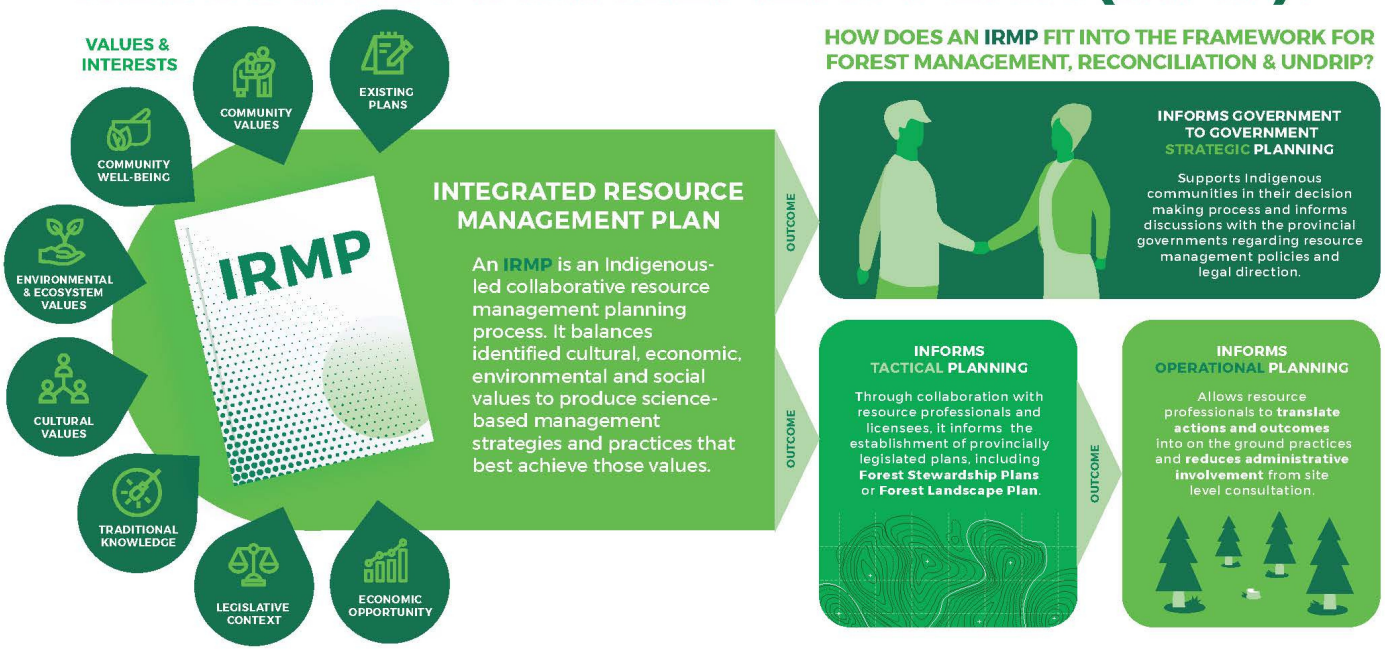
The process will be led by the Huu-ay-aht Government on behalf of our Ḥaw̓iiḥ Council, with external support from subject matter experts and input from our citizens.

- Several values that will be incorporated have already been identified by Huu-ay-aht Ḥaw̓iiḥ and Citizens:
  - **Protected Areas for Citizen Enjoyment and Use** - Some areas should be set aside from timber harvest so there are wild areas available for citizens to use for recreation, resource harvesting (ex. cedar, food plants and animals, traditional medicine) and the enjoyment of connecting with their lands.
  - **Old-Growth Forests and Monumental Cedar** - Valuing the continued existence of old-growth forests within the ḥahuułi in perpetuity and development of an old-growth strategy needed.
  - **Environmental Research and Renewal** - Understanding and protecting fisheries and wildlife values to support Treaty Harvesting Rights and is of utmost importance. Continued support is needed for our ʔuuʔałuk Watershed Renewal Program.
- Other aspects to plan for are:
  - Aligning **Forest Stewardship Plan (FSP) renewal**, **forest management systems** and **monitoring** across all tenures
  - Developing objectives for good stewardship of fish and water, riparian areas, wildlife and their habitat, biodiversity, cultural heritage, visual quality, minimizing windthrow/blowdown.

INTEGRATED RESOURCE MANAGEMENT PLAN



WHAT IS AN INDIGENOUS-LED INTEGRATED RESOURCE MANAGEMENT PLAN (IRMP)?



HOW IS THE IRMP DEVELOPED?





REFORESTATION THROUGH THE ḥahuułi

- 2.5 million trees planted across the ḥahuułi (Huu-ay-aht Private Lands, Treaty Settlement Lands, Huu-ay-aht Community Forest (K3N), Huu-ay-aht First Nations Woodland Licence (N1A) and previously held NRFLs)
- 54% Western Red Cedar composition to ensure our future generations have an adequate supply for traditional use while respecting the original ecology of the ḥahuułi.
- Elk translocation has encouraged the modification of planting techniques to ensure seedlings are protected from elk browse
- Riparian reforestation through the watershed restoration program has created more diversity and stability along stream edges
- Citizens in forestry play an active role in the reforestation of the ḥahuułi



Huu-ay-aht Forestry practices silviculture in accordance with provincial standards or better (in accordance with Huu-ay-aht's Sacred Principles of ʔiisaak (utmost respect), ʔuuʔałuk (taking care of), and hišuk ma cawak (everything is one) and the Maa-nulth Treaty) across all of the ḥahuułi. Trees are planted in spring and fall the year after harvesting and are monitored and surveyed until they are determined to be free growing.

THE TREE OF LIFE

In Huu-ay-aht traditions, the resources of the forest, particularly the cedar tree, have special significance. Cedar wood and cedar bark both defined and surrounded the lives of Huu-ay-aht ancestors. From the time a newborn baby was swaddled in finely shredded bark and laid in a cedar cradle, to the time of death when one was wrapped in a cedar bark blanket and laid in a cedar coffin, cedar was an important part of everyday life. Huu-ay-aht people lived in cedar houses, cooked in cedar boxes, traveled in dugout cedar canoes, wore cedar bark clothes, and gathered and stored food in cedar baskets.

Huu-ay-aht women would travel to known groves of cedar to obtain tree bark. A prayer of respect would be offered to the selected tree before the bark was stripped from the trunk. The outer bark was peeled off, and the inner bark bundled and carried home. The bark was then processed and weaved into bags and baskets, mats, diapers, hats, belts, rope, capes, blankets, nets, towels, and more.

Trees that had bark removed from them decades ago, even centuries, still bear scars to this day.







ƛiiḥ ƛiiḥ ḥa

40 ft. traditional canoe

Canoes are made from huge old-growth cedar trees, found part way up mountains

cedar used for this canoe estimated to be over 500 years old

Welcoming Figures



Cedar welcoming figures Nutchkoa (male) and Ho-miniki (female) representing Huu-ay-aht ancestors at House of Huu-ay-aht. These replicate the original welcoming figures that were at the ancient village, kiix̣in in early 1900s.

Cedar in Huu-ay-aht territory used as a resource



Cedar trees from Huu-ay-aht territory have been resourceful for cultural purposes to other nations and organizations such as: Circle of Eagles (Vancouver, BC), Reconcilliation Totem (Port Alberni, BC), Victoria Housing Totem (Victoria, BC), Pacheedaht First Nations Totem (gifted from Huu-ay-aht), National Truth and Reconcilliation Totem (Bamfield, BC), and more.

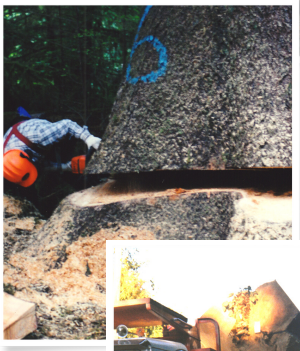


OPENED JULY 15, 2000

HOUSE OF HUU-AY-AHT

- Construction began October 1999
- $2 million project
- First long house constructed in Huu-ay-aht's territory for more than 100 years
- The building features four 30-tonne, 130 feet long, and five feet in diametre spruce log
- The structure is unique in that it is not supported by crossway beams - the large beams run the full length of the building
- The ancient old-growth spruce trees were sourced from traditional forestry site in Carmanah Watershed, in Ditidaht territory
- The trees were cut in accordance with Huu-ay-aht's Sacred Principle of Hišuk ma c̓awak (“everything is one”), which recognizes the essential connection between people, nature, and the spiritual world.







The House of Huu-ay-aht stands in Upper Anacla overlooking Pachena Bay and Huu-ay-aht's ḥahuuƚi (traditional territory). It honours the past, while strengthening and shaping the present and realizing a vision for the future. It is a reminder of the importance of old-growth logs to the traditions and culture of Huu-ay-aht. It is a place of gathering for ceremonies, feasts, community events and recreation, and meetings.

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ɬUUNIM (ROOSEVELT ELK) STEWARDSHIP

ɬuunim (Roosevelt Elk) are the largest ungulate in Huu-ay-aht's ḥahuuɬi and are a highly valued part of our ecosystem and a resource that we have treaty harvesting rights to. However, only one of the three elk population units in our ḥahuuɬi currently support a small allocation for harvesters.



The Nation is dedicated to supporting the growth of the elk population on landscape, in part through collaboration with BC government and through our Watershed Renewal Program.

- Huu-ay-aht First Nations and the Ministry of Forests, Lands, Natural Resource Operations (FLNRO) share a common goal: to increase the ɬuunim population and prevent decline into an "at-risk" species designation. Under the Maa-nulth Treaty Agreement, relocation is listed as the primary tool for population growth.
- In the winter of 2018, 18 ɬuunim were released into the Sarita-Pachena Elk Population Unit in heart of our ḥahuuɬi to help restore our ecosystem and grow the herd for eventual harvest.
- The elk were relocated from a larger northern Vancouver Island group, in the traditional territory of the Kwakiutl First Nations, near Sayward. Ten cows, three immature bulls, and five one year-old calves were released.
- The relocation is part of the Province's West Coast Roosevelt Elk Augmentation and Recovery Project, and was conducted by the Ministry of Forests, Lands, Natural Resource Operations and Rural Development (FLNRORD) Wildlife Branch, with consultation with Huu-ay-aht and the Kwakiutl District Council.
- Multiple partners contributed to the funding of this project, including FLNRORD, the Habitat Conservation Trust Foundation, and the Ministry of Transportation and Infrastructure.
- We will need to wait a number of years for the Sarita population to grow enough for a sustainable harvest.

The Nation is continuing to track the progress of ɬuunim herds in the Sarita and Pachena watersheds.

- Through the wildlife component of our Watershed Renewal Program, a network of trail cameras installed in different forest types and environments is helping us to see how ɬuunim and ʕaatuš are using the landscape and will inform planning of activities on the land. The cameras also help us better understand how and what carnivores like ƛ̓ayuumin (cougar), qʷayaċiik (wolf), and čims (brear), and the occasional human are doing and how much they might be influencing deer and elk numbers.
- All community members are encouraged to participate in taking care of our ɬuunim populations by reporting all sightings in the Sarita and Pachena area and speaking up if they every see or hear of ɬuunim hunting nearby.
- The Hišuk ma c̓awak Integrated Resource Management Plan will incorporate the needs of elk and other ungulates and wildlife into forest and resource planning.



WATERSHED RENEWAL PROGRAM

In April 2017, Huu-ay-aht First Nations completed a framework for watershed renewal that outlined the short-term and long-term steps to be taken to revitalize the Sarita and Pachena watersheds. This work is intended to support fish and wildlife populations and cultural values for present and future generations.

- Projects extend from riverbeds to mountain tops to steward watersheds holistically, including work on:

  - Salmon population assessments and enhancement
  - Stream and riparian habitats rehabilitation
  - Logging roads and culvert assessment and follow-up
  - Terrestrial wildlife monitoring
  - Floodplain Analysis
  - Windthrow risk analysis and mitigation strategy development
  - Equivalent clearcut area evaluations
  - Amphibian studies



- A key benefit is offering training and employment opportunities to Huu-ay-aht citizens in the environmental field
- Since it started, the project has identified opportunities to renew and enhance fish and wildlife habitat in the Sarita, Pachena, and Sugsaw watersheds and create a long-term renewal plan to guide protection, management and renewal of the watesheds within the entire ḥahuuƚi for future generations
- Already seeing the positive outcomes for salmon returning to the creeks and rivers
- Continually seeking and developing partnerships to properly resource this work





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