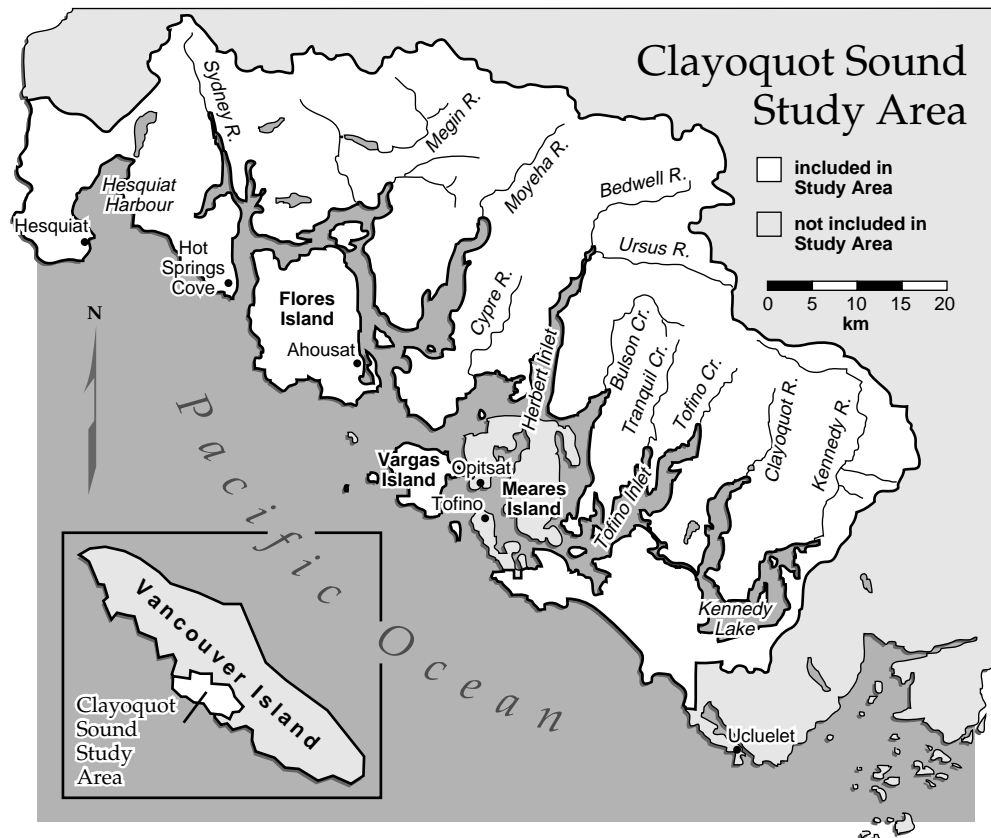


First Nations' Perspectives

Relating to Forest Practices Standards in Clayoquot Sound



Source: Province of British Columbia (April 1993). Clayoquot Sound Land Use Decision: Key Elements.

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Executive Summary

This document presents findings of the Scientific Panel for Sustainable Forest Practices in Clayoquot Sound from its review of forest practices standards in effect in Clayoquot Sound as of September 30, 1994. It notes the extent to which First Nations' knowledge and interests are addressed in current standards, and recommends requirements for new forest practices standards that cover the spectrum of First Nations' interests and concerns.

The report provides examples of current Nuu-Chah-Nulth uses of resources and places in Clayoquot Sound. A companion volume of Appendices, published separately, contains an inventory of plant and animal species culturally important to the Nuu-Chah-Nulth, and an inventory of Nuu-Chah-Nulth cultural areas by resource use.

The traditional knowledge base of the Nuu-Chah-Nulth nations is extensive. As indigenous peoples residing in the Clayoquot Sound area for thousands of years, the Nuu-Chah-Nulth people have great knowledge and personal experience of Clayoquot Sound ecosystems. Nuu-Chah-Nulth history, culture, and spirituality are firmly bound to the area's forests and waters, as is their future well-being.

The history of First Nations' resource use in Clayoquot Sound is framed by two important concepts: *hishuk ish ts'awalk* and *hahuulhi*. *Hishuk ish ts'awalk*, or "everything is one," embodies the Nuu-Chah-Nulth sacredness and respect for all life forms and their approach to resource stewardship. *Hahuulhi*, the Nuu-Chah-Nulth system of hereditary ownership and control of traditional territories, represents a long history of resource use and management in Clayoquot Sound, and provides a basis for Nuu-Chah-Nulth participation in co-managing the area and its resources.

Despite this long history of residence and resource use, current forest practices standards in Clayoquot Sound show little or no recognition of First Nations' values or interests. Where First Nations' knowledge or interests are recognized (e.g., "cultural heritage sites"), provisions for them are often cursory. Current standards reflect limited understanding of the nature and scope of First Nations' traditional knowledge and interests, and what is required to incorporate or protect them. Forest practices standards have tended to exclude the Nuu-Chah-Nulth from meaningful participation in management of resources within their traditional territories in Clayoquot Sound.

Four documents that take significant steps towards recognizing and providing for First Nations' interests are: the *Interim Measures Agreement* (1994); *Clayoquot Sound Sustainable Development Strategy* (1992); *British Columbia Forest Practices Code Standards with Revised Rules and Field Guide References* (1994); and the *National Aboriginal Forest Practices Code* (Draft 1994). More explicit guidelines are still needed, however, to ensure the involvement of First Nations and incorporation of their knowledge into forest ecosystem management in Clayoquot Sound.

To address deficiencies in representing First Nations' perspectives in current forest practices in Clayoquot Sound, the Clayoquot Scientific Panel—drawing on principles, goals, objectives, and recommendations developed earlier in its work—presents a framework for developing new forest practices standards. This framework consists of 27 recommendations covering the following themes:

- incorporating Nuu-Chah-Nulth traditional ecological knowledge into environmental planning, inventory, monitoring, and research to complement scientific knowledge;
- co-management based on equal partnership and mutual respect as a means of including indigenous people and their knowledge in planning and managing their traditional territories;
- full consultation and active participation of the Nuu-Chah-Nulth in planning and decision-making processes, in all operational forestry activities (including inventory and mapping), and in monitoring and evaluation related to ecosystem management;
- recognizing *hahuulhi* in determining and implementing ecosystem management within traditional territories;
- implementing forestry practices that pose least risk to foreshore and offshore resources of primary importance to the Nuu-Chah-Nulth;
- restoring areas and resource capabilities where damage has occurred;
- broadening the definition of culturally important areas beyond “cultural heritage sites,” based on areas deemed to be culturally important by the Nuu-Chah-Nulth First Nations, and including sacred, historic, and current use areas;
- providing education and training to Nuu-Chah-Nulth people in ecosystem management; actively recruiting First Nations' workers for forestry and related activities; and developing a forest worker qualification program that includes education and training related to Nuu-Chah-Nulth perspectives and values; and
- undertaking research to enhance the effectiveness of sustainable ecosystem management and to complement Nuu-Chah-Nulth traditional ecological knowledge and experience.

These activities are compatible with and support the terms of the *Interim Measures Agreement* (between British Columbia and the HawaiiH of the Tla-o-qui-aht First Nations, the Ahousaht First Nation, the Hesquiaht First Nation, the Toquaht First Nation, and the Ucluelet First Nation, 1994). It is hoped that these activities, and the other collaborative work by First Nations in British Columbia, will help to establish a new relationship among provincial and federal governments, First Nations peoples, industry, and society in general, in the management and stewardship of ecosystems.

Our ancestors still live with us in these forests where we encounter our spiritual values, our powerful healing medicines which were gifts of the Creator, the forests that are our very sustenance for everyday living, are also being blessed by our ancestors. The natural setting needs to remain stable. (Haiyupis 1994c:5)

There are lands that are important to save in Clayoquot Sound. It is important to save in the interests of the life that is within the forests, the life that is sustained by the life and vegetation in the forests, and the life that withholds the nourishment for incoming resources bent on the continuity of their species, the protection and shelter for other life living in and adjacent to the forests at all times, and so on. In the interests of some of the population, "rights" to access those resources have been withdrawn from us who were first dependent on those resources for our survival. This was done without consulting with the "keepers of the land." One of our main struggles has been with the question of "how does one obtain rights" without consultation with the "keepers of the land"? (Haiyupis 1994c:8)

The Panel believes that Clayoquot Sound can become a model for including traditional ecological knowledge and interests of indigenous peoples in sustainable ecosystem management.

1.0 Introduction

And we come to a place called *tanaknit*¹ [Steamer Cove, northwest Flores Island]...And it had a lot of disturbance. Logging was there for a few years. And it was a dumping ground for logging. And herring never goes back in there any more 'cause there was so much bark and different things in the bottom of the ocean. And that destroyed what the spawners...spawned on, [eel-]grass and kelps. (Sam 1993b:5)

In the past, impacts of forest practices on the lives of First Nations have often been ignored or, at best, recognized only casually and incompletely. The past neglect of First Nations' values and concerns evidenced in Clayoquot Sound is a situation common in many parts of the world.

Recently, however, worldwide attention has focused on the relationships between conservation of the environment and indigenous perspectives. An accompanying movement has recognized the importance of indigenous knowledge of the environment and the rights of indigenous peoples to be meaningfully involved in every phase of land-use planning and decision-making within the boundaries of their traditional territories (International Union for the Conservation of Nature 1975; Freeman 1979; International Society of Ethnobiology 1988; Soulé and Kohm (editors) 1989; Shiva *et al.* 1991; Cunningham 1993; Durning 1993; United Nations 1992; Schultes 1994).

In British Columbia, the provincial government formally recognized the important role of indigenous societies in conservation and management by appointing four Nuuchah-Nulth² to the Scientific Panel for Sustainable Forest Practices in Clayoquot Sound.³ In announcing the creation of the Panel, Premier Mike Harcourt stated, "The Nuuchah-Nulth representatives—Dr. Richard Atleo, Ernest Lawrence Paul, Roy Haiyupis, and Stanley Sam—will serve on the panel to provide First Nations' perspectives on the value of forests to their way of life. As well, Dr. Atleo will provide an all-important link between the scientific community and the First Nations elders."

The Nuuchah-Nulth Panel members represent, directly or through their lineages, three of the five First Nations in the Clayoquot region: Ahousaht, Clayoquot (*Tla-o-qui-aht*), and Hesquiaht.⁴ They were appointed to the Scientific Panel on the recommendation of the Nuuchah-Nulth Tribal Council.

¹There is no single, practical orthography for representing sounds in the Nuuchah-Nulth language. We have attempted to standardize our orthography as follows: ʔ (glottal stop, also sometimes written ʔ); ʕ (pharyngeal, also sometimes written ʕ); aa, ii, uu (long vowel sounds, also sometimes written a., i., u.); apostrophe following a letter (e.g., t', m') indicates glottalization; underlining (e.g., h, x) indicates sounds pronounced at the back of the throat. Some equivalent symbols are (with those used here listed first): ch=č; h=h; lh=ł; sh=š; tl=ł; x=x=š.

²Derived from *nuch* "mountain"; lit. "all along the mountain."

³Hereafter, the Clayoquot Scientific Panel, Scientific Panel, or the Panel.

⁴Many Nuuchah-Nulth groups traditionally occupied the Clayoquot Sound region, including nine

1.1 Context of this Report

Recent international documents on resource use recognize the needs and aspirations of indigenous peoples. The World Commission on Environment and Development presented the case clearly:

Tribal and indigenous peoples will need special attention as the forces of economic development disrupt their traditional lifestyles—lifestyles that can offer modern societies many lessons in the management of resources in complex forest, mountain, and dryland ecosystems. Some are threatened with virtual extinction by insensitive development over which they have no control. Their traditional rights should be recognized and they should be given a decisive voice in formulating policies about resource development in their areas. (World Commission on Environment and Development 1987:12)

These [indigenous] communities are the repositories of vast accumulations of traditional knowledge and experience that link humanity with its ancient origins. Their disappearance is a loss for the larger society which could learn a great deal from their traditional skills in sustainably managing very complex ecological systems. (World Commission on Environment and Development 1987:115)

Subsequent international agreements (*Convention on Biological Diversity*, *Agenda 21*, and *Guiding Principles on Forests*⁵) include specific reference to the identity, culture, rights, and participation of indigenous peoples as regards resource use.⁶ Frank Cassidy, of the School of Public Administration, University of Victoria, places this general imperative within the British Columbian context:

Sustainable development in British Columbia and in Canada as a whole will not be achievable without the full involvement and support of

continued

that are widely recognized: Hesquiaht (*hishkwii7ath*); Manhousaht (*maan'u7is7ath*); Otsosat (*uts'uus7ath*); Ahousaht (*aah'uus7ath*); Keltsomaht (*qilhtsma?ath*); Quatsweaht (*qwaatswii7ath*); Owinmitisaht (*uu7inmitis7ath*); Puneetlaht (*paniitl7ath*); and Clayoquot, or Tla-o-qui-aht (*hla7uukwi7ath*) (Bouchard and Kennedy 1990:15). The history and relationships among these groups are described by Drucker (1951), Arima (1983), Bouchard and Kennedy (1990), and Sam (1993a, 1993b). Two other smaller groups, which eventually joined with the major Ahousaht tribe, were identified by Roy Haiyupis and Stanley Sam of the Scientific Panel. These are *Tli-tsa-ath*, on the western tip of Wickaninnish Island, and *Haw'aa*, on Blunden Island off the western tip of Vargas Island. These 11 groups have, in historic times, amalgamated into five: Ahousaht, Hesquiaht, Tla-o-qui-aht, Toquaht, and Ucluelet. Constitutionally, each of the five is considered a "band" within the meaning of the *Indian Act*. Under the *Interim Measures Agreement*, however, each is recognized as a First Nation. Readers will note two spelling styles for bands and the places for which they are named (e.g., Hesquiat/Hesquiaht; Ahousat/Ahousaht). The "aht" suffix is today used for the people; the "at" is found in older literature and on maps.

⁵These three documents were products of the 1992 United Nations Conference on Environment and Development (UNCED '92 or "Earth Summit"). The complete title of *Guiding Principles on Forests* is *Non-Legally Binding Authoritative Statement of Principles for a Global Consensus on the Management, Conservation, and Sustainable Development of All Types of Forests*. See United Nations (1992).

⁶The Panel's vision of forest standards and their relationship to international agreements is presented in the pending Panel document *A Vision and Its Context: Global Context for Forest Practices in Clayoquot Sound*.

indigenous peoples. Indigenous peoples are not just one more stakeholder in the process of achieving sustainable development. They have unique collective rights which make them a central part of this process. In addition, they have much knowledge and wisdom to offer. Until the rights, practices, institutions and knowledge of indigenous peoples are fully respected, the goal of sustainable development will continue to be illusive and unachievable. The sooner this fact is recognized, the better. (Cassidy 1994:4)

The goal of the Clayoquot Scientific Panel is to develop world-class standards for sustainable forest management by combining traditional and scientific knowledge. That goal is consistent with the recognition of indigenous peoples' values stated as objectives in the *Convention on Biological Diversity, Agenda 21*, and *Guiding Principles on Forests* (United Nations 1992).

As part of its terms of reference to review and recommend changes to existing management practices for Clayoquot Sound "to make forest practices in the Clayoquot not only the best in the province, but the best in the world,"⁷ the Panel was charged with reviewing forest practices standards for their relevance to First Nations' values and interests. To do this, the Panel established a subcommittee of five Panel members: the four Nuu-Chah-Nulth—a hereditary chief with a doctorate from the University of British Columbia, and three elders—and an ethnobotanist with research experience in Nuu-Chah-Nulth ethnobotany, traditional ecological knowledge, economic botany, and non-timber forest products. The task of this committee was to enunciate important cultural values of the Nuu-Chah-Nulth and to evaluate the degree to which forest practices standards recognized and protected these values and culturally important areas.⁸ Led by the work of this subcommittee, all Panel members contributed to the development of this document.

This report explains the impact of past forest practices on the resource base of First Nations of Clayoquot Sound. It discusses the recognition of traditional ecological knowledge, Nuu-Chah-Nulth concepts and philosophies relevant to the work of the Scientific Panel, culturally important areas, and the current status and economic and employment needs of the Nuu-Chah-Nulth of Clayoquot Sound. The document reports findings from the Panel's review of proposed and existing forest practices standards for their recognition of First Nations' knowledge and interests. Finally, it recommends requirements for new forest practices standards covering the spectrum of First Nations' interests and concerns that must be recognized for forest practices in the Clayoquot region to be truly world-class. This report does not provide the detailed standards for incorporating First Nations' knowledge and interests in forest practices. Rather, it establishes a framework for such standards.

⁷Press release announcing Scientific Panel for Sustainable Forest Practices in Clayoquot Sound, October 22, 1993.

⁸Chapter 4 describes culturally important areas.

1.2 Organization of this Report

Chapter 1 describes the context of this report.

Chapter 2 discusses the importance to the work of the Panel of traditional Nuu-Chah-Nulth concepts and philosophies.

Chapter 3 discusses the characteristics and importance of traditional ecological knowledge.

Chapter 4 reviews cultural heritage features and culturally important areas that are considered relevant to First Nations' history in Clayoquot Sound, and provides background information on the Nuu-Chah-Nulth need for an economic base and employment.

Chapter 5 reviews existing forest practices and related standards with notations on their recognition, if any, of cultural considerations of First Nations.

Chapter 6 recommends a comprehensive set of concepts for incorporating Nuu-Chah-Nulth perspectives into forest practices standards in Clayoquot Sound.

Appendices to the report include references, a discussion of spirituality of land and sacred sites within sacred areas in Clayoquot Sound, an annotated list of documents reviewed, and a list of Scientific Panel members. Published under separate cover are two additional appendices: an inventory of plants and animals culturally important to the Nuu-Chah-Nulth of Clayoquot Sound, and an inventory of Nuu-Chah-Nulth cultural areas by resource use.

2.0 Nuu-Chah-Nulth Concepts and Philosophies Relevant to the Work of the Scientific Panel

Nuu-Chah-Nulth concepts and philosophies are integral to the work of the Clayoquot Scientific Panel. To integrate traditional and scientific knowledge in developing world-class standards for sustainable forest management in Clayoquot Sound,⁹ the Scientific Panel has:

- recognized and adopted important elements of the Nuu-Chah-Nulth inclusive approach to discussion and sharing to reach agreement;
- recognized the need to incorporate knowledge and cultural values of Nuu-Chah-Nulth peoples into the work and recommendations of the Panel—foremost among these is the sacredness and respect for all things; and
- recognized the need to respect Nuu-Chah-Nulth social structure in framing its recommendations and drawing its conclusions. A dominant element in the Nuu-Chah-Nulth social and cultural fabric is *hahuulhi* (Section 2.3).

The relevance of each of these to the Panel's work is discussed more fully in the following sections, and is reflected in the Panel's recommendations (Section 6.2).

2.1 Commitment to Inclusive Process

The first task of the Scientific Panel was to establish a working protocol and guiding principles. The protocol developed by the Panel reflects the Nuu-Chah-Nulth approach to group processes whereby all members participate in determining the issues, information, and actions relevant to the Panel's work.¹⁰ The protocol is characterized by a demonstrable and inclusive respect for one another, for different values, and for data founded both in science and traditional knowledge. It calls for each Panel member to exercise patience, flexibility, tolerance, endurance, and faith in a process and task that are surrounded by conflict and turmoil.

This protocol has created an atmosphere that encourages open discussion and the pursuit of consensus. It has helped the Panel to develop a clearly articulated and inclusive philosophy for its work. For example, the first four general principles espoused by the Panel incorporate traditional Nuu-Chah-Nulth philosophy:

⁹Clayoquot Sound refers to the 350 000 ha area considered by the Clayoquot Sound Land Use Decision (British Columbia 1993a) and not the water body itself.

¹⁰Explicit recognition of Nuu-Chah-Nulth values does not deny values of other societies. For example, the Nuu-Chah-Nulth approach to inclusive commitment consistent with the philosophy of *hishuk ish ts'awalk* ("everything is one") differs little from that of Quakers (The Religious Society of Friends).

- 1 The world is interconnected at all levels;
- 2 Human activities must respect...all...life;
- 3 Long-term ecological and economic sustainability are essential to long-term harmony; and
- 4 The cultural, spiritual, social, and economic well-being of indigenous people is a necessary part of that harmony. (Scientific Panel for Sustainable Forest Practices in Clayoquot Sound 1994a:6)

The fourth principle is elaborated upon in this way:

Indigenous peoples live within the landscape from which they and the rest of society extract resources. Because of their longer, often closer connections to nature, the cultural and spiritual relationships of First Nations peoples with their environment are different from those of other cultures. Such cultural and spiritual needs must be accommodated in standards governing land use and resource management. (Scientific Panel for Sustainable Forest Practices in Clayoquot Sound 1994a:7)

2.2 Sacredness of and Respect for All Things

The Nuu-Chah-Nulth believe that all things are sacred and deserve to be treated with respect. All entities used as resources (such as a tree, bear, deer, or salmon) are to be treated as gifts from the Creator. Mass degradation of the landscape is unthinkable.

The Nuu-Chah-Nulth phrase *hishuk ish ts'awalk* ("everything is one") embodies sacredness and respect. Respect is explained by Panel member Roy Haiyupis:

Nothing is isolated from other aspects of life surrounding it and within it. This concept is the basis for the respect for nature that our people live with, and also contributed to the value system that promoted the need to be thrifty, not to be wasteful, and to be totally conscious of your actual needs in the search for foods. The idea and practices of over-exploitation are deplorable to our people. The practice is outside our realm of values. (Haiyupis 1994a:1)

With deep respect for other life forms comes the Nuu-Chah-Nulth belief in the spirituality and sacredness of life and of the earth, and in a *oneness* between humans and their environment. This philosophy contributes to a framework for a new type of management or resource stewardship that is ecosystem-based. Haiyupis describes the Nuu-Chah-Nulth view of resource management:

Respect is the very core of our traditions, culture and existence. It is very basic to all we encounter in life...Respect for nature requires a healthy state of stewardship with a healthy attitude. It is wise to respect nature. Respect the Spiritual...It is not human to waste food. It is inhuman to over-exploit. "Protect and Conserve" are key values in respect of nature

and natural food resources. Never harm or kill for sport. It is degrading to your honour...It challenges your integrity and accountability. Nature has that shield or protective barrier [that], once broken, will hit back at you. (Haiyupis 1991:1-2)

Figure 2.1



Cone Island, a sacred area to the Nuu-Chah-Nulth, was logged without their consultation.

Forest practices in Clayoquot Sound have contributed to mass wasting of the soil, sedimentation, and reduced fish stocks. Nuu-Chah-Nulth elders of the Scientific Panel have noted many rivers that no longer support their historical numbers of salmon. For example, following a post-logging landslide at Hot Springs Cove, no herring or chum salmon have spawned downstream from the slide. Formerly, many pink salmon were found in the rivers and ocean; 30 years ago, they were "all over the inlets." In 1994, there were none. Coho salmon have also been severely depleted. In the Cypress [Cypre] River, where salmon spawning was plentiful, logging in the drainage basin and two fish farms at the entrance are seen as the major causes of lack of spawning salmon today (S. Sam, pers. comm., 1994).¹¹

Other wildlife also have been affected by logging and associated roadbuilding. Ditidaht Hereditary Chief Queesto, Charlie Jones, described apparent impacts of logging on animals of his area, around the San Juan River at Port Renfrew:

It's the same way with a lot of the animals we used to hunt for our food. In the early days, we used to hunt elk, deer and bear right here by the San Juan River. They were all so plentiful, you could get anything you wanted. I can remember when you would see bands of wolves up along

¹¹These observations are corroborated by federal Department of Fisheries and Oceans data for Clayoquot Sound (Canada. Department of Fisheries and Oceans 1991).

the river, and there were still plenty of deer around in those days as well... We always had plenty of game for food.

Ever since logging came, there's been no more deer or wolf or elk or beaver. They've all disappeared. Maybe they've been killed off, or maybe they've just moved on to somewhere else. We don't know where the animals have gone. (Jones 1981:37–38)

New forest practices, based on respect for all life, must include a healing or restoration process for some of those rivers, streams, and foreshore areas damaged in the past so that future human generations may use them.¹²

2.3 *Hahuulhi*

Prior to the arrival of Europeans in Clayoquot Sound, the Nuu-Chah-Nulth exercised plenary authority over their own territories (Figure 2.2).¹³

Also, we know our boundary lines... These boundary lines we can show on a chart, with the old and the new boundary lines, which can tell you that these boundary lines are very important in the same way that the government is with their boundary lines with the U.S.A. and Canada... All along the Nuu-Chah-Nulth, the whole west of Vancouver Island, had their own territories. (Sam 1993b:6)

All the lands, waterways, shorelines, and offshore islands and waters, even relatively remote areas far inland (e.g., the Ursus Valley, Port Alberni Valley, and Gold River area), fell under this system of ownership, control, and resource use called *hahuulhi* ("private ownership") (Drucker 1951; Ellis and Swan 1981; Haiyupis 1988c, 1992; Bouchard and Kennedy 1990; Sam 1993b). The boundaries of the various resource use sites owned by individual chiefs were known to all, and were formally recounted and reinforced many times through Nuu-Chah-Nulth oral traditions during feasts and other cultural gatherings.

¹²See also the Panel's general principle 5 (Scientific Panel for Sustainable Forest Practices in Clayoquot Sound 1994a:7); and general recommendation 7 (Scientific Panel for Sustainable Forest Practices in Clayoquot Sound 1994b:24).

¹³Plenary authority over an area is to exercise absolute sovereignty over that area's people, land, and resources.

Figure 2.2



The Atleo River Valley has been a traditional land of the Atleo family for hundreds of years. Logging in this area in the 1980s did not consider this jurisdiction, nor consult with the Atleo family. Prior to logging in the area, the Atleo River was one of the highest yielding salmon streams, and was especially valued for its coho, chum, and steelhead stocks. Government sampling of the river is inadequate to confirm reported decline in fish stocks but does report siltation and colour in the water after logging began (Serbic 1991, 1994; Brown *et al.* 1987).

Ha hoolthe [*hahuulhi*]...indicates...that the hereditary chiefs have the responsibility to take care of the forests, the land and the sea within his *ha hoolthe* and a responsibility to take care of his *mus chum* or tribal members. (Haiyupis 1992:1)

Embedded within the *ha hoolthe* initiated from his [the chief's] rights to, and ownership of tribal territories, lies the key to the social and cultural practices, tribal membership and property ownership, economical, environmental and resources controls to promote effective enhancement levels to sustain life for the tribe today and for generations to come. (Haiyupis 1988c:1)

When the [Clayoquot Sound] War ended [in 1811], the Ahousahts had a big territory with a lot of fish in every river. Also they gained all the forestries and resources around Clayoquot Sound, which is very important to mention to the government because this war cost so much to us. The territories on each river, each warrior got...*hahuulhi* ["private ownership"]. (Sam 1993b:5)

The concept of hahuulhi is important to the work of the Scientific Panel for several reasons because hahuulhi:

- recognizes First Nations' historical use and management of land and water resources of Clayoquot Sound;
- is both a source and reflection of Nuu-Chah-Nulth traditional knowledge of the area;
- embodies the Nuu-Chah-Nulth belief in sustainable resource use practices; and
- provides a potential framework for co-managing these resources in the future.

3.0 Recognition of Traditional Ecological Knowledge

Speculation and reflection upon the nature of the universe and of man's place in the total scheme of things have been carried out in every known culture. (Kluckhohn 1949:356)

Indigenous peoples' knowledge of their environment, its processes, and interrelationships—variously termed “indigenous knowledge,” “traditional ecological knowledge,” or “traditional environmental knowledge” (TEK)—has come to be recognized as an important source of information about species and ecosystems that parallels and complements scientific knowledge.

This chapter introduces TEK and presents an overview of how TEK is perceived and used globally, in North America, and in Clayoquot Sound. A list of TEK characteristics is presented, and the origins and methods of scientific knowledge and TEK are examined. The importance of incorporating TEK into environmental planning is discussed, and co-management is presented as an effective means of including indigenous people and their knowledge in planning and managing their traditional territories.

3.1 Recognition of TEK Globally

In 1982, the Commission on Ecology of the International Union for Conservation of Nature and Natural Resources (IUCN) initiated a new direction in ecological studies by convening a symposium on traditional lifestyles, conservation, and rural development. Two years later, a working group on TEK was established by the Commission (Williams and Baines (editors) 1993:1). Several publications resulted from the establishment of this group (e.g., Freeman and Carbyn 1988). These and previous publications served to increase awareness in the scientific world of the value and place of TEK in understanding environments and living sustainably within them.

The Brundtland Commission report, *Our Common Future* (World Commission on Environment and Development 1987), drew further attention to the contributions of indigenous knowledge and, from then on, TEK has gained prominence in the international debate about the environment. Several recent publications have treated issues relating to TEK and sustainable development, including ethics, partnerships with indigenous peoples, TEK documentation, and application (Johnson (editor) 1992; Knudtson and Suzuki 1992; Berkes 1993; Cunningham 1993; Inglis (editor) 1993; Williams and Baines (editors) 1993; Cassidy 1994). Economic botanists and ethnobiologists recently have been particularly concerned with the ethical issues of intellectual property rights and fair compensation for shared knowledge (Boom 1990; Posey 1990a; Cunningham 1993; Greaves (editor) 1994). Indigenous peoples throughout the world have been speaking about these issues from their own perspectives (Moody (editor) 1993). Each of these issues is explicitly addressed in recent international

agreements including the *Convention on Biological Diversity*, *Agenda 21*, and *Guiding Principles on Forests*.¹⁴

Although TEK is rapidly becoming an acceptable source of information in non-indigenous society (Ford 1979; Posey 1990b),¹⁵ there is some resistance, partly attributable, according to Nakashima (1993:100), to “an elitism and ethnocentrism that runs deep in much of the western scientific community.” The resistance may be based upon fundamental differences in world view. Clarkson *et al.* (1992) explained that the world views diverge over

the nature of humans’ relationship to the planet; the place of self and community in the actualization of that relationship; conceptions of the organic matter of the planet; reasons for utilizing organic matter of the planet; and in the vision for our existence as it related to sustainability. (Clarkson *et al.* 1992:11)

Another perspective of this difference is held by DeFaveri (1984) wherein the indigenous world view is characterized by oneness with the universe while the western world view is characterized by individualism and isolationism. The indigenous world view holds that everything is related and connected in some way (*hishuk ish ts’awalk*), whereas the western world view may recognize holistic subsystems within the universe yet may act as though reality is not necessarily made up of related or connected parts. Brumbaugh and Lawrence (1963:136), philosophizing about this phenomenon in education, note that while the “separations [of reality] are useful, even vital,” they have been overdone, and “ignore the basic character of the experiential continuum.” In contrast to the compartmentalization of reality which is arguably characteristic of the western world view, the indigenous world view is characterized by wholeness, connectedness, and interrelationships (Kluckhohn 1949; Bryde 1971; Sealy 1973; DeFaveri 1984; Berger 1985; Friesen 1985; Kelly and Nelson 1986; McCaskill 1987).

3.2 TEK in North America

McCaskill (1987:155–156) noted that there “exists in Canada a wide range of Indian cultures. Despite the variations, however, a common thread runs through each of these cultures. That thread is a common spiritual worldview...that all things are related in a sacred manner.” Clutesi (1969:9), a Nuu-Chah-Nulth of the *Tse-shah* Nation, provided a rationale for a traditional spiritual world view. He said of the Creator, “he also created all living things. All the fish, salmon, animals, plants, trees. Everything in this world was made by him.”

TEK is an integral aspect of indigenous cultures in North America. Some examples are provided here. Many others are cited in publications such as

¹⁴These documents, outputs of UNCED '92 or “Earth Summit” at Rio de Janeiro in June 1992, are reviewed in detail in the pending Panel document *A Vision and Its Context: Global Context for Forest Practices in Clayoquot Sound*.

¹⁵See also the international agreements noted.

Johnson (editor) 1992, Williams and Baines (editors) 1993, and Inglis (editor) 1993.

Black Elk, a Lakota Sioux of the Pine Ridge Reservation in South Dakota, expanded upon the world view in this way:

We regard all created beings as sacred and important, for everything has a *wochangi*, or influence, which can be given to us, through which we may gain a little more understanding if we are attentive. We should understand well that all things are the works of the Great Spirit. We should know that He is within all things; the trees, the grasses, the rivers, the mountains and all the four-legged animals, and the winged peoples; and even more important, we should understand that He is also above all these things and peoples. (Black Elk, quoted by Brown 1986:38–39)

It is from this perspective—that all things are the works of the Great Spirit—that another Nuu-Chah-Nulth, Simon Lucas (*Klah-keest-ke-uss*), was quoted as saying, “Those animals have a right to those forests too. They belong there—it is as much theirs as ours. If the water can no longer support the salmon, if the land can’t support the deer and bear, then why do we think it will support us?” (Knudtson and Suzuki 1992:xxviii)

Elsewhere, Simon Lucas elaborates on this perspective:

The greatest spiritual teaching of our elders is that we must “treasure day so that we will treasure life.” During the day, all of life is visible. Within old-growth forests, we are totally surrounded by creation, and we can deepen our understanding and achieve humility with respect to our place in creation. Without this humility, engendered within old-growth forests, we are prone to feel superior to other forms of life. We can begin to fail to account for the simplest forms of the networks of life. Without humility, our attitude towards other living things can become destructive. (Lucas 1989:44)

Gitksan elder Marie Wilson expressed similar thoughts about the concepts of sacredness and interconnectedness:

Our ancients...sought reason for their existence and understanding of their role in the created whole of their environment. They required this self-knowledge to validate and dignify their existence.

These Gitksan came to a firm decision that all created life was equal, necessary and a vital part of the interconnected whole that we now call Planet Earth. They believed that this interconnected whole was created to be in perfect balance and must remain so if all parts were to survive in comfort and harmony. (Wilson 1989:10)

In mainstream North American society, the validity of traditional knowledge has frequently been ignored or, at best, undervalued. Residential schooling, which many contemporary First Nations people attended, is one example: First Nations' languages and cultures were actively and firmly suppressed in these

schools, and children were taught that the dominant European-based lifestyles and knowledge bases were superior to their own.

3.3 TEK in Clayoquot Sound

The Nuu-Chah-Nulth people have used their observational and deductive skills since time immemorial to enable them to survive. (See, for example, Ellis and Swan 1981; Turner and Efrat 1982; Turner *et al.* 1983; Bouchard and Kennedy 1990.)

Stanley Sam, a Nuu-Chah-Nulth elder, speaker, and historian on the Scientific Panel, provided an example of TEK and how it was used to manage a particular resource:

The month of the herring spawn is called *aayaqamlth*...“spawning of herring” and the herring don’t just spawn right there. They have a very light spawn at the beginning called *tl’itl’itsmis*...[which] means there is a very light spawn...until they find the main place...to have a heavy spawn...They kept all the people away from the spawning area when they see that it is going to spawn there. (Sam 1993c:1)

The Nuu-Chah-Nulth of Clayoquot Sound have developed complex systems of naming and classifying natural phenomena. Appendix V itemizes and documents specific knowledge of over 270 different species they recognize.¹⁶ The tables include 20 species of trees; over 30 species of shrubs; over 80 species of herbaceous vascular plants; over 25 species of bryophytes, fungi, lichens, and algae; 20 mammal species of land and sea; over 25 bird species; 35 fish species; 36 marine shellfish and other invertebrate species; and a few terrestrial invertebrates, incompletely documented. The list is not complete; further research will undoubtedly expand the documentation.

3.4 Characteristics of TEK

The following list of characteristics of traditional ecological knowledge is adapted from the research and writings of Clarkson *et al.* (1992); Berkes (1993); Doubleday (1993); Tyler (1993); Wavey (1993); Mitchell (1994); and Cole (n.d.). The list incorporates a non-indigenous view of traditional ecological knowledge but is based on discussions with, input from, and writings by indigenous people.

Traditional ecological knowledge is:

- *Holistic*: all things are interconnected and nothing is comprehended in isolation;
- *Intuitive*: based on deeply held holistic understanding and knowledge;

¹⁶Appendices V and VI are published under separate cover.

- *Qualitative*: knowledge is gained through intimate contact with the local environment, while noting patterns or trends in its flora, fauna, and natural phenomena. It is based on data collected by resource users through observation and hands-on experience;
- *Transmitted intergenerationally by oral tradition*: teaching is accomplished through stories and participation of children in culturally important activities;
- *Governed by a Supreme Being*: the Creator defines a moral universe with appropriate laws;
- *Moral*: there are right ways and wrong ways to relate to the environment;
- *Spiritual*: rooted in a social context that sees the world in terms of social and spiritual relations among all life forms. All parts of the natural world are infused with spirit. Mind, matter, and spirit are perceived as inseparable. Traditional ecological knowledge, in practice, exhibits humility and a refined sense of responsibility; it does not aim to control nature;
- *Based on mutual well-being, reciprocity, and cooperation*: these promote balance and harmony between the well-being of the individual and the well-being of the social group;
- *Non-linear*: views time and processes as cyclical;
- *Often contextualized within the spiritual*: may be based on cumulative, collective practical and spiritual experience. Traditional ecological knowledge may be revised daily and seasonally through the annual cycle of activities (as required);
- *Communal*: general knowledge and meaning are shared among individuals horizontally, not hierarchically; and
- *Promoting of stewardship*: takes a proactive approach to environmental protection and an ecosystem approach to resource management.

The indigenous perspective can be summarized more succinctly as:

- The Creator made all things one.
- All things are related and interconnected.
- All things are sacred and must be respected.
- Balance and harmony are essential between all life forms.

The Nuu-Chah-Nulth phrase *hishuk ish ts'awalk* ("everything is one") epitomizes a holistic world view, and has been adopted by the Clayoquot Scientific Panel to describe the ecosystem management approach to forest practices the Panel recommends.

3.5 Scientific and Traditional Knowledge: Different Origins, Common Goals

Knowledge is “the fact or condition of knowing something with familiarity gained through experience or association” (Webster’s 1981). People acquire knowledge in entirely different ways; even so, they often reach identical conclusions.

As an example, consider traditional medical knowledge: it is acquired through the rigors and methodology of a vision quest, in which persons isolate themselves and undergo fasting, cleansing, and other ritual activities to receive inspiration and medical knowledge from supernatural powers. Although the methodology of the vision quest is unfamiliar to the modern medical community, the knowledge gained often coincides with that of modern medical scientists, acquired by wholly different methods.

The acquisition of ecological knowledge or knowledge about the environment can also be gained through different experience. There are three major distinctions between scientific knowledge and traditional ecological knowledge.

- First, traditional ecological knowledge is profoundly spiritual (The Creator made all things one). The approach we call science abandoned spiritualism as an explanatory approach during the Renaissance (Hoare *et al.* 1993) and devised an impersonal method that was “inter-subjectively testable” (Popper 1959); that is, any individual repeating the same experiment should obtain identical results.
- Second, traditional ecological knowledge adopts as a fundamental principle that all things are related and interconnected: *hishuk ish ts’awalk*. Scientific ecological knowledge approaches this principle, but must proceed differently in its approach to understanding nature. Because of the primacy of repeatable experiments, any single experiment must sever and ignore some natural connections. The experimenter’s ingenuity lies in choosing the appropriate bounds of the experiment.
- Third, the recipient of traditional ecological knowledge is an integral part of the system, while the researcher of scientific ecological knowledge is deemed to perform best when attempting to behave objectively as a dispassionate observer of the system.

Despite these differences in the manner in which knowledge is gained, the goals may be identical. Both approaches seek to understand interrelationships, including humanity’s place, within a forest ecosystem.

There are two important reasons why traditional ecological knowledge should be more prominent in forest management: its length of experience and complementarity to scientific knowledge.

In Clayoquot Sound, scientific knowledge is based on experience of the west coast rainforest that has lasted for less than one-tenth of the lifetimes of the dominant trees in the forest. The collectively shared experience of the

Nuu-Chah-Nulth, on the other hand, reaches far back into history, passed on by centuries of oral tradition. Furthermore, most scientific studies are individually based on, at most, a few years' observation, whereas the knowledge of local people is reinforced by a lifetime of experience.

Traditional ecological knowledge complements scientific ecological knowledge by providing an external, independently derived reference standard in two ways. First, it places people firmly within the system, as an integral part, and does not remove them. Scientific knowledge, by reason of its method of acquisition, must first remove the knowledge recipient from the system to play the role of dispassionate observer. Second, traditional ecological knowledge does not depart from its holistic view. Acquisition of scientific ecological knowledge often begins from a holistic view, but then exploits repeatable, reductionist experiments, only to resynthesize these pieces back into a holistic view.

Neither scientific nor traditional knowledge is free of errors. Nonetheless, given the commonality of their ends—especially concerning humanity's place in nature—using both broad approaches to gaining knowledge is beneficial. The value of traditional knowledge should be emphasized because it has so often been ignored.

The Scientific Panel perceives the integration of scientific and traditional ecological knowledge as an essential part of developing forest standards that will ensure sustainable ecosystem management.

3.6 Incorporating TEK in Environmental Planning

Canadians are among those seeking appropriate means of recognizing and including First Nations' interests in environmental planning and decision-making. For example, Freeman *et al.* (1993) in *Recommendations for a National Ecological Monitoring Program* state:

- 4 *Native communities.* A particularly important consideration in northern Canada, where native communities are stewards for substantial parcels of land, is the need for an open, bi-directional consultation with local communities. This will be crucial to the successful development of [ecological] monitoring programs. *Native communities and groups should be involved from the beginning of program development [emphasis ours]...*Native peoples are likely to have vested interests in particular environmental problems, especially those related to the health of game populations, as well as local public health issues. Institutions engaged in monitoring programs should communicate their results to local communities.

The traditional knowledge of local communities should also be recognized and incorporated into the monitoring program, where possible. In addition, some native organizations are developing their own environmental databases (e.g., hunting, fishing, and trapping

activities) in conjunction with their emerging responsibilities under land claims settlements. (Freeman *et al.* 1993:24)

The importance of incorporating TEK in environmental impact assessment is discussed by Sallenave (1994). He notes that TEK can be used to help provide ecological baseline data in environmental impact assessment (EIA), and also, to provide a framework or method of linking ecological and social components of the human environment. He contends that the inclusion of TEK can be used as a mechanism for aboriginal peoples to become an integral part of environmental planning and research in a given area. Examples are provided of cases in which TEK has been integrated in the EIA process, and recommendations are made for increasing such integration and making it a more general practice. However, Sallenave also warns about barriers to integrating TEK:

The first...is perceptual. There is a distinct difference between what aboriginal peoples interpret as "significant" impacts and what policy makers and proponents of development projects perceive as significant impacts. This poses an obstacle to both the effective monitoring of impacts and the possible incorporation of TEK into the EIA process. The chasm between the two perceptions is understandable since the reactions of a society or culture to development cannot be understood outside the context of its particular history; however, the continued exclusion of aboriginal peoples and their traditional knowledge only exacerbates the problem. To bridge the gap between the perceptions and to develop a meaningful dialogue among all parties, aboriginal peoples must play a greater role in the EIA process.

A second barrier...is the scepticism within the scientific community about the credibility or reliability of aboriginal information elicited through interviews. Over the past few years this view has been challenged increasingly from within the broad scientific community; however, in general, EIA researchers rely primarily on "hard" data—such as biophysical data. This reliance on "objective" data is found particularly among scientists on policy or regulatory committees, who tend to dismiss aboriginal knowledge as subjective, anecdotal, and unscientific.

The third, and perhaps most overwhelming barrier...is the political obstacle. The decision-making process of EIAs would have to be altered significantly to accommodate the use of TEK, and such alteration may not be politically palatable to policy makers.

Change must be considered, however. The research and application of traditional knowledge to the EIA process can be successful *only if the following conditions are met: aboriginal peoples must control the research and the application of traditional knowledge, and they must have the decision-making authority regarding the use of the research results* [emphasis ours]. (Sallenave 1994:19)

The Clayoquot Scientific Panel has managed to overcome some of these barriers. Other initiatives, including the *Interim Measures Agreement* and Long Beach Model Forest project,¹⁷ also reflect recognition of traditional ecological knowledge of the Nuu-Chah-Nulth peoples. The Panel believes that Clayoquot Sound can become a model for including TEK in environmental impact assessment and other aspects of ecosystem management.

3.6.1 Co-Management as a Model for Integration

“Co-management” of resources is becoming widely recognized as a means of incorporating aboriginal knowledge, values, and decision-making capabilities in the management process. Schwarber (1994) defines co-management as “the shared decision-making *process*, formal or informal, between a government authority and a Native or other user group for managing a species of fish or wildlife, or other resource.” He further notes that:

a major strength of co-management is its flexibility to address difficult management situations. It is not unusual for conflict to arise when Native customary and traditional resource practices come into contact with Western resource management policies. By involving Native users in the initial development and operation of a co-management regime, conflicts may be minimized and resource protection enhanced. This shows one of the important strengths of co-management—its adaptive ability to resolve management issues when two or more separate legal and cultural systems are applied to the same resource. (Schwarber 1994:1)

Schwarber lists eight levels of co-management increasing in the level of sharing of authority with a community: informing; consultation; communication; regional councils and advisory committees; cooperation; management boards; partnership; and community control.¹⁸

Many examples and models of co-management by First Nations and government agencies are available (Inuvialuit Game Council and North Slope Borough Fish and Game Management Committee 1988; Pinkerton 1989; U.S. Fish and Wildlife Service 1991; Nakashima 1993; U.S. Fish and Wildlife Service and Alaska Department of Fish and Game 1993; U.S. House of Representatives 1993; Balick *et al.* 1994; U.S. Fish and Wildlife Service, Alaska Sea Otter Commission, Alaska Department of Fish and Game 1994). The federal government of Canada and the Haida Nation have a co-management agreement for Gwaii Haanas National Park

¹⁷The Long Beach Model Forest is one of 10 model forests being developed through the federal government’s “Partners in Sustainable Forestry Program,” one initiative funded under Canada’s 1991 *Green Plan*. A “two-culture” model forest best describes the Long Beach Model Forest, which is being developed in close cooperation with the Central Region Board of the Nuu-Chah-Nulth Tribal Council. Model forests are intended to be blueprints of sustainable development that provide examples of what can be achieved when the best forest practices, management techniques, and technology are applied to the stewardship of Canada’s forests.

¹⁸Schwarber’s levels of co-management draw on the work of Berkes *et al.* (1991) and Osherenko (1988).

Reserve on Moresby Island, in Haida Gwaii (Queen Charlotte Islands). Similar co-management arrangements are anticipated between the government of British Columbia and the Haisla Nation in the management of the Kitlope watershed region on the central coast of British Columbia.

The *Interim Measures Agreement* (between British Columbia and the Haisla of the Tla-o-qui-aht First Nations, the Ahousaht First Nation, the Hesquiaht First Nation, the Toquaht First Nation, and the Ucluelet First Nation, 1994) provides the basis for Nuu-Chah-Nulth co-management of lands and forests in Clayoquot Sound. The Scientific Panel supports this concept (see Section 6.2).

4.0 Nuu-Chah-Nulth Culturally Important Areas

The identification and recognition of First Nations' values and use of their traditional territories is an important precursor to incorporating these values and uses in standards for current forest practices. This chapter first discusses the nature and importance of "sacred areas" from a Nuu-Chah-Nulth perspective. It then describes and characterizes Nuu-Chah-Nulth "historic areas"—including "cultural heritage sites," the only type of cultural area currently protected by legislation. Current and future use of traditional territories and resources by Nuu-Chah-Nulth people in the Clayoquot Sound region are also discussed.

4.1 Sacred Areas

Sacred Areas are pivotal to Nuu-Chah-Nulth culture. They are important to the well-being, survival, and sustenance of the Nuu-Chah-Nulth in the same way that any logging company may consider forests to be [to the company's survival]. (R. Atleo, pers. comm., Nov. 1993)

Various kinds of sacred areas have names in the Nuu-Chah-Nulth language and different types of uses. For example, a sacred prayer pool is called *uusaqwulhlh*. A diving place is called *t'apsulh*. Both prayer pools and sacred caves are secret places, whereas a diving place can be generally known to the populace. Training at a sacred place to get spiritual power is called *uusimich* [*7uusimch*] (Sam 1992a:1–3). The following quotations from Stanley Sam's article entitled *Sacred Places* further illustrate some aspects of sacred areas.

When you are praying in that prayer pool, you have to use your own language, cause in English can't go anywheres near the praying of that thing, what he's praying for. (Sam 1992a:3)

While English is acceptable in principle, the Nuu-Chah-Nulth language is a gift from the Creator and should be used as intended. Failure to use the gift would violate sacred spiritual principles that would nullify the purpose of the prayers.

But he [Sam's father] showed me what plants to use, he showed it to me and he just said "up there" to me, he was old when he told me. So I went there [to his father's prayer pool] once. (Sam 1992a:3)

Some of them [prayer pools] are just about behind the mountain, some of them are, well, just above the mountain. And they have no trail, they don't show trail because it's sacred, but you gotta know where you're going. (Sam 1992a:6)

[Of course people who have prayer pools have them in] their own territory. I don't know where the Hesquiaht or Tla-o-qui-aht [prayer pools are], but they claim they have [them] on Meares Island. (Sam 1992a:6)

When our people sought spiritual power, called *7uusimch* in our language, they visited a very sacred pool known as *7uusaqulh* where they used special medicines called *tich'im*. Each family had its own special medicine which was handed down from generation to generation. (Sam 1992b:1)

Then he received a vision, called *ch'ihshitl*, from the animals. The animals who appeared in a vision were often land otter, eagle, mink, squirrel, and a little brown bird [possibly thrush or winter wren]. Sometimes when these animals appeared in a vision they brought with them a certain rattle or song, or the special family-owned medicines... The Indian doctor can be paid with a canoe or with some tools...[Doctor Atleo's] power was a land otter that turned into an eagle. He received this power in a vision when he was trapping in Tofino Inlet...Doctor Atleo was my great-great-grandfather...The last Indian doctor of the Ahousat was a woman. She became an Indian doctor by obtaining a vision of black chitons turning into snails. (Sam 1992b:1–4)

This account merely hints at the enormous scale of spiritual practice incorporated into the social and economic fabric of traditional Nuu-Chah-Nulth societies. Every family participated in spiritual activities because it was recognized that all things in the physical realm are derived from the spiritual realm. Success in this physical world depends upon effective communication with the spiritual world.

Direct conflict may arise between the economic interests of forestry and the need to preserve areas for their sacred values. Ancient cedar trees, because of their great size, cultural value, and perceived power, are especially valued by the Nuu-Chah-Nulth and other First Nations of the northwest coast. These trees also have very high economic value. Many enormous cedars logged by forest companies from the Hesquiat Peninsula in the past (Figure 4.1) might have been left alone under a Nuu-Chah-Nulth value system.

Figure 4.1



Giant cedar stump of Hesquiat Peninsula.

Sacredness is not limited to specific, localized areas, but also includes culturally important species. For example, the value of salmon to the Nuu-Chah-Nulth exceeds the species' economic worth. Salmon are a highly regarded life form, traditionally treated with reverence. The destruction of salmon habitat and depletion of salmon through inappropriate or faulty forest practices are seen by the Nuu-Chah-Nulth not only as a loss of food and income, but also as a loss of a part of themselves.

For some, the entire Clayoquot River Valley is considered sacred:

The power of the spiritual history of the people who lived there, perhaps at the latest in the early part of the previous century, still has to be there. The specific sites for those spiritual searches and vision quests, to me, seem apparent...Nature suggests to us with all its might that this is the central cathedral for meditation and cleansing in readiness for major hunts and excursions. This is where the greatest bear and whale hunters entered into harmony with the Creator and Nature. This is even the valley where those seeking and given healing powers found their alliance with the spiritual for good and destructive powers...Plants and medicines used primarily for the *oo simtch* [*7uusimch*] [training] were obtained in the valley.

Today, Clayoquot Valley is encountering a very serious threat from the outside world in the logging industry...Even allowing for a passage through the valley [e.g., a road] would certainly destroy something of the spiritual treasure and quality that is there. (Haiyupis 1994b:2)

Figure 4.2



Catface Mountain is a place featured in Nuu-Chah-Nulth cultural traditions (see Table 1). At the base of the mountain is a log dump site, which Nuu-Chah-Nulth people have identified as deleterious to the spawning herring. The beach below Catface Mountain is the boundary for people living on Flores Island.

Table 1 provides examples of sacred or special sites that have been identified within the Clayoquot Sound area. There are many others.¹⁹ Some, including some of those listed in the table, have already been damaged or destroyed by logging activities.

Places of spiritual significance and localities where purification and cleansing were carried out are widely scattered throughout the landscape. These places are still essential for Nuu-Chah-Nulth cultural and spiritual well-being. However, because of the personal and private nature of most areas, and because they often do not have specific visible attributes for identification, these places are often not considered in forestry planning and activities.

Appendix II contains a discussion of the spirituality of land to the Nuu-Chah-Nulth people and of sacred sites within sacred areas.

¹⁹The Clayoquot Nuu-Chah-Nulth place name study of Bouchard and Kennedy (1990) identifies a total of 48 places as sites where training for spiritual power was undertaken, 26 burial places, and 15 sites associated with transformed rocks (i.e., where humans or other forms were changed into rocks at some point in the past, as recounted in Nuu-Chah-Nulth oral traditions). See Appendix VI, under separate cover.

Table 1 Examples of sacred areas in the Clayoquot Sound region

Place (general)	Type of area	Reference
Meares Island	Caves, used for spiritual training	Sam 1992a:6
Hesquiat, mountain	Cave, used for spiritual training	L. Paul, pers. comm., 1994
Sharp Point (diving place)	Training place for players of <i>lehal</i> (gambling stick game)	Sam 1992a:11
Kennedy Lake and Lennard Island	Diving caves, joined together	Sam 1992a:11
<i>wanachas</i> (Bouchard and Kennedy 1990:#801) (Lone Cone Mountain, Meares Island)	Undetermined sacred sites; people anchored their canoes there during the Great Flood	R. Atleo, pers. comm., 1993; Sam 1992a:13–14 does not consider it sacred, but important historically
<i>huhuupan'u7as</i> (Bouchard and Kennedy 1990:#728) (behind Lone Cone)	Where they found the “ice age” baby who became a chief	S. Sam, pers. comm., 1993
<i>nuchts'uu</i> (Bouchard and Kennedy 1990:#538) (McKay Island/Cone Island)	Training and purification for whalers	S. Sam, pers. comm., 1993; R. Atleo, pers. comm., 1994
Moyeha River area, way up	Man turned into a whale rock there	Sam 1992a:17
<i>muuyahi</i> (Bouchard and Kennedy 1990:#555) (Moyeha River area at head of Herbert Inlet)	Undetermined sacred sites, including a waterfall that cured a man of blindness	Sam 1992a:15; Bouchard and Kennedy 1990
<i>wa7uus</i> (Catface Mountain)	Caves, prayer pools, training areas for whale hunting chiefs; obscured by clearcut	Sam 1992a:14–15; R. Atleo, pers. comm., 1993
<i>ch'itaapi</i> (Bouchard and Kennedy 1990:#595) (Catface Mountain)	A thunderbird came down from the top and got a whale drifting at Monks Island	S. Sam, pers. comm., 1993
<i>ts'atiikwis</i> (village site in Epper Passage area, north from Vargas Island)	Prayer pool (ancient ladder of twisted cedar withes found there by loggers)	Sam 1992a:15
Near <i>sasachk'a</i> (on east side of Herbert Inlet, near Gibson's Cove)	Caves, used for spiritual training	Sam 1992a:16
A certain rock (near Long Beach) (“if you pluck the grass on this rock, it floods, it rains heavily”)	The “bum” of a man who turned into a rock; he was a Ditidaht (Nitinaht) warrior who succumbed to the “wolf power” of a Clayoquot man	Sam 1992a:17
Waterfalls, “quite a few,” unspecified	Sacred spiritual places for prayer	Sam 1992a:19
“Hippy Point”	The two islands behind the point were sacred areas; used to plan for war	S. Sam, pers. comm., 1994
Blunden Island	The Ahousaht people survived there, about 15 generations ago; “very special place for our people”	S. Sam, pers. comm., 1994
Clayoquot River Valley	Important sacred area for those seeking power and training to get power; “powerful spiritual element”	Haiyupis 1994a:2
Hisnit Lake	Important sacred area and medicine gathering site for the Manhousaht	S. Sam, pers. comm., 1994
Small offshore islands with fresh rainwater pools	Important bathing and cleansing places for those seeking power	E. George, pers. comm., 1994

4.2 Historic Areas

Historic areas can be defined broadly as any places or sites that feature in the history of a group of people. For the Nuu-Chah-Nulth, these include known village or camping sites, places where events in traditional stories or “histories” occurred or are alluded to, and places known to have been used for resource gathering, religious practices (i.e., sacred areas, Section 4.1), or other purposes. Most of these places have physical evidence of their past use; such sites are classified as “archaeological and historical sites.” They are then legally classed as “heritage resources,” which also include architectural and paleontological sites and objects, as noted by Wilson *et al.* (1991).

Archaeological and historical sites consist of the detectable physical evidence left by past human occupation and/or activity. These sites can range from shipwrecks to old villages, from cabins to fish traps, burials and a wide variety of others. *Although they are an important part of a people's culture, ethnographic or ethnohistoric sites, or places identified by knowledgeable informants do not qualify as heritage sites unless there is a corroborative physical evidence* [emphasis ours]. Such places can be simply geographical names, places where activity such as clam digging occurred, village sites, or mythological or spiritual sites. Again, an ethnohistoric site may also be an archaeological site *if physical evidence is present* [emphasis ours].

Archaeological sites are sites that can be investigated only by archaeological methods (e.g., excavation), whereas historical sites can be investigated by both examination of *written records* [emphasis ours] and archaeological methods. (Wilson *et al.* 1991:1–2)

The emphasis on physical and written evidence denies the many sites whose significance and existence is communicated by oral traditions (see, for example, Table 1). Failing to recognize areas of historical use identified in oral histories has also occurred within the Nuu-Chah-Nulth community. For example, stands of culturally modified trees in the Bedwell River–Ursus Creek area are well known to the elders but poorly known by the younger generation of Nuu-Chah-Nulth.

4.2.1 Cultural Heritage Sites: A Limiting Concept

Cultural heritage sites—including archaeological sites such as middens, burial sites, habitation sites, culturally modified trees and wood, and rock art—are the only type of First Nations' cultural sites generally recognized as legally requiring consideration for protection. Many of the documents reviewed by the Panel refer to such sites, including: *Development Plan Guidelines, Vancouver Forest Region* (B.C. Ministry of Forests 1993c); *Coast Planning Guidelines* (B.C. Ministry of Forests 1992a, 1993a); *Clayoquot Sound Forest Practices Standards* (B.C. Ministry of Forests 1993b); *British Columbia Archaeological Impact Assessment Guidelines* (Apland and Kenny (editors) 1992); and *Cave Management Handbook (Including Cave/Forestry Guidelines for the Vancouver Forest Region)* (B.C. Ministry of Forests 1990a).

Figure 4.3



These pictographs on a cliff across from Wiley's Cove qualify as a cultural heritage site under the *Heritage Conservation Act*. This site marks the boundary between Manhousat and Ahousat territories. The bird was painted from a canoe, using paint made from tree pitch and charcoal.

Cultural heritage sites are currently defined and protected under the *Heritage Conservation Act* (Chapter 165, 1989). This act defines "heritage" as something "of historic architectural, archaeological, palaeontological or scenic significance to the Province or a municipality," and a "heritage site" as land (designated or not, and including land covered by water) of heritage significance.

Part 2, Provincial Heritage Conservation, protects heritage sites by stipulating:

No person shall, except as authorized by a permit...knowingly

- a) destroy, desecrate, deface, move, excavate or alter a Provincial heritage site, or a heritage object, designated under this Part;
- b) destroy, desecrate or alter a burial place of historic or archaeological significance or remove skeletal remains from it;
- c) destroy, deface or alter a North American Indian rock painting or rock carving of historic or archaeological significance; or
- d) destroy, deface, alter, excavate or dig in a North American Indian kitchen midden, shell heap, house pit, cave or other habitation site, cairn or fortification.

It must be stressed that culturally important sites currently qualifying for protection are limited to those substantiated by physical and/or written verification. Furthermore, even sites that may have qualified for legal protection have been inadvertently destroyed. Clayoquot Sound, alone, has many examples where cultural heritage sites have been destroyed by past logging activities. One is *?ayisaqhl* Creek on the Hesquiat Peninsula, where clearcutting to the edge of

the creek resulted in the disappearance of traditional fishing weirs. In other instances, cultural heritage objects have been removed from their context without permission. For example, a Nuu-Chah-Nulth tradition is to leave unfinished canoes at the carving site in the forest if the canoe maker dies, as a mark of respect to the deceased person. Yet, in some instances, well-intentioned forestry workers have removed canoes found in the woods and brought them to the Nuu-Chah-Nulth people.

In many cases forestry standards group cultural heritage sites together with scenic and recreational values. However, these sites must be recognized in their own right as separate and important features of the forest ecosystem, distinct from aesthetic or recreational features. Also, as awareness of traditional ecological knowledge increases, there is growing recognition of the need to broaden the definition of sites requiring protection, beyond what are currently classified as "cultural heritage sites" to include a wider array of cultural areas, regardless of whether actual physical evidence of their past use exists. Sacred areas, in particular, tend to be omitted from protection. The effect is to protect a culture's rubbish heaps (e.g., middens) while ignoring its spiritual basis.

4.2.2 Historic Areas: A Broader Definition

Efforts are underway in British Columbia to expand the definition and recognition of culturally important areas beyond legally defined cultural heritage sites. Bouchard and Kennedy's *Clayoquot Sound Indian Land Use* (1990), and Kennedy *et al.*'s *Vancouver Island Cultural Resource Inventory* (1993) are examples of documents recommending such an expansion.

Working with historical documents, contemporary literature sources, and contemporary Nuu-Chah-Nulth elders,²⁰ Bouchard and Kennedy (1990) recorded names for, and characterized by location and associated use or cultural feature, over 900 Nuu-Chah-Nulth areas and sites in the Clayoquot Sound region. The purpose of their work was "to record information that will assist in the development of forest management plans for the Clayoquot Sound region which are sensitive to areas of cultural significance to the local Indian people" (Bouchard and Kennedy, 1990:1). This work represents the most complete written account of Nuu-Chah-Nulth geographical knowledge to date. It incorporates important traditional ethnobiological and ecological information, including data on site use, traditional ownership, and occupancy. Two-thirds of the place names, all located on detailed maps, were provided by Luke Swan and Peter Webster.

²⁰Bouchard and Kennedy's 1990 study involved many Nuu-Chah-Nulth consultants, including: Stanley Sam of Ahousat, a member of the Clayoquot Scientific Panel; the late Luke Swan of Openit and Ahousat, working with ethnozoologist David Ellis; the late Peter Webster of Ahousat, working with ethnographer and educator Denis St. Claire; Jessie Webster of Ahousat; Dr. George Louie, formerly of Openit and Ahousat; Viola Louie, formerly of Ahousat; James Swan of Ahousat; the late Alice Paul, mother of Larry Paul, a member of the Clayoquot Scientific Panel, both of Hesquiat; Joe Tom, formerly of Hesquiat and Hot Springs Cove; Mary Hayes of Opitsat and Esowista; Margaret Joseph of Opitsat and Esowista; and Ben Andrews, formerly of Hesquiat and Opitsat. Several others provided information indirectly in the study.

An important source of published information for Bouchard and Kennedy's work came from Philip Drucker's book *The Northern and Central Nootkan Tribes* (1951), which included information from the late Thomas Lucas and Pascal Alexander (Hesquiaht), Chief Atleo (George Shamrock), Fat Sam and Mrs. Keitlah (Ahousaht), and Jack *yaa^{ksuu}7is* and Jimmy Jim (Clayoquot). Drucker's book, together with his field notes, includes about 100 place names.²¹ Although the work is very detailed for coastal regions, the Nuu-Chah-Nulth members of the Scientific Panel point out that many important places inland are not recorded.

The specific objectives of the *Vancouver Island Cultural Resource Inventory* (Kennedy *et al.* 1993) study were even more explicit:

- 1 to provide a rationale and working typology for classifying and recording Native cultural resources;
 - 2 to examine the present state of knowledge relating to the identification and evaluation of culturally-significant places throughout Canada and the United States;
 - 3 to undertake a review of the published and unpublished materials that provide identification of culturally-significant places within the Vancouver Island study area;
 - 4 to make recommendations on data collection methods to be used in standardizing the recording of culturally-significant places; and
 - 5 to compile a sample ethnogeographic computer database of culturally-significant places from several different areas of Vancouver Island.
- (Kennedy *et al.* 1993:1–2)

The identification and characterization of culturally important places should be decided ultimately by the indigenous peoples within whose territory the places occur. This principle of co-management is critical in recognizing traditional knowledge and self-determination for indigenous peoples.

Stressing the significance of various types of cultural sites does not diminish the importance of archaeological sites, legally recognized as a subset of cultural heritage sites. These types of sites are highly significant, and much can be learned from them about past cultural practices. For example, Panel member Stanley Sam (pers. comm., 1994) recalled that his grandmother travelled far back into the mountains, beyond the first line of major ridges, to search for young cedar trees growing in the shade, considered to be the source for the highest quality inner cedar bark. When gathering bark, she was often gone for 10 days at a time. The culturally modified trees—cedar trees with long, often rectangular or triangular scars still evident from where a strip of bark was removed some time

²¹Other information contained in Bouchard and Kennedy's report was drawn from Webster (1983), Ellis and Swan (1981), Calvert (1980), Fenn *et al.* (1979), Turner and Efrat (1982), and many other sources, as listed in their References section (p. 561). Altogether, 913 places are documented for the Clayoquot Region in the Bouchard and Kennedy report; others have been added since the report was released (S. Sam, pers. comm., 1994).

in the past (Figure 4.4)—provide solid evidence of this type of use. With care, these trees can be dated, and provide information about use patterns for this resource, which then can corroborate oral traditions.

Figure 4.4



A culturally modified redcedar tree from which a strip of bark was removed many decades ago.

The Heritage Conservation Branch of the B.C. Ministry of Tourism and Ministry Responsible for Culture has drafted a document entitled *Traditional Use Sites. Typology of Traditional Use Site Category* (1994), which recognizes a broader spectrum of culturally important sites than has previously been the case. The broader categories (and sub-types) include the following:

- *Food Harvesting* (Fishing area, Fishing station, Intertidal collecting, Preparation, Fishing, Hunting area, Hunting station, Vegetation area, Non-vegetation area);
- *Material Harvesting* (Vegetation area, Trapping, Non-vegetation area, Precious material, Preparation, Mining, Aboriginal);
- *Ceremonial/Religious* (First food,²² Ceremonial preparation, Gathering place, Repository for the dead, Guardian spirit questing, Spiritual cleansing,

²²In many indigenous cultures special ceremonies take place each year to honour and celebrate the arrival of the first fish of the season, or the capture of the first game, the ripening of the first berries, or digging of the first roots. This type of ceremony is referred to as “first food.”

Spiritual paraphernalia repository, Witchcraft protection sites, Vegetation area);

- *Medicinal* (Therapeutic features, Vegetation area, Non-vegetation area);
- *Traditional History* (Origin story, Legendary);
- *Cultural Landforms* (Legendary landforms, Named places, Marker sites, Forecasting sites);
- *Transportation* (Land route, Water route);
- *Supernatural Beings* (Supernatural area);
- *Habitation* (Seasonal, Private, Secular activity, Storage);
- *Recreational* (Gathering, Games/competition); and
- *Cross-Cultural Interaction* (First contact, Conflict).

For completeness, the Clayoquot Scientific Panel suggests two additional traditional use site categories:

- *Traditional Land Management*; and
- *Education and Training*.

An example of a traditional land management area would be a place where intentional landscape burning was carried out systematically to enhance deer habitat and berry production, as well as to produce usable firewood. Near Hesquiat Village, for instance, patches of forest land were burned (L. Paul and S. Sam, pers. comm., 1993–94). Similarly, specific places where young people were taken for training and teaching purposes (e.g., a place where a father instructed his son(s) in the histories and chants of their people) could be classed as “Education and Training” sites (R. Haiyupis and S. Sam, pers. comm., Feb. 1994). With these two additions, the Panel recommends the use of the Heritage Conservation Branch typology for identifying culturally important sites.

Where certain Nuu-Chah-Nulth activities, such as gathering herring spawn, are not specifically mentioned in this Heritage Conservation Branch draft report, they can easily be added under appropriate site types (in this case, “Food Harvesting”). Similarly, sacred places are particularly relevant to Nuu-Chah-Nulth culture in relation to forest management, and fall within the “Ceremonial/Religious” site category.

4.3 Current Use of Traditional Lands for Cultural and Subsistence Purposes

The diverse and intensive use of the lands, waters, and resources of Clayoquot Sound by the Nuu-Chah-Nulth people obviously continues. The fish, forests, and other resources of the region are as critical to the survival and well-being of the Nuu-Chah-Nulth as they ever were. Many traditional sustenance uses (catalogued in Appendices V and VI, published under separate cover) continue today, supplemented by more recent commercial uses that contribute to the economy of Nuu-Chah-Nulth communities. With increased emphasis on the cultural importance of maintaining traditional practices, augmented by possibilities for expanding non-timber resource uses, Nuu-Chah-Nulth uses of Clayoquot lands, waters, and resources can be expected to increase in the future.

Table 2 provides examples of current Nuu-Chah-Nulth uses of resources and sites in Clayoquot Sound.²³ Further details of use and scientific names of plant and animal species mentioned in Table 2 are found in Appendix V, published under separate cover.

Despite the importance of these resources, current and ongoing use of lands and resources by First Nations is generally not widely recognized as important. Historical use, as discussed under Cultural Heritage Sites (Section 4.2.1), is often more widely recognized. Although the rights of First Nations to continue their traditional cultural practices—including fishing, hunting, and plant gathering—are enshrined in the *Constitution of Canada Act* (1982), these rights are seldom mentioned or referred to in forest practices documents. (See discussion under Section 5.3, British Columbia Forest Practices Code, for an important exception.) Internationally, however, current use by indigenous peoples of forest areas is gaining recognition.²⁴ Some resource reserves have been set aside for indigenous peoples' use (e.g., Fearnside 1989; Balick *et al.* 1994).

²³Table 2 was developed in consultation with Nuu-Chah-Nulth elders on the Clayoquot Scientific Panel.

²⁴For instance, *Agenda 21*, Section III, Chapter 26:227–229 discusses “Recognizing and strengthening the role of indigenous people and their communities.”

Table 2 **Current Nuu-Chah-Nulth uses of resources and sites in Clayoquot Sound**

Hunting	Deer (very important); elk; bear; sea lion; seal (harbour, and occasionally, with permit, fur seal); geese (Canada, brant); ducks ("butterball" or bufflehead, canvasback, Goldeneye, pintail, scoters); swan (tundra)
Fishing	Five salmon species (very important) and their eggs; trout; steelhead; many kinds of marine fish such as cod, flounder, halibut, herring (and herring roe), lingcod, perch, pitchhead, red snapper, tommie cod
Food Gathering	
Shellfish and other marine foods	Barnacles (giant and gooseneck); chitons (several types); clams (butter, cockle, horse, littleneck, razor); crabs; mussels (California and edible); octopus; oysters; sea cucumber; seagull eggs; sea urchins (red, purple, green); abalone
Berries	Blackcaps; wild blueberries (three kinds); bunchberries; wild currants; wild gooseberries; huckleberries (evergreen, red); salal berries; salmonberries; wild strawberries; thimbleberries; bog cranberries; highbush-cranberries; Pacific crabapples
Other foods	Labrador tea ("Hesquiaht tea"); cow-parsnip shoots; thimbleberry and salmonberry shoots; stinging nettle greens; wild clover rhizomes; Pacific silverweed roots; red laver and other seaweeds; herring eggs (very important, on eelgrass, kelps, and western hemlock boughs)
Plant Materials	
Specialty woods	Western redcedar for canoes, boxes, and other woodworking art, and for shakes and construction; yew wood for special items; yellow-cedar, alder, crabapple, and other woods for carving
Fuels	Alder for woodstoves and smoking fish; western redcedar for kindling; Douglas-fir and other woods for general fuel
Fibrous materials for basketry and other uses	Inner bark of western redcedar and yellow-cedar for ceremonial dance regalia, baskets, and mats; western redcedar withes for baskets; tall basket sedge and American bulrush for wrapped, twined baskets; cattail and tule for mats
Food products for export from the region	Wild mushrooms (including chanterelles and pine mushrooms); seaweeds (kelps and laver)
Seaweeds	Garden fertilizer and commercial sale (see previous entry)
Decorative materials for florist and other uses	Salal; evergreen huckleberry; sword fern; cones and other forest materials for commercial sale
Medicines	Cascara; red alder; skunk cabbage; wild lily-of-the-valley; yarrow; stinging nettle; Devil's club; yellow pond lily; licorice fern; pitch of spruce, amabilis fir, lodgepole pine; cottonwood bud resin; lichens; and many others
Traditional Use	
Use of sacred places	Caves, pools, waterfalls, small tidal pools, and other areas are used currently for spiritual purposes by Nuu-Chah-Nulth; (see Table 1)
Educational	Nuu-Chah-Nulth children and youth receive traditional education and training in the forests and other areas of Clayoquot Sound
Non-Traditional Use	
Employment in forestry, habitat restoration	Nuu-Chah-Nulth participate to some extent in forestry and will participate increasingly in habitat restoration and fisheries enhancement activities
Tourism	Nuu-Chah-Nulth participate in guiding activities for visitors to the region, including naturalists, photographers, hikers, canoeists, and kayakers; these activities are expected to continue

An example of current use recognition outside of Canada is found in *Forest Ecosystem Management: an Ecological, Economic, and Social Assessment* (Forest Ecosystem Management Assessment Team 1993). The report states:

Indian tribes and groups are governments and communities that are affected by natural resource policy...Treaty rights have been interpreted to have precedence over subsequent resource uses and must be accommodated by agencies...Access to and use of certain plants (e.g., sedges, cedar), animals (e.g., deer, eagles), and locations (e.g., fishing locations) are vital to the cultural survival of a number of Indian tribes and communities. Plants provide food, medicines, and materials for utilitarian and ceremonial items. Certain plants are essential for items that play key roles in renewal of the earth, becoming an adult in society, and are ultimately critical for "being Indian."

The implementation of standards and guidelines—the specific rules that govern management within different management areas in the forests—have the potential to either constrain or facilitate many of the practices and activities undertaken by Native Americans. For example, standards and guidelines that prohibit or discourage the collection of certain plant materials could affect tribal rights and cultural subsistence practices. Habitat protection measures, such as controls on use of fire, could also have substantial effects if these controls occur within traditional gathering areas (e.g., for grasses) that need to be burned. (Forest Ecosystem Management Assessment Team 1993:II-73-74)

These circumstances are equally true for First Nations in British Columbia. It is important to recognize the full extent of culturally important areas and traditional practices within a traditional homeland, whether they be past or present, with or without physical manifestations, and to allow for their protection by the First Nations for whom they are significant.

4.4 Future Use of Traditional Lands for Cultural and Economic Purposes

Subsistence means livelihood, or the source of food and other items necessary to exist. In defining culturally important areas, those resources and sites required by the Nuu-Chah-Nulth now and in the foreseeable future should be recognized. To live in Clayoquot Sound and retain their cultural identity, the Nuu-Chah-Nulth people need both access to their lands for traditional practices and relationships, and an economic base and local employment. Thus, culturally important areas should not be limited to those areas relating solely to past and traditional practices, or to mere survival.

In 1991, the Nuu-Chah-Nulth of Clayoquot Sound comprised 43% of the region's population.²⁵ The Nuu-Chah-Nulth population is younger and has a higher birth

²⁵This figure includes Nuu-Chah-Nulth people who are living off-reserve, about 50% of the Nuu-Chah-Nulth of Clayoquot Sound.

rate than the overall population of the Alberni-Clayoquot Regional District. Their economies also differ. Whereas forestry accounts for most of the employment in the regional district as a whole, fishing is the leading employer of the Nuu-Chah-Nulth, providing 73% of present employment. At one time fishing was an even greater source of employment. Tourism ranks second at about 21%, while forestry, aquaculture, and mining collectively account for about 3% of Nuu-Chah-Nulth employment in this area. The Nuu-Chah-Nulth unemployment rate is currently 60–70% of the population.²⁶

In addition to cultural and spiritual interests, the Nuu-Chah-Nulth have economic interests in sustaining and developing the resources of their traditional territories to improve their situation. Their close links to the land and traditional knowledge of plants provide a strong base for harvesting “special forest products” such as wild edible mushrooms, floral greenery, medicinal plant products, fruits, berries, herbs, edible plants, and landscaping and craft products.

In its 1993 report *Forest Ecosystem Management: an Ecological, Economic, and Social Assessment*, the Forest Ecosystem Management Assessment Team, considering the American Pacific Northwest, supports the need to recognize “special forest products”:

A large and expanding range of products are gathered for both commercial and personal use from the region's forests. Products include mushrooms, firewood, and floral materials such as salal and ferns. Several participants at the Forest Conference also addressed this issue, arguing that in some cases the monetary value of these alternative products exceeded that associated with timber harvesting...Information on which to judge effects of the options on special forest products is largely absent. (Forest Ecosystem Management Assessment Team 1993:II-77)

Although the Nuu-Chah-Nulth of Clayoquot Sound intend to maintain their cultural and subsistence uses and to participate in use of special forest products, they also wish to participate more fully in mainstream economic activities such as timber harvesting and fisheries. They want to be involved in resource planning, stewardship, and development, and to reap the economic and social benefits of being a full partner in sustainably using their traditional territories.

To do so will require major effort, both to surmount current licence agreements and attitudes, and to develop within the Nuu-Chah-Nulth community the knowledge, skills, and infrastructure required for such activities. Models and training programs for indigenous people, though scant, are being developed. The B.C. Ministry of Forests pamphlet (1992b), *Opportunities for First Nations Peoples in Silviculture*, and the *National Aboriginal Forest Practices Code* (Merkel *et al.* 1994) both recognize the potential for forestry activities to meet First Nations' needs for economic sustainability. The University of British Columbia recently announced a newly created position: coordinator for First Nations forestry and conservation

²⁶This information was adapted from information in the *Clayoquot Sound Sustainable Development Strategy* (Clayoquot Sound Sustainable Development Strategy Steering Committee 1992).

programs (UBC 1994). This commitment reflects a growing recognition of the importance of supporting and assisting First Nations people in entering natural resource management and forestry science fields. The Pacific Northwest Research Station of the U.S. Department of Agriculture Forest Service, as of fall 1994, is compiling an *Annotated Bibliography of Literature Useful for Management of Non-Timber Forest Products in the Pacific Northwest*. Additional educational materials and training programs identified by the Nuuchah-Nulth and for the Nuuchah-Nulth will be needed if future use of their traditional territories is to go beyond subsistence use of these lands.

While the Nuuchah-Nulth have a vested interest in an improved local economy, they also recognize that their future is tied to the health of the ecosystems on which they depend. They believe that the long-term well-being of the land is more important than any economic commodity and support a strategy that protects the land base and restricts its exploitation to sustainable levels.

5.0 Review of Forest Practices Standards for Recognition of First Nations' Perspectives

This chapter reviews existing forest practices standards for Clayoquot Sound to assess their adequacy in both providing for and protecting First Nations' perspectives and interests.

In general, the documents reviewed reflect the long history of misunderstanding between indigenous and non-indigenous peoples. Legitimate claims of indigenous populations to their traditional territories and resources within them have been, until recently, largely ignored. This long-standing social, political, and economic exclusion has resulted in Nuu-Chah-Nulth people being omitted from meaningful participation in managing resources within their traditional territories in Clayoquot Sound.

Problems created over centuries cannot be solved overnight. To reverse the large-scale social, political, and economic trends that have persisted over many generations will require great effort and time. The pivotal event marking a reversal of trends begun during the colonial period is the enshrinement of aboriginal rights in the *Constitution of Canada Act* in 1982. Since that time, a number of land claims cases have been settled and many more are on the verge of settlement. One of these imminent cases is the Nuu-Chah-Nulth claim.

The British Columbia government recognized that the *Clayoquot Sound Land Use Decision* of 1993 must, "to the extent possible, not prejudice and be subject to the outcome of comprehensive treaty negotiations" (British Columbia 1993a:4).

Although the government cannot anticipate the outcome of these treaty negotiations it is committed to working with the Nuu-Chah-Nulth for mutually acceptable solutions. The Nuu-Chah-Nulth face similar uncertainty with respect to treatment of current use sites within treaty negotiations. Many traditional use sites can be found in protected areas, parks, and tree farm licences (TFLs), which has created confusion about rights of the Nuu-Chah-Nulth to use their traditional lands.

Regardless of the land claim process, existing forest practices standards affect the Nuu-Chah-Nulth. Many standards and related documents reviewed by the Panel (Appendix III) contain important references to First Nations. Four documents in particular have helped to shape the Panel's recommendations for new forest practices standards that recognize First Nations' knowledge and interests:

- *Interim Measures Agreement* (between British Columbia and the HwiiH of the Tla-o-qui-aht First Nations, the Ahousaht First Nation, the Hesquiaht First Nation, the Toquaht First Nation, and the Ucluelet First Nation, 1994);
- *Clayoquot Sound Sustainable Development Strategy* (Clayoquot Sound Sustainable Development Strategy Steering Committee 1992);
- *British Columbia Forest Practices Code Standards with Revised Rules and Field Guide References* (B.C. Ministry of Forests and B.C. Ministry of Environment, Lands and Parks 1994); and

- *National Aboriginal Forest Practices Code* (Merkel *et al.* 1994).

Another document which refers to First Nations' interests is the *Vancouver Island Land Use Plan* (Commission on Resources and Environment 1994). However, because the plan specifically excludes Clayoquot Sound, it is not included in this review.

5.1 Interim Measures Agreement

Independent from, but concurrent with the work of the Scientific Panel, the provincial government and Nuu-Chah-Nulth leaders negotiated an agreement regarding Nuu-Chah-Nulth participation in decision-making and economic activities in Clayoquot Sound. The *Interim Measures Agreement*, ratified March 19, 1994, establishes protocols and processes for Nuu-Chah-Nulth participation and decision-making in land and resource planning and use in all of Clayoquot Sound.

This agreement establishes a Central Region Board, composed of First Nations and other representatives, whose objectives in implementing the agreement include:

- promoting sustainability, economic development, and diversification for communities within Clayoquot Sound;
- reducing massive unemployment levels within aboriginal communities of the region to a level comparable to unemployment in non-aboriginal communities;
- preserving representative ecological zones in Clayoquot Sound;
- restoring and enhancing fish and wildlife habitats and stocks in damaged streams and forests;
- assessing compliance with world-class forestry standards and incorporating the perspectives of First Nations;²⁷
- providing a sustainable forest industry in Clayoquot Sound;
- maintaining ecological integrity and visual attractiveness in any areas proposed for resource extraction or development;
- preserving options for treaty settlement, especially for the Clayoquot River Valley, Hesquiat Point Creek, and Meares Island, and for expanding the land and resource base of First Nations;
- respecting and protecting aboriginal uses of resources;

²⁷Note that two highly significant and somewhat distinct issues are mentioned here. Recent international agreements address both forest standards *and* the incorporation of indigenous peoples' values into these standards. First Nations' perspectives, however, extend beyond specific standards.

- increasing local ownership within the forest industry;
- reconciling concerns about the region among various groups, including environmentalists, labour, industry, First Nations, recreationists, and government;
- encouraging respect for aboriginal heritage, including the protection of burial sites and physical artifacts of previous generations;
- conserving resources; and
- developing procedures for continuing dialogue about forest use with communities in the region.

Promoting economic development among the Nuu-Chah-Nulth people is a first step towards co-managing resources in Clayoquot Sound. In addition to mainstream forestry activities, the *Interim Measures Agreement*, through clauses on the necessity for a forest audit of plant and animal species in Clayoquot Sound (clause 7(f)(vi); p. 8) and the consideration of the value-added component of the forest industry (clause 13(p); p. 14), recognizes the potential for new sources of employment for the Nuu-Chah-Nulth. Non-timber forest products, such as edible mushrooms and decorative materials, also have economic value.²⁸

The *Interim Measures Agreement* notes several areas for which options for treaty settlement should be preserved. Other critically important areas include the Pretty Girl/Megin area, Ursus Valley, and Catface Mountain. Although these areas are not specifically identified in the *Interim Measures Agreement*, elders on the Scientific Panel, and others, believe these to be particularly significant and equivalent with places specified by the *Interim Measures Agreement*. Any future opportunities for forest use in these areas, including TFLs, should be mutually determined with the Nuu-Chah-Nulth nations.

In its provisions, the *Interim Measures Agreement* acknowledges the ongoing work of the Scientific Panel and incorporates procedures for assessing the Panel's findings and applying findings deemed appropriate by the Central Region Board.

5.2 Clayoquot Sound Sustainable Development Strategy

Following the disbanding of the Clayoquot Sound Development Task Force in the fall of 1990, a steering committee was struck to develop a sustainable development strategy for Clayoquot Sound. Representatives included the Nuu-Chah-Nulth Tribal Council, other communities, interest groups, and

²⁸The potential value of such products in British Columbia is considerable. The total value of non-timber forest products currently is known to be several millions of dollars annually, with thousands of people being employed in harvesting and processing these products. In 1993, for example, pine mushroom (*Tricholoma magnivelare*) exports from British Columbia to Japan were valued at \$4 million. In 1994, 1.5 million pounds of fresh pine mushrooms were exported (Melanie Milum, B.C. Ministry of Forests, pers. comm., Dec. 1994). See also de Geus (1994).

provincial and federal governments. The committee's report, the *Clayoquot Sound Sustainable Development Strategy* (Clayoquot Sound Sustainable Development Strategy Steering Committee 1992), contains positive features from a Nuu-Chah-Nulth perspective. The intent, as expressed in the Principles, is good, but insufficient. For example, Goal Target 6.1 "Respect Nuu-Chah-Nulth claim to traditional resources" is positive, but does not recognize traditional knowledge as an important input to decision-making. A background report to the strategy by Wilson *et al.* (1991) recognizes the importance of cultural heritage sites and discusses these in detail for the Clayoquot area.

The *Clayoquot Sound Sustainable Development Strategy* marks an important change in direction but falls short in several significant respects:

- it proposes no mechanism for establishing a common philosophy or protocol encompassing two different cultures;²⁹
- there is no agreement on forest protection versus industrial development;
- there is no recognition of traditional ecological knowledge in decision-making;
- there is insufficient recognition of the interconnectedness of land and water and how this enters Nuu-Chah-Nulth perspectives on resource use;
- there is insufficient recognition of the sacredness of land or the spirituality of the Nuu-Chah-Nulth; and
- actions focus around the economy, discussion focuses on logging companies, and more weight is given to logging than to fish or other resource uses and culturally important areas.

Several issues addressed by the committee remain unresolved, and this document illustrates the necessity for a workable protocol when dealing with highly polarized issues. Consequently, the Scientific Panel was encouraged to develop a protocol which is based upon a First Nations' perspective of respect for all life forms. The Statements of Nuu-Chah-Nulth interests (from the Tribal Council), listed on page 12 of the *Clayoquot Sound Sustainable Development Strategy*, are particularly relevant to the Panel's work. The *Interim Measures Agreement*, which supersedes the committee's work, contains a more detailed statement of Nuu-Chah-Nulth positions (see Section 5.1).

²⁹In its first report the Panel recognized the importance of effective protocol and described a successful approach (Scientific Panel for Sustainable Forest Practices in Clayoquot Sound 1994a).

5.3 British Columbia Forest Practices Code

The *British Columbia Forest Practices Code Standards with Revised Rules and Field Guide References* (B.C. Ministry of Forests and B.C. Ministry of Environment, Lands and Parks 1994) includes many proposed standards that incorporate First Nations' interests and concerns.

- Section 3.7, "First Nations" (p. 31), states:

Aboriginal rights exist in law and are recognized and affirmed under the *Constitution of Canada Act* (1982). As such, they cannot be unjustifiably infringed upon by activities of the Crown or activities authorized by the Crown (for example, through the issuance of tenures, leases, licences and permits). It should be possible, through consultation and negotiation with aboriginal peoples directly affected by an activity, to reach mutually agreeable solutions when that activity impacts on an aboriginal right. Implementation of the Forest Practices Code will embody this approach.

Guiding principles in this section (p. 32) state:

- The nature and extent of aboriginal rights should be determined by consultation and negotiation with those aboriginal peoples directly affected.
- Aboriginal rights should be recognized and considered at every level of planning, but practical solutions with benefits for all parties are most likely to be found at the operational planning stages.

A standard in this section is:

- 1 Before authorizing resource use activities, resource managers must accommodate constitutionally protected aboriginal rights through discussion and negotiation.
- Section 3.8, "Cultural heritage resources," includes the following standard:
 - 1 Proponents whose proposals could impact cultural heritage resources, as identified in a cultural heritage overview assessment, must conduct a cultural heritage impact assessment. If the impact assessment determines that the cultural heritage resources may be at risk, the proponent must then develop an impact management strategy...[These]...must be referred to appropriate resource agencies for approval.

Two major support documents in preparation are noted: guidelines for managing and protecting cultural heritage resources, and a protocol agreement for the management of cultural heritage resources in provincial forests.

- Section 2, “General requirements” (p. 8), includes the following standard:
 - 6 Where heritage or significant recreation features and other previously unidentified resource values are discovered during forest practices operations, such operations must stop or be modified immediately, to ensure that those features or values are not damaged.
- Section 3.1, “Principles of planning” (p. 10), alludes to the need for forest planning to identify and consider social needs and social values, among other values.

The Forest Practices Code recognizes First Nations' interests in the context of forest management, but does not specify procedures for complying with the proposed rule respecting recognition of aboriginal rights; nor does it incorporate or integrate First Nations in decision-making in a meaningful way.

Specifically, the Panel has concerns about the assumption in Section 3.7 that “mutually agreeable solutions” will be easily obtained through “consultation and negotiation.” The process of resolving conflicts when such agreements are not obtained remains undefined. Also of concern is the statement: “Aboriginal rights should be recognized...but practical solutions...are most likely to be found at operational planning stages.” The first part of this statement is strongly endorsed by the Panel, but the second part may limit First Nations' involvement in the broad-scale planning phases of forest practices. This statement would certainly contradict the recommendations of the Panel regarding Nuuchahnulth participation in all aspects of forestry activities. Furthermore, it is important to recognize that aboriginal rights have always been contained in Nuuchahnulth traditional law, consistent with *hahluulhi*. Somehow, agreements must acknowledge the concepts contained within *hahluulhi*.

Other issues important to First Nations not adequately addressed in the Forest Practices Code include: protection of fisheries, marine foreshore, offshore, estuaries, wildlife, and culturally important areas; use of non-timber forest products; use of herbicides and pesticides; and economic sustainability.

5.4 National Aboriginal Forest Practices Code

The *National Aboriginal Forest Practices Code* (NAFPC) (Merkel *et al.* 1994), still in draft form, includes a wide spectrum of concepts and prescriptions pertaining to First Nations' forest activities. Many of these are relevant in developing cultural standards for ecosystem management in Clayoquot Sound. The intent of the *National Aboriginal Forest Practices Code* is to provide guidelines to assist First Nations in practising wise forest management.

The NAFPC addresses and discusses topics in several important areas including: administration (chapter 2), community participation (chapter 3), planning (chapter 4), inventories (chapter 5), and non-timber forest values (chapters 8–12). Valuable references are provided for each of these areas.

This document serves as a general guide for aboriginal forest practices and is, of course, not specific for the Clayoquot environment nor to Nuu-Chah-Nulth culture.

5.5 Other Documents Reviewed

Appendix III lists other documents reviewed for their consideration and inclusion of First Nations' knowledge and interests. The following documents, a subset of those reviewed, are noted in the table as being highly relevant to First Nations' interests.

- *British Columbia Archaeological Impact Assessment Guidelines* (B.C. Ministry of Tourism and Ministry Responsible for Culture 1992)

This document applies principally to development projects which are subject to British Columbia's environmental impact assessment and review process. Also, the *Heritage Conservation Act* provides enabling legislation for protecting and conserving British Columbia's archaeological resources on both public and private lands. These resources include: heritage sites/heritage objects; burial places/skeletal remains; paintings or rock carvings; middens; shell heaps; house pits; caves or other habitation sites; cairns, and fortifications. Under this legislation archaeological sites may not be destroyed, excavated, or altered without a permit issued by the minister or designate.

The *Heritage Conservation Act* provides legal protection for all archaeological sites. Before any development projects (including roadbuilding and logging) can be undertaken, the archaeological sites of the area in question must be assessed and the impact of proposed development reviewed. The assessment procedure is not specified. Other items not specified under the act include:

- the types of sites designated as archaeological sites: culturally important sites are not limited to archaeological sites;
- if and how findings of the assessment procedure might modify subsequent forest activities;
- whether tree farm licence holders are required to undertake archaeological surveys or whether they rely on existing data;
- provisions for consultation with aboriginal peoples most closely associated with archaeological sites.

As noted previously (Section 4.2.1) archaeological sites do not incorporate all culturally important areas, and therefore these documents, even when thoroughly applied, do not protect the full range of cultural sites.

- *Coast Planning Guidelines Vancouver Forest Region* (B.C. Ministry of Forests 1992a, 1993a)

Coast Planning Guidelines is an “umbrella” document for Integrated Resource Management (IRM) initiatives. An October 8, 1993, letter from K.J. Ingram, Regional Manager, Vancouver Forest Region, to all licensees of the region about *Coast Planning Guidelines* contains notations on changes since the March 1992 version of the guidelines. The letter notes that IRM includes “accommodation of other non-timber resource values such as but not limited to recreation and heritage sites.” The letter also notes that “IRM shall be incorporated into all forest planning levels. The objective of IRM planning is to integrate the uses of all resources in a way that aims to optimize social, economic and environmental benefits to society. IRM planning should incorporate [among 14 specified objectives]...*identification of recreation and aesthetic resources including cultural and heritage values...*[emphasis ours].”

The language of the *Coast Planning Guidelines Vancouver Forest Region* is ambiguous; only some statements are enforceable. For example, “cultural and heritage values” require definition for them to have meaning in forest practices.

- *Clayoquot Sound Forest Practices Standards. Standards for the Development and Harvesting of Timber in the General Integrated Management Areas of Clayoquot Sound* (B.C. Ministry of Forests 1993b)

Under “Total Resource Plans” (p. 2), the document notes that total resource planning “identifies all resource uses and values in combination with those of timber harvesting and incorporates them in an overall plan.” Presumably, Nuu-Chah-Nulth interests and values, though not specified, would be represented in this process.

The only direct reference to Nuu-Chah-Nulth in this document appears under “Role of the Aboriginal People” (p. 3), which notes discussions in process with the Nuu-Chah-Nulth Tribal Council to determine the degree and level of their involvement as a referral agency which would provide comment and input on forest development plans. While important in its implications, this statement contains no reference to specific Nuu-Chah-Nulth interests, such as recognition of traditional ecological knowledge, cultural sites, or impacts of forest practices on traditional resources.

This document requires compliance with procedures contained in other guidelines, such as *Pre-Harvest Silvicultural Prescription Procedures and Guidelines for Vancouver Forest Region* (1991), *British Columbia Coastal Fisheries/Forestry Guidelines* (1993), and *Guidelines to Maintain Biodiversity in TFL 44 and 46* (1991). However, these guidelines, like the *Clayoquot Sound Forest Practices Standards* (1993), contain little or no explicit consideration of Nuu-Chah-Nulth and other First Nations’ interests.

- *Tofino Creek Integrated Resource Management Strategy* (B.C. Ministry of Forests and B.C. Ministry of Environment, Lands and Parks 1991)

Nuu-Chah-Nulth use of the Tofino Creek area, specifically the Onadsilth Reserve at the mouth of Tofino Creek, is discussed under “Heritage value” (pp. 34–36), which draws entirely on information from Bouchard and Kennedy (1990). The objective noted in this section is “recognition and protection of heritage values” (p. 34). Although the reserve area has been harvested twice since the late 1960s, the *Tofino Creek Integrated Resource Management Strategy* recommends (p. 36) that “an effort should be made to further confirm the existence or non-existence of heritage sites of significance in Tofino Creek (individual isolated findings are not considered sites).”³⁰ The strategy does not recognize the necessity to consult with Nuu-Chah-Nulth people or to consider Nuu-Chah-Nulth interests in the rest of the Tofino Creek watershed. Such recognition would have been appropriate in sections of the strategy discussing resource values and opportunities, wildlife habitat and other ecological values, timber resource value, fisheries value, recreation value, maintenance of landscape integrity, and employment and economic opportunities.

³⁰Presumably, isolated culturally modified trees are not considered.

6.0 Recommendations for Including First Nations' Perspectives

First Nations' perspectives are inconsistently and incompletely addressed in existing forestry documents and standards pertaining to forest management in Clayoquot Sound. New standards and procedures are required to adequately represent First Nations' interests and involve indigenous people in forest management and associated activities within their traditional territories.

Specifically, new approaches to sustainable ecosystem management must be implemented that:

- recognize more clearly the close interrelationships that exist among the forests, waters, and marine ecosystems in Clayoquot Sound;
- recognize the importance of Nuu-Chah-Nulth perspectives and traditional knowledge;
- include Nuu-Chah-Nulth people and perspectives in decision-making;
- provide educational opportunities for non-Nuu-Chah-Nulth forestry workers to learn about and gain an understanding of Nuu-Chah-Nulth history, traditional knowledge, and perspectives; and
- provide training and employment opportunities for Nuu-Chah-Nulth people in forestry activities.

6.1 Context for Recognizing First Nations' Interests

The guiding principles, goals, objectives, and recommendations developed and presented in the Panel's previous reports provide a framework for the development of standards (Scientific Panel for Sustainable Forest Practices in Clayoquot Sound 1994a, 1994b). Relevant aspects of these founding statements are summarized here to provide the context for specific standards recognizing Nuu-Chah-Nulth interests.

6.1.1 Guiding Principles

The Panel's guiding principles provide the framework for reviewing existing forest practices standards and for developing new standards for forest management in Clayoquot Sound. While all the guiding principles are relevant to Nuu-Chah-Nulth participation in all aspects of forest practices in Clayoquot Sound, specific principles (Scientific Panel for Sustainable Forest Practices in Clayoquot Sound 1994a:9) emphasize the need to:

- 9 Provide for sustainable activities such as logging, fishing, tourism, and cultural pursuits.

- 10 Accommodate the needs of First Nations for cultural, social, and economic well-being.
- 11 Protect cultural and spiritual values and other special sites.
- 14 Involve local people and affected parties in planning and management processes.

These are examples of underlying concepts that affect directly the inclusion of First Nations' knowledge and interests in forest practices.

6.1.2 Goals

Specifically relevant goals (Scientific Panel for Sustainable Forest Practices in Clayoquot Sound 1994b:41) include:

- To recognize and support the long-standing aspirations and needs of the Nuu-Chah-Nulth people which are based on traditional occupation and use of the land and waters.
- To recognize, support, and incorporate Nuu-Chah-Nulth traditional ecological knowledge and values into land use planning and decision-making.
- To recognize and support the intent of the *Interim Measures Agreement* to engage Nuu-Chah-Nulth participation in Clayoquot Sound land and resource use, including aquatic and marine systems.

6.1.3 Objectives

Specifically relevant objectives (Scientific Panel for Sustainable Forest Practices in Clayoquot Sound 1994b:42) include:

- To recognize and respect the fundamental spiritual heritage of the Nuu-Chah-Nulth.
- To accommodate First Nations' traditional ownership of land and resources in Clayoquot Sound in land use decision-making and activities.
- To involve the Nuu-Chah-Nulth in planning and managing resource use activities in Clayoquot Sound.
- To consult and negotiate with Nuu-Chah-Nulth about economic benefits before developing further economic activity in Clayoquot Sound.
- To ensure that forest practices do not negatively impact Nuu-Chah-Nulth foreshore and offshore resource use.
- To ensure that cultural sites defined by the Nuu-Chah-Nulth are inventoried, mapped, effectively protected, and restored where damaged.

6.1.4 Recommendations about Inclusion of First Nations

In its second report, the Panel made the following recommendations to incorporate First Nations' perspectives into standards and practices for Clayoquot Sound (Scientific Panel for Sustainable Forest Practices in Clayoquot Sound 1994b:55):

- 1 Include First Nations representatives at the onset of planning processes for Clayoquot Sound.
- 2 Respect traditional values, spirituality, and *hahuulhi*, and provide for the traditional resource use and subsistence needs of the Nuu-Chah-Nulth in forest planning and management.
- 3 Incorporate First Nations' forest management practices, which are founded in traditional values and ecological knowledge, and which arise as a result of treaty negotiations, in forest inventory, planning, and management.
- 4 Conduct comprehensive consultation with the Nuu-Chah-Nulth about land use practices as specified in the *Interim Measures Agreement*.
- 5 Define cultural sites more comprehensively according to First Nations' understanding (e.g., including a variety of sacred sites, berry-picking sites, medicine-gathering sites). Use Nuu-Chah-Nulth guidance to undertake research, inventory, and identification of culturally relevant places and resources.
- 6 Recognize the importance and potential of concepts of tribal parks and sacred site reserves in land use planning.
- 7 Restore traditional sites that have been altered or degraded by logging practices...in consultation with the Nuu-Chah-Nulth.
- 8 Provide for training, education, and meaningful employment of Nuu-Chah-Nulth people in both research and forestry activities to ensure that they benefit from commercial use of resources in Clayoquot Sound.
- 9 Give precedence to traditional Nuu-Chah-Nulth needs for sustenance (the definition of which should be agreed upon by governments and First Nations) over sport fishery, commercial, or other interests outside Clayoquot Sound. Provide for the well-being of wild fisheries before the needs of fish farming.³¹
- 10 Develop standards that recognize, respect, implement, and enforce the maintenance of cultural and biological diversity recognized in *Agenda 21* and *Guiding Principles on Forests*,³² in forest management practices.

³¹In addition, the needs of wild fish stocks should be placed ahead of those of hatchery fish. Wild fish runs are exterminated because managers permit much higher fishing mortality on stocks that are supported by hatcheries than the wild runs can withstand.

³²See United Nations (1992).

- 11 Recognize and take steps to minimize the impact of forest practices on marine ecosystems.

6.2 Recommended Framework for Change

To incorporate First Nations' perspectives and interests in sustainable ecosystem management within Clayoquot Sound, in a manner consistent with Panel principles and international agreements, the Clayoquot Scientific Panel recommends the following actions. Embodied in the appropriate legal framework, these topics and activities would become appropriate standards to recognize and safeguard Nuu-Chah-Nulth perspectives. They incorporate, through various means: inclusion of First Nations in forestry activities; recognition and application of traditional ecological knowledge; and recognition and protection of Nuu-Chah-Nulth cultural areas and resources.

International Convention³³

- R1³⁴ All forest activities in Clayoquot Sound must meet either the following standards, or international standards (e.g., United Nations 1992) regarding indigenous peoples' relationships with the forest, whichever is more rigorous.

Co-Management

- R2 Co-management of the Clayoquot Sound ecosystem must be based on equal partnership between the Nuu-Chah-Nulth and the Province of British Columbia.
- R3 The first step in developing an ecosystem-based co-management strategy for Clayoquot Sound must be to establish a working protocol based on mutual respect. This protocol must be developed and agreed to by all participating agencies and individuals, and must be followed throughout planning and decision-making processes.

Consultation and Planning

- R4 All decision-making processes relating to ecosystem use and management in the Clayoquot Sound Decision Area must be undertaken in full consultation with the Nuu-Chah-Nulth of Clayoquot Sound.

³³Recognition of indigenous peoples' rights to use and have control of their traditional lands and resources.

³⁴Prefix R refers to recommendation.

- R5 All planning processes for forest and ecosystem use in the Clayoquot Sound Decision Area must be undertaken with full consultation and shared decision-making with the Nuu-Chah-Nulth of Clayoquot Sound.

Recognition of Traditional Ecological Knowledge (TEK)

- R6 Standards for forest practices must incorporate traditional ecological knowledge. Conflicts between scientific knowledge and traditional ecological knowledge must be resolved in consultation with the Nuu-Chah-Nulth of Clayoquot Sound. Inventory, monitoring, and research must also recognize and include TEK.

Hahuulhi: Traditional System for Ecosystem Management

- R7 In consultation with the co-chairs of the Nuu-Chah-Nulth Tribal Council, hahuulhi, the traditional system for ecosystem management, must be recognized in ecosystem co-management processes of Clayoquot Sound. Hahuulhi will be used in determining ecosystem management within traditional boundary lines.

Foreshore and Offshore Resources

- R8 Impacts of planned forestry practices on foreshore and offshore resources of Clayoquot Sound must be assessed in consultation with the Nuu-Chah-Nulth of Clayoquot Sound. Where there is a risk of damage to these resources, alternative low risk practices must be employed.
- R9 In cases where foreshore and/or offshore resources have already been damaged or are damaged accidentally, immediate steps must be taken to mitigate or reverse the damage and to restore resource capabilities to their former condition.

Nuu-Chah-Nulth Cultural Areas, Including Sacred Areas, Historic Areas, Current Use Areas, and Future Use Areas³⁵

- R10 Before the completion of any ecosystem planning process in Clayoquot Sound, the Nuu-Chah-Nulth of the area within which the planning is undertaken must be given the opportunity to identify, locate, and evaluate culturally important sites and areas.

³⁵It is anticipated that the Nuu-Chah-Nulth will participate fully in the harvest and use of major forest products and will develop opportunities for harvesting minor forest products.

- R11 The Heritage Conservation Branch typology (Section 4.2.2) for classification of culturally important sites ("traditional use sites") should be used with the categories of "Traditional Land Management Sites" and "Education and Training Sites" to be added to the categories delineated in this typology.
- R12 The determination of culturally important areas will include sites whose significance and existence are communicated by oral traditions as well as those established by physical and written evidence.
- R13 Culturally important areas identified as significant by Nuu-Chah-Nulth must be protected using methods appropriate to the area and to the use.³⁶

Nuu-Chah-Nulth Tribal Parks

- R14 Tribal Parks, owned and managed by the Nuu-Chah-Nulth for public purposes, must come under the authority and jurisdiction of the Nuu-Chah-Nulth. The character of Tribal Parks is not yet firmly specified; Nuu-Chah-Nulth must participate in developing concepts concerning Tribal Parks.

Inventory and Mapping

- R15 Planning inventories undertaken in Clayoquot Sound for ecosystem management must be done in full consultation with and full participation of the Nuu-Chah-Nulth of Clayoquot Sound. Nuu-Chah-Nulth cultural resources and culturally important areas must be incorporated in planning inventories before completion of the planning process.³⁷
- R16 Mapping projects undertaken in Clayoquot Sound for ecosystem management must be done in full consultation with the Nuu-Chah-Nulth of Clayoquot Sound. Nuu-Chah-Nulth cultural resources and culturally important areas, as identified by the Nuu-Chah-Nulth of Clayoquot Sound, must be clearly shown on maps, with particular attention to zones of high cultural and sustenance value. (First Nations sacred areas are a potential exception.)

³⁶For example, a sacred area or a medicine-gathering area might require a substantial reserve or "traditional park" status to protect it, whereas a culturally modified tree might be protected by a smaller area of "buffer" trees.

³⁷Some work on the identification and documentation of biological resources in Clayoquot Sound has already been done, most notably through the initiative of the Hesquiaht First Nation in their "Management for a Living Hesquiat Harbour" Project (Darling 1992; Charleson 1994). The results of this work are not yet public. A summary of biological resources of the Clayoquot Sound region is provided in Appendix V, published under separate cover.

Operations

- R17 All operations in Clayoquot Sound relating to ecosystem management, such as environmental impact assessment, selection of silvicultural systems and harvesting methods, proposed use of herbicides and pesticides, and road location, construction, and deactivation, must be carried out in full consultation with the Nuu-Chah-Nulth of Clayoquot Sound.

Education and Training

- R18 Provisions must be made for the Nuu-Chah-Nulth of Clayoquot Sound to participate in education programs relating to ecosystem management processes and practices to enable them to obtain the necessary background to co-manage Clayoquot Sound ecosystems.
- R19 As part of a system of forest worker qualification, all forest and ecosystem workers and managers should be provided with an opportunity to view educational videos produced by Nuu-Chah-Nulth people about Nuu-Chah-Nulth perspectives on forest practices and their impacts on the environment as well as about Nuu-Chah-Nulth culture in general.

Employment

- R20 Firms must actively recruit First Nations in employment equity; federal government guidelines for employment equity must be followed.

Monitoring

- R21 All ongoing ecosystem management activities must incorporate monitoring programs for impacts on biodiversity, soil, water quality, fisheries and marine systems, and cultural sites, with full consultation of and participation by the Nuu-Chah-Nulth of Clayoquot Sound.

Evaluation

- R22 In full consultation with the Nuu-Chah-Nulth of Clayoquot Sound, impacts of present and ongoing forest activities in Clayoquot Sound must be evaluated through environmental and social impact assessment procedures.
- R23 Where damage to ecosystems, culturally important areas, and traditional resources due to these activities is likely to occur, mitigative actions must be undertaken.

Restoration

- R24 Where damage to ecosystems, culturally important areas, and traditional resources due to forestry activities is found, restoration must be undertaken.
- R25 All phases of restoration activities in damaged Clayoquot Sound ecosystems must be undertaken in full consultation and with active participation of the Nuu-Chah-Nulth of Clayoquot Sound.

Research

- R26 Research and inventory must be undertaken to complement Nuu-Chah-Nulth traditional ecological knowledge and experience.
- R27 Opportunities and imperatives for research on impacts of past, present, and future forest practices on Clayoquot Sound ecosystems, and on possibilities for employment identified by the Nuu-Chah-Nulth of Clayoquot Sound must be developed, in full consultation with and participation of the Nuu-Chah-Nulth of Clayoquot Sound, to enhance the effectiveness of sustainable ecosystem management.³⁸

³⁸Research should include such topics as: effects of bark residues from marine log dumps on the spawning of herring; effects of forestry activities on herring spawning; effects on spawning fish and fry of temperature changes in rivers and lakes due to forestry activities; and potential for sustainable use of non-timber forest products in Nuu-Chah-Nulth economic development.

Appendix I

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Appendix II

Spirituality of Land and Sacred Sites within Sacred Areas

As the governments of British Columbia and of First Nations enter into interim measures agreements and co-management strategies, these new models for shared responsibility must reflect mutual respect and understanding of culturally based viewpoints. The following discussions of land and sacred sites are intended to communicate Nuu-Chah-Nulth concepts of respect and spirituality.

Land is Spiritual

In the Nuu-Chah-Nulth culture, land is spiritual, and the Nuu-Chah-Nulth connection to land is the foundation of their spiritual identity. As Nuu-Chah-Nulth elder Roy Haiyupis (1995a:1) explains, "We have a common Creator through which we share the land and the resources of the land and the seas."

Humans, as stewards of the lands and seas, are responsible to maintain, protect, and enhance these resources, and the Nuu-Chah-Nulth chiefs are responsible for stewardship of the lands, seas, and natural resources within the confines of their *hahuulhi*. Tribal laws demand strict observance of stewardship laws within *hahuulhi* boundaries.

Maintenance and enhancement of the natural food chain to sustain tribal members is a spiritual responsibility that extends to all people. So too is responsibility for maintaining and enhancing the quality and quantity of forest resources. This responsibility extends to future generations.

Because of the importance of their tribal territories to their culture and spirituality, the Nuu-Chah-Nulth feel strongly that they must regain control over these lands and resources. Accountability for stewardship must shift back to tribally-controlled government, and the benefits of caring for and using those resources must also return to the First Nations. By resuming responsibility for the well-being of their traditional territories, the Nuu-Chah-Nulth will recover their cultural and spiritual identity. By controlling the use of these resources, the Nuu-Chah-Nulth people will recover the means to support and direct their future.

Sacred Sites within Sacred Areas

The current designation and treatment of sacred sites by the British Columbia government is carried out in isolation from the broader Nuu-Chah-Nulth concepts related to the ownership and use of lands. Current practice does not adequately recognize that sacred sites, in many cases, can only remain sacred in the physical context of the larger areas in which they are located, and the cultural

context of the territories of the hereditary chiefs. The practice of compartmentalizing and isolating sacred sites as discrete points in a landscape denies the influence of that landscape and of Nuu-Chah-Nulth history and culture in determining what is sacred.

The Catface Mountain area of Clayoquot Sound illustrates the holistic view of sacredness held by the Nuu-Chah-Nulth people. This area has been used extensively by the Nuu-Chah-Nulth for many hundreds of years, and specific sites have been identified as places of spiritual and cleansing preparation for major hunts, as burial sites, and as areas where conferences were held by tribal groups planning for war. The importance of these "sites" far exceeds the events that have taken place—they are part of the spiritual bond between the Nuu-Chah-Nulth people and the land on which they live. Nuu-Chah-Nulth elder Roy Haiyupis explains this connection:

As much as the recognition that the people live in our chiefs' territories and are a part of that ownership of the land within the chiefs' territories, also the Land owns the people of the tribe so affiliated...our concept of "sacred" limits any projected use of the area around Catface Mountains. (Haiyupis 1995b:1)

Historic sites, in similar fashion, are sacred because they connect one generation with another and facilitate the transfer of tribal laws and customs through time.

As important as specific sites are, in themselves, the importance of the area in which they are found is more than the sum of its sacred sites. The western and southern slopes of Catface Mountain have many layers of meaning and purposes for the Ahousat people as a group and as individuals within that group. These connections range from ceremonial, historical, and spiritual, to hunting, berrypicking, and harvesting of cedar for canoes, planks, shakes, bark, and withes. The Nuu-Chah-Nulth see themselves as a living part of the land and its resources: "The people comprise the human elements of the Lands of the chiefs" (Haiyupis, 1995b:2). In the same way that they see themselves as part of the land, they see the sacredness of the land extending beyond individual sacred sites.

The Nuu-Chah-Nulth world view—*hishuk ish ts'awalk*, "everything is one"—must be respected by *all* governments involved in co-managing Clayoquot Sound. Catface Mountain area is a small portion of the Ahousat chiefs' territories. Its richness as a sacred area with a multitude of sacred sites underscores the imperative to recognize traditional territories for values far beyond the value of the timber that grows on them. To the Nuu-Chah-Nulth, there is a gradation of spiritual connection across the landscape. Sacred sites must be identified and protected within the context of these connections, and sacred areas must be defined and identified by the Nuu-Chah-Nulth for whom they are sacred.

Appendix III

Documents Related to Forest Practices Reviewed for Incorporation of First Nations' Knowledge and Interests

Document	Application	Cultural considerations
<i>British Columbia Archaeological Impact Assessment Guidelines 1991</i> (cited here as Apland and Kenny (editors) 1992)	provincial	Highly relevant; discussed in text (Section 5.5).
<i>Total Resource Planning. An integrated resource management approach to forest development: a proposed process</i> (B.C. Ministry of Forests 1993h)	provincial	No specific reference to First Nations' interests, except brief mention of cultural and heritage values in the list of factors needing definition within the general objectives (p. 4).
<i>Development Plan Guidelines, Vancouver Forest Region</i> (B.C. Ministry of Forests 1993c)	regional	Requires licensee to communicate with public and aboriginal peoples, with comments to be directed to licensee. Plan is to be based on the best information readily available to the licensee for sustenance use by First Nations and a variety of other values. There are no requirements to show culturally important areas other than readily known sustenance use sites. To make this document more effective, the information/inventory requirement must be an explicit responsibility of the licensee to meet the requirements of the <i>Coast Planning Guidelines</i> ; Ingram's cover letter has good points re: involvement of First Nations. Coverage in document (p. 2, paragraph 2) is too vague: the standard states "...satisfactorily addressing agency, public, and aboriginal concerns." It is unclear what this means and who decides.
<i>Coast Planning Guidelines Vancouver Forest Region</i> (B.C. Ministry of Forests 1992a, 1993a)	regional	Highly relevant; discussed in text (Section 5.5).
<i>Community Watershed Guidelines Project. Guiding Principles and Summary of Public Input</i> (Multi-agency Technical Advisory Committee 1993)	provincial	p. 31, under "5. Proposed Additional Guiding Principles," is included "the involvement of First Nations in planning for Crown land within identified aboriginal land claim boundaries," among a series of additions suggested by respondents in the public consultation process; concern for fisheries and cultural values expressed by some. (The importance of First Nations involvement should be recognized, even if not in a specific land claim area, as should the importance of other local involvement.)
<i>British Columbia Coastal Fisheries/Forestry Guidelines</i> (B.C. Ministry of Forests <i>et al.</i> 1993)	coastal	Highly relevant for First Nations, but no specific reference to cultural values or First Nations' interests; First Nations should be active participants in all planning and decision-making relating to fisheries.
<i>Guidelines to Maintain Biological Diversity in TFL 44 and 46</i> (B.C. Ministry of Forests 1991a)	TFL 44, 46	No reference to First Nations' interests. (There is need to recognize traditional ecological knowledge and management systems.)

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Document	Application	Cultural considerations
<i>Guidelines for Maintaining Biodiversity During Juvenile Spacing</i> (B.C. Ministry of Forests <i>et al.</i> 1993)	provincial	No reference to First Nations' interests or participation.
<i>Wildlife Tree Management in British Columbia</i> (Wildlife Tree Committee 1993)	provincial	No reference to First Nations' interests or participation.
<i>Guidelines to Maintain Biological Diversity in Coastal Forests</i> (draft) (B.C. Ministry of Forests 1993f)	coastal	No reference to First Nations' interests, or to the widely recognized relationships between cultural diversity and biodiversity.
<i>Interim Forest Landscape Management Guidelines for the Vancouver Forest Region</i> (B.C. Ministry of Forests 1990b)	regional	No direct reference to First Nations' interests; brief notation on "cultural features," pp. 11–12.
<i>Pre-harvest Silviculture Prescription Procedures and Guidelines for the Vancouver Forest Region</i> (B.C. Ministry of Forests 1991b)	regional	On p. 3, the third notation under "Other Resource Values" is the following: "Check land status and record any leases, licences or tenures...Note any heritage values such as historic trails or early Indian use of western redcedar for canoes." The list does not explicitly recognize First Nations' cultural inventory, except superficially under "other" category. The Panel recommends that there be an explicit requirement to consult First Nations and help with an inventory of sacred sites and other culturally important areas.
<i>Forest Road and Logging Trail Engineering Practices</i> (interim) (B.C. Ministry of Forests 1993e)	provincial	"Cultural values" listed on p. 21 under social, economic, and resource values that may be impacted by erosion and sedimentation events. Under the standard on p. 20, "Risk Assessment," First Nations should be involved in risk assessment procedures.
<i>Procedures for Factoring Recreation Resources into Timber Supply Analyses</i> (B.C. Ministry of Forests 1993g)	provincial	No direct reference to First Nations' interests.
<i>Cave Management Handbook (Including Cave/Forestry Guidelines for the Vancouver Forest Region)</i> (draft) (cited as B.C. Ministry of Forests 1990a)	coastal	Non-specific reference to archaeological (artifacts, pictographs, etc.), historical, and taphonomic deposits under cave management and classification consideration; no recognition of caves as sacred places or burial sites, or of consultation with First Nations regarding cave use and management (see p. 11, Appendix 1, Classification).
<i>Cave Management Symposium. Workshop synopsis and recommended action plan</i> (cited as Heikoop 1991)	provincial	B.C. Ministries of Forests, Parks, Environment, and Tourism represented, but not Aboriginal Affairs; no reference to First Nations' considerations, except "native peoples" mentioned (p. 3) as a regionally interested group.
<i>Tofino Creek Integrated Resource Management Strategy</i> (B.C. Ministry of Forests and B.C. Ministry of Environment, Lands and Parks 1991)	subregional	Highly relevant; discussed in text (Section 5.5).

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Document	Application	Cultural considerations
<i>Watershed Rehabilitation Strategies</i> (draft) (B.C. Ministry of Forests 1991d)	provincial	No reference to First Nations' interests.
<i>Riparian Management in British Columbia. An important step towards maintaining biodiversity</i> (cited as Stevens <i>et al.</i> 1993)	provincial	No reference to First Nations' interests or participation.
<i>Clayoquot Sound Forest Practices Standards. Standards for the development and harvesting of timber in the general integrated management areas of Clayoquot Sound</i> (draft) (B.C. Ministry of Forests 1993b)	subregional	Little consideration of First Nations' cultural values, but acknowledgement of ongoing negotiations; discussed in text (Section 5.5).
<i>Updated Guidelines for 5 Year Development Plans, Cutting Permit Applications and Logging Plans</i> (Vancouver Circular Letter VR85-465) (B.C. Ministry of Forests 1991c)	regional	<p>Potential for inclusion of First Nations' interests, e.g.:</p> <p>p. 1, "Referral to other agencies, such as the Heritage Conservation Branch may be requested (in planning process of 5-year development plan)";</p> <p>p. 5, delineation on map plan:</p> <p>"11 'known' sensitive sites (including fish spawning, rearing or migration areas,...caves...assessed as sensitive)"</p> <p>"13 recreation inventory unit label...(including) historic/recreation trains...important recreation features (hot springs, waterfalls...etc.)"</p> <p>But culturally important areas themselves are not mentioned.</p>
<i>Environmental Forestry. Plum Creek Timber Company's Approach to Forest Management. A Case Study.</i> (B.C. Ministry of Forests 1993d)	U.S., regional	No reference to First Nations' interests.

Appendix IV

Members of the Scientific Panel for Sustainable Forest Practices in Clayoquot Sound

Co-Chair	Dr. Fred Bunnell , Professor of Forest Wildlife Ecology and Management, Director of the Centre for Applied Conservation Biology, University of British Columbia.
Co-Chair	Dr. Richard Atleo , Hereditary Chief UMEEK, Instructor, Malaspina University-College, and Researcher, Consultant, Indigenous Human Resources, Nanaimo

Other members of the Scientific Panel, by area of expertise:

Biodiversity	Dr. Ken Lertzman , Assistant Professor, Forest Ecology, Simon Fraser University Dr. Chris Pielou , Ecologist, Denman Island Laurie Kremsater , Consultant, Forest Management and Wildlife Biology, Vancouver
Ethnobotany	Dr. Nancy Turner , Professor, Environmental Studies, University of Victoria
First Nations	Ernest Lawrence Paul , Hesquiaht Elder, expert in Hesquiaht history, culture, traditional resource use and language, Hesquiaht Roy Haiyupis , Ahousaht Elder, expert in Ahousaht history, culture, language and traditional use of resources, Lytton Stanley Sam , Ahousaht/Tla-o-qui-aht First Nations Elder, expert in First Nations history, language, culture and traditional resource use, Ahousaht
Fisheries	Dr. Gordon Hartman , Consultant, Fisheries Biology, Nanaimo

Forest Harvest Planning	Keith Moore , Registered Professional Forester, Consultant, Environmental Forestry, Queen Charlotte City <i>(resigned from Panel December 16, 1994 when assumed position as Chair, Forest Practices Board, Victoria)</i>
Hydrology	Dr. Mike Church , Professor, Fluvial Morphology, Department of Geography, University of British Columbia
Roads and Engineering	Dr. Peter Schiess , Professor and Head of Forest Engineering, University of Washington, College of Forest Resources, Seattle
Scenic Resources, Recreation, and Tourism	Catherine Berris , Consultant, Landscape Architecture and Land Use Planning, Vancouver
Silvicultural Systems	Dr. Jerry Franklin , Professor, University of Washington, College of Forest Resources, Seattle
Slope Stability	Dr. June Ryder , Consultant, Terrain Analysis, Vancouver
Soils	Dr. Terry Lewis , Consultant, Soils and Land Use, Courtenay
Wildlife	Dr. Alton Harestad , Associate Professor, Wildlife, Simon Fraser University
Worker Safety	Jim Allman , Regional Manager, Workers' Compensation Board, Victoria <i>(resigned from Panel February 24, 1995 when assumed position as Manager of Occupational Health and Safety, Ministry of Forests, Victoria)</i>
Secretariat to the Panel	Melissa Hadley , Registered Professional Forester, Cortex Consultants Inc., Halfmoon Bay

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Appendices V and VI

These appendices are a companion document to *First Nations' Perspectives Relating to Forest Practices Standards in Clayoquot Sound* (March 1995), the third report of the Scientific Panel for Sustainable Forest Practices in Clayoquot Sound. This document, and other reports of the Scientific Panel, can be obtained from:

Cortex Consultants Inc. Victoria
Phone (604) 360-1492
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Appendix V

Inventory of Plants and Animals Culturally Significant to the Nuu-Chah-Nulth of Clayoquot Sound

Note 1: Citations for ethnobotanical data from 1978 of George Louie (Ahousaht), Peter and Jessie Webster (Ahousaht), Edith Simons (Clayoquot), Dan David (Opitsat), Jimmy McKay (Ucluelet), and Robert Sport (Ohiaht) are from interviews with Leslie Fenn and Maggie Norris done in the summer of 1978 on Pacific Rim Ethnobotany, for Parks Canada, Western Region and the Greater Victoria Environmental Centre. The interview notes were compiled and produced as a report to Parks Canada (Fenn *et al.* 1978). Turner and Efrat (1982), for Hesquiaht ethnobotany, incorporates the plant knowledge of the late Alice Paul, the late Mike Tom, the late George Ignace, and the late Alex Amos. Turner *et al.* (1983), for Ditidaht ethnobotany, well south of the Clayoquot area, includes the plant knowledge of the late John Thomas, the late Charlie Jones, Ida Jones, and other Ditidaht speakers, as recorded by John Thomas, Nancy Turner, Bob Ogilvie, and Barry Carlson; this information is included only as supplementary to the Clayoquot information. Ellis, Turner, and Swan (1976) pertains to plant knowledge of the late Luke Swan of Manhousaht, recorded by David Ellis and Nancy Turner. Earl George (1994) citations are from an interview with Nancy Turner in the spring of 1994. Full references are listed in the companion document *First Nations' Perspectives Relating to Forest Practices Standards in Clayoquot Sound* (Scientific Panel for Sustainable Forest Practices in Clayoquot Sound 1995a).

Note 2: Most of the scientific names for mammals and birds are from Cannings and Harcombe (1990); most Nuu-Chah-Nulth names for mammals, birds, and fish provided by Dr. George Wikinash Louie, Ethnology and Linguistics, Royal British Columbia Museum. Shellfish names in Nuu-Chah-Nulth are mostly from Ellis and Swan (1981).

Note 3: Additional information on the knowledge and use of many of these species is found in *Management for a Living Hesquiat Harbour* (Darling 1992), but this information is confidential at present.

Note 4: There is no single, practical orthography for representing sounds in the Nuu-Chah-Nulth language. We have attempted to standardize our orthography as follows: ʔ (glottal stop, also sometimes written ?); ɣ (pharyngeal, also sometimes written ʔ); aa, ii, uu (long vowel sounds, also sometimes written a., i., u.); apostrophe following a letter (e.g., t', m') indicates glottalization; underlining (e.g., h, x) indicates sounds pronounced at the back of the throat. Some equivalent symbols are (with those used here listed first): ch=č; h=h; lh=ł; sh=š; tl=ṭ; x=x=ṡ.

Note 5: Items marked with a "?" require further verification.

Trees

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Alder, Red	<i>Alnus rubra</i>	qaqmapt (Manhousaht, Hesquiaht, Clayoquot)	Moist, rich woods, clearings, alluvial plains, lakesides; along shoreline, where indicative of ancient village sites	Leafy branches used in steaming pits; wood used for masks, rattles, bowls, bailers, small carvings; prime fuel for smoking fish; bark boiled for red dye, especially used for cedar bark; bark used as medicine for internal injuries, tuberculosis and lung ailments; medicine always gathered from river side of tree	No specified place	Edith Simons 1978; Turner and Efrat 1982:62; Turner et al. 1983:98–99

Trees

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Arbutus	<i>Arbutus menziesii</i>	han'ahtuulh ('naked') (Hesquiaht)	Dry Douglas-fir woods, rocky outcrops; not found in Clayoquot	Wood steamed and made into digging sticks (GL); leaves used as medicine for sore throat (Cowichan; known to Ditidaht)	Sproat Lake; on west coast, only in mid-upper Muchalat Inlet on south aspect rocky sites	George Louie 1978; Turner and Efrat 1982:64; Turner et al. 1983:104
Cascara	<i>Rhamnus purshiana</i>	q'ay'aaxwasmapt ('D-adze plant') (Hesquiaht, Manhousaht, Ahousaht – applied to crabapple by S. Sam); or shuts7iqmapt , or shumapt ('laxative-plant'; 'defecate plant') (Hesquiaht, Ahousaht)	Moist alluvial flats, open woods; not common in Clayoquot; "now you have to go deep in the woods or up lakes and rivers to find it" (EG)	Wood used for D-adze and other implement handles; cut from the root end down; bark used for laxative medicine and tonic, as well as worm medicine and stomach medicine (for upset stomach); bark harvested in July and August; chewed, or taken as infusion; infusion also used as external disinfectant; sometimes mixed with alder bark; bark gathered to sell to drug companies back in the '30s and '40s (at about 20 cents per pound)	hupitsit 872; Hesquiat peninsula	Luke Swan 1976; George Louie 1978; Turner and Efrat 1982:72; Turner et al. 1983:115; E. George, pers. comm. 1994; Bouchard and Kennedy 1990
Cedar, Western Redcedar	<i>Thuja plicata</i>	inner bark: pits'ip (generally Nuu-Chah-Nulth); wood: humiis (Hesquiaht, Manhousaht); young tree: tlaasmapt (Hesquiaht)	Common on moist forested sites and near watercourses, especially at lower elevations	Highly important; wood used for construction of houses, canoes, boxes, roofing, fishing weirs, for carving implements, and for fuel; inner bark harvested in early summer used for mats, baskets, clothing, cordage, shredded for tinder; withes used for baskets, ropes, fish traps; green boughs for catching herring spawn (not preferred); boughs used as scrubber in manhood training; bundles of wood for torches; eat the leaves if you are lost in the woods; boughs and roots boiled and tea taken for tuberculosis (GL)	tlaasmaqwulhh 155; muchaa 280; naxwaqis 337; tl'uchp'it 346; maaqtusiis 423; ?ilhch?a?atimt 468; ts'aaqtl'aa 529; pitsaasts'imit 547; wa ^h iitlmitis 548; iih ^h atis 575; pin7iitl 579; w'aayi 591; p'inw'alhuwis 739; tlatlaas 805; t'i7aamut 77; ts'achi 102; t'ii7iitsaqa 352; ch'a ^h ayis 838; ch'uuchatswii7a 841; hup'ich 848; k'anuwis 869; unaatsulh ^h 878; uuqwmmin 888; tla7uukwi 902; iih ^h tsi 909; winchi 913	Jessie Webster 1978; George Louie 1978; Turner and Efrat 1982:37; Turner et al. 1983:67–70; Bouchard and Kennedy 1990

Trees

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Cedar, Yellow-	<i>Chamaecyparis nootkatensis</i>	? <i>alhmapt</i> (Hesquiaht)	Upper elevation forests; bog forests	Wood used for fire-drills (special variety), paddles, boxes, talking sticks, small carvings; inner bark for clothing, blankets, skirts, capes; considered finer than redcedar bark; harvested in early summer; shredded bark for towelling, tinder; wood traded to Makah of Washington; in ancient times, these trees were said to originate from three young women, sisters, who were scared by Raven and ran up the side of a mountain; chew the leaves if you are lost in the woods (GL)	Clayoquot Plateau; Catface Mountain; general in many places in Clayoquot; mountains above Stewardson; a?aalhmaq-wa hsuu7is 443	Jessie Webster 1978; George Louie 1978; Turner and Efrat 1982:33; Turner et al. 1983:65–66; Bouchard and Kennedy 1990
Cherry, Bitter Wild	<i>Prunus emarginata</i>	bark: <i>lhitw'apt</i> (Hesquiaht); <i>lhitx-w'apt</i> (Manhousaht); tree: <i>lhitxmapt</i> (Hesquiaht); ? <i>qu7ushitlmapt</i> (cherry tree) (Ahousaht – GL)	Moist open deciduous woods, often near water	Cherries not eaten; tough bark used as wrapping, binding, and waterproofing for joints of implements such as whaling harpoons and spears, bow hasps, adze handles; thickly smeared with pitch; used for binding cedar with pack baskets; reed for wolf-whistle; infusion of bark as general tonic for any kind of sickness	Nootka and Zeballos; CPC cannery; Port Alberni; Gold River; not at Hesquiaht	George Louie 1978; Turner and Efrat 1982:73; Turner et al. 1983:121
Cottonwood, Black	<i>Populus balsamifera ssp. trichocarpa</i>	<i>k'wan'uw'inqmapt</i> (named after the buds) (Hesquiaht)	Moist alluvial floodplains, lake edges, swamps	Inner bark spun as cordage; knots sometimes used for fishhooks; resin used as paint base for pigments; buds used for medicinal and cosmetic skin salve with deer fat	Said not to occur originally around Hesquiaht (AP)	Turner and Efrat 1982:75; Turner et al. 1983:126

Trees

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Crabapple, Pacific	<i>Pyrus fusca</i> , <i>Malus fusca</i>	fruit: tsitsi h7aql (‘sour inside’); tree: tsitsi h7aqlmapt (Hesquiaht, Manhousaht, Ahousaht); or q’ay’aaxwasmapt (‘D-adze plant’) (Ahousaht – S. Sam; see also Cascara)	Moist to wet thickets, alluvial flats, lakeshores, marshes, fens	Fruit eaten, very important; picked in August and placed in tight basket for two months to ripen; then eaten with water; dried or stored under water; tough wood used for digging sticks, axe handles, gaff handles, and spring for baby’s cradle; bark used for medicinal tonic, for coughing and weight loss	wiiqnit, a meadow behind Hesquiaht village	George Louie 1978; Peter Webster 1978; Turner and Efrat 1982:73; Turner et al. 1983:121; Fenn et al. 1979; Larry Paul, pers. comm. 1994; E. George, pers. comm. 1994
Douglas-fir	<i>Pseudotsuga menziesii</i>	maawi , maawiqsmapt (Hesquiaht); maawi (Manhousaht)	Dry, rocky sites; not common on west coast	Bark, wood used for fuel; felled for this purpose long ago; knots used for halibut hooks; wood for spear shafts, cod-fish lure poles; boughs gathered for ceremonial costumes, after which they were hung over the door of the house for a year	Ahousaht, ridgetop of Flores Island; shoreline of Hesquiaht Harbour; and some rocky headlands in Clayoquot; haptulh 272; tl’aakmaqapi 274; tluuḥapi 299; tl’itsḥuulh 303; ?ilhch?a?atimt 468; chichixwas 533; wihmapt 115	Turner and Efrat 1982:44; Turner et al. 1983:73–74; Bouchard and Kennedy 1990
Fir, Amabilis or Silver	<i>Abies amabilis</i>	w’ihmapt (also grand fir) (Hesquiaht, Manhousaht)	Moist, upland forest areas, with hemlock	Pitch chewed; knots for halibut hooks; boughs used for scent and incense, especially for illness, also for bedding; boughs also for decorative clothing for wolf dancers; pitch used as hair and scalp ointment; bark medicine for internal injuries; bears use the boughs for bedding	No specified place	George Louie 1978; Turner and Efrat 1982:41; Turner et al. 1983:71
Fir, Grand	<i>Abies grandis</i>	w’ihmapt (also amabilis fir) (Hesquiaht, Manhousaht)	Not found in Clayoquot Sound	Pitch chewed; knots for halibut hooks; boughs used for scent and incense, especially for illness; bark medicine for internal injuries	No specified place	Turner and Efrat 1982:41; Turner et al. 1983:71

Trees

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Hemlock, Western	<i>Tsuga heterophylla</i>	tree: qwitl'aqmapt (Hesquiaht, Manhousaht, Clayoquot); boughs: qwitlapt (CS)	Common in moist forested sites; shade tolerant	Young shoots of boughs chewed as hunger suppressant; boughs and young trees a major material for collecting herring eggs; boughs used for bedding; wood used for slow burning fuel; knots for halibut hooks; bark used for reddish-brown dye and preservative for fishing line, canoes; pitch used with deer fat to make skin ointment; bark used as medicine for internal bleeding, tuberculosis, rheumatic fever, phlebitis; needles chewed and plastered on burns; roots boiled and infusion drunk for internal injuries and as pain killer; boughs used as scrubbers for cleansing the body in manhood, womanhood, and other spiritual training; to get daylight, Raven changed himself into a hemlock needle to be swallowed by a Chief's daughter and "reborn"	Young trees cut from shoreline wherever herring spawn (e.g., across from Hot Springs Cove)	Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:47–48; Turner et al. 1983:74–75; E. George, pers. comm. 1994
Maple, Broad-leaved	<i>Acer macrophyllum</i>	?amits'apt, ?amits'aqmapt (Hesquiaht)	Not common in area; moist, alluvial soils and floodplains	Wood used for making paddles, masks, rattles, plates, bowls, utensils	Clayoquot Valley; Sproat Lake; ?amits'aqis 466, 539	George Louie 1978; Turner and Efrat 1982:60; Turner et al. 1983:91; Bouchard and Kennedy 1990
Maple, Rocky Mountain, and Vine	<i>Acer glabrum</i> , <i>A. circinatum</i>	daqcapt ('drinking bowl plant') (Ditidaht)	Moist shorelines of lakes and rivers; vine maple not in Clayoquot Sound	Wood used to make small bowls and parts of salmon weirs (Ditidaht)	Distribution in Clayoquot Sound uncertain for <i>A. glabrum</i> ; <i>A. circinatum</i> in Robertson River and Nitinat River valleys (apparently not in Clayoquot)	Turner et al. 1983:90

Trees

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Pine, Lodgepole, Jackpine, or Shore Pine	<i>Pinus contorta</i> var. <i>contorta</i>	tl'akmapt (Hesquiaht)	Bogs, rocky sites	Pitch melted on a salal leaf and made into chewing gum; wood for small carvings; pitch as protective coating for implements and waterproofing for canoes; pitch mixed with deer tallow for cosmetic salve; roots gathered; wood made into whistles; cones said to be eaten by bears and wolves	tl'aakmaqapi 274; tl'uuchilhulh 670; kw'asimlh 315; tl'akmaqtwuu7a 486	Edith Simons 1978; George Louie 1978; Dan David 1978; Turner and Efrat 1982:44; Turner et al. 1983:73; Bouchard and Kennedy 1990
Pine, White	<i>Pinus monticola</i>	n'ich'aksmapt ('needle plant') (Hesquiaht), n'ich'akmapt (Manhousaht)	Bogs, rocky sites	Wood for small carvings; pitch as protective coating for implements; pitch mixed with deer tallow for cosmetic salve (Ditidaht)	There is a place called "Little White Pine" where there were formerly lots of herring spawning; Whitepine Cove – pin7iitl 579	Turner and Efrat 1982:44; Turner et al. 1983:73; Bouchard and Kennedy 1990
Spruce, Sitka	<i>Picea sitchensis</i>	young spruce: tuu h mapt (Hesquiaht), (a very young spruce, only a couple feet high – Earl George); large, older spruce: ch'uh smapt (Hesquiaht, Manhousaht)	Moist areas in coastal forests, especially on floodplains and shores	Wood for upper prong of salmon harpoon; and for a club with yew wood handle; roots used for twining baskets, and for binding; roots from young spruce trees used to weave storage boxes; pitch used as protective coating for fishing spears and other implements; pitch chewed for pleasure; pitch used as salve for sores and sunburn; knots used as long-burning fuel; bark soaked in water, boiled for a deep red dye; boughs used in winter dance ceremonies and costumes; used to scare off evil spirits; for deep aches, the skin was scrubbed with spruce boughs until it bled; painful, but effective; roots gathered along a river bank where the soil erosion made it easier; if no river nearby, roots dug from ground	Cerantes Rock, off San Juan Point is named after spruce on the island; Flores Island; there were giant ones logged in WW II at Bawden Bay; tikw'aa 587; yuulhw'in 600; tl'up'achmaqimilh 648; uu7unmitis 750	Edith Simons 1978; Peter and Jessie Webster 1978; Arima 1975–76; Turner and Efrat 1982; Turner et al. 1983:71–72; E. George, pers. comm. 1994; Bouchard and Kennedy 1990
Unidentified tree roots				Gathered for basketry	mulhm'uu hsu7is 842	Bouchard and Kennedy 1990

Trees

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Willow, Hooker's	<i>Salix hookerii</i>	<i>?ilhchsmapt</i> (Hesquiaht, Manhousaht)	Moist, swampy thickets, lakeshores, creekbanks	Roots used as scrubbers in adulthood training (Ditidaht); wood used as barbecue sticks for salmon; no Hesquiaht use recalled	A beach about two miles west of Estevan Point is called <i>?ilhchsmaaqis</i> after this tree	Turner and Efrat 1982:75; Turner et al. 1983:127
Willow, Pacific	<i>Salix lasiandra</i>	<i>?ilhchsmapt</i> (Hesquiaht, Manhousaht)	Moist, swampy thickets, lakeshores, creekbanks	Roots used as scrubbers in adulthood training; wood used as barbecue sticks for salmon	No specified place	Turner et al. 1983:127
Yew, Western or Pacific	<i>Taxus brevifolia</i>	<i>tlatmapt</i> (Hesquiaht, Manhousaht)	Sporadic in moist shaded forests	Hard, resilient wood honoured for its strength; used for many types of implements: harpoon and spear shafts, digging and prying sticks, bows, mat-making needles, mat pressers, wedges, clubs, paddles, lances, support stakes for salmon weir fencing; braces to support cave roof; branches as scrubbers in manhood training; bark made into juice as medicine for severely ill people. Now bark used by western medical practitioners as cancer medicine; poles gathered for use in commercial trolling	<i>7atlkwumilh htak</i> 208; Hesquiaht Lake; said to be harder to find larger trees in many areas	Turner and Efrat 1982; Turner et al. 1983:78; E. George, pers. comm. 1994; Bouchard and Kennedy 1990

Shrubs

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Berries, general				Fruit gathered	qayisaqts'us 870	Bouchard and Kennedy 1990
Blackberry, Himalayan	<i>Rubus procerus</i>	qa7wi (salmonberry, berry, general) (Ahousaht – PW)	Introduced to Ahousaht area relatively recently; disturbed sites; English blackberry introduced as well as Himalayan	Berries eaten; food of crows	Ahousaht	Peter Webster 1978
Blackberry, Trailing Wild	<i>Rubus ursinus</i>	chismapt (Ahousaht)	Dry sites, open clearings, rocky areas, shoreline thickets	Berries eaten fresh; young men rubbed the plant over their bodies to increase their strength	Sproat Lake; higher elevations in the mountains, according to EG	George Louie 1978; Turner et al. 1983:125; Earl George 1994
Blackcap, or Black Raspberry	<i>Rubus leucodermis</i>	berries: hisshit ; bush: hisshitlmapt (Hesquiaht, Manhousaht, Ahousaht)	Clearings, rocky areas, and burns	Berries eaten; features in oral traditions, in a story of how Raven fooled women by using the berries to make himself look bloody	Not at Hesquiaht; Gold River; Sproat Lake	George Louie 1978; Turner and Efrat 1982:74; Turner et al. 1983:123; Earl George 1994
Blueberry, Alaska	<i>Vaccinium alaskaense</i>	berries: situp ; bush: situpmapt , sitmapt (Hesquiaht, Manhousaht); tsi7tup (Ahousaht – GL)	Moist, shaded coniferous forest; close to rivers, with large redcedars	Fruit gathered in June and July and eaten with whale, dogfish, or hair seal or sea-lion oil; best near beach; dried for winter in cakes, sometimes with salal; berries used for purple stain	Zatlkwumilh htak 208; hilhsyaqtis 877; Hesquiaht Lake; kiishhniqwus 263; iihtatis 575; winchi 913	George Louie 1978; Turner and Efrat 1982:67; Turner et al. 1983:107; Bouchard and Kennedy 1990; Earl George 1994
Blueberry, Canada	<i>Vaccinium myrtilloides</i>	tl'itsxwapih (Hesquiaht) or muunisaq (Ahousaht)	Not found in Clayoquot; imported from Fraser Valley	Fruit eaten when available	Not in region	Turner and Efrat 1982:67

Shrubs

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Blueberry, Oval-leaved, or Gray	<i>Vaccinium ovalifolium</i>	berries: tl'itsxwaanush ; bush: tl'itsxwaanush-map (Hesquiaht)	Moist, shaded coniferous forest, clearings; along creeks and lake margins	Berries eaten; very sweet; dried for winter	Very common on islands in Nootka Sound; winchi 913	Turner and Efrat 1982:67; Turner et al. 1983:108; Bouchard and Kennedy 1990
Cranberry, Bog	<i>Vaccinium oxycoccus</i>	p'ap'a7is (Hesquiaht, Manhousaht, Ahousaht)	Peat bogs	Berries eaten; picked in fall; eaten with oil; stored under water; berries eaten by geese; now commercial ones planted where lake was drained behind Ahousaht	Any peat bogs, e.g., around Kennedy Lake; lots in meadows behind Hesquiaht; Village Lake; Ahousaht; sach'a7umt 286; yukwsaasaqh 317; ?a7ukwnak 421; t'ashii 858; wiiqnit 54; ya'ya sinas 55; tl'aaxaktis 63	Turner and Efrat 1982:67; Turner et al. 1983:109; Fenn et al. 1979; Earl George 1994; Bouchard and Kennedy 1990
Cranberry, Highbush	<i>Viburnum edule</i>	berries: m'um'uk'waqtl ('stone inside'); bush: m'um'uk'waqtl-map (Hesquiaht)	Swampy thickets beside lakes and creeks	Berries eaten; not common; eaten raw with oil in small quantities; tart but flavourful	m'uhttiisak h 103, at the edge of Hesquiaht Lake	Turner and Efrat 1982:63; Turner et al. 1983:118; Bouchard and Kennedy 1990
Currant, Stink, or Grayberry	<i>Ribes bracteosum</i>	berries: hulh7iwa , bush: hulh7iqmapt (Hesquiaht)	Rich, shaded soil along creeks and in swamps, with salmonberry and skunk cabbage	Berries eaten with oil; where there are plenty, they are mashed and dried like salalberries	yukwsaasaqh 317; Hesquiaht Lake; Clayoquot River Valley	Turner and Efrat 1982:68; Turner et al. 1983:113; Bouchard and Kennedy 1990; Luke Swan 1976
Currant, Trailing, White-flowered or Wild Black	<i>Ribes laxiflorum</i>	berries: hashp'uuna ; bush: hashp'uqmapt (Hesquiaht)	Moist forests and shoreline thickets, often on rotten logs and stumps; often along rivers	Berries eaten raw and fresh, with oil; wood used for pipestems; sticks split and used as salmon spreaders for barbecuing – won't burn	hiniikw'umt 245	George Louie 1978; Turner and Efrat 1982:69; Bouchard and Kennedy 1990

Shrubs

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Devil's Club	<i>Oplopanax horridus</i>	n'aap'aalhmapt (Manhousaht, Hesquiaht, Ahousaht)	Moist, rich alluvial soils, seepage sites and shaded gulleys	Stems used for catching octopus; wood used for carving fish lures (cod, black sea-bass); charcoal for protective face paint; bark used as medium for paint, with berries; medicine for arthritis; plant burned and infused, then drunk to give strength; if too much drunk, will give a bad temper; drunk from new moon to 8th day	No specified place	George Louie 1978; Turner and Efrat 1982:61; Turner et al. 1983:96
Dogwood, Red-osier	<i>Cornus stolonifera</i>	7ilhchsmapt (?) ('dog plant') (Hesquiaht) (also used for Willow)	Moist clearings and thickets near water; swamps	Possibly used in basketry	No specified place	Turner and Efrat 1982:64; Turner et al. 1983:103
Elderberry, Red	<i>Sambucus racemosa</i>	bush: ts'wiipit , berries: tsiyyin (Manhousaht, Hesquiaht, Ahousaht, Clayoquot)	Moist coniferous forests, clearings, shorelines	Berries formerly eaten [must be cooked]; made into a "home brew" by some; branches used to make ceremonial whistles; bark and roots used as strong laxative, purgative, and emetic (TOXIC); roots rubbed on skin as soothing analgesic; and on newborn babies to make them strong; many other medicinal uses; stems used as spears for catching octopus and for making fishing lures, bark used to make paint; during flood, canoes anchored to elderberry trees and roots, as well as bull kelp	No specified place	Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:63; Turner et al. 1983:100–102
False Azalea	<i>Menziesia ferruginea</i>	?ats ?anixsmapt (Hesquiaht)	Rotten logs and stumps in shaded, moist coniferous forest	Flower nectar sucked (GI); branches used recently for sling shots; bark used as protective medicine; can cause dizziness (MAY BE TOXIC) (Ditidaht)	Hesquiat Lake	Turner and Efrat 1982:65; Turner et al. 1983:107

Shrubs

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Gooseberry, Coastal Black, Wild	<i>Ribes divaricatum</i>	berries: milhk'iw'a ; bush: milhk'iqmapt (Hesquiaht); berries: milhka7um (Ahousaht); bush: milhk'aq'mapt , or ? ts'itsmapt (Ahousaht)	Gravelly shores and moist clearings	Berries eaten raw and fresh with oil in summer; sometimes cooked with sugar; crushed and sun-dried when plentiful, according to some, but not for others; sap from larger branches applied to boils	t'imqaqimilh 285; sach'a7umt 286; chaatsa 819	Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:69; Turner et al. 1983:114; Bouchard and Kennedy 1990; Earl George 1994
Hawthorn, Black	<i>Crataegus douglasii</i>	Name not recalled (Hesquiaht)	Gravelly river and lakeshores, upper beaches	Use not recalled; one bush was growing at swimming hole in Hesquiaht, said to have been transplanted from Hesquiaht Lake	Hesquiaht Lake	Turner and Efrat 1982:72
Huckleberry, Evergreen	<i>Vaccinium ovatum</i>	berries: siinamuxs7its ; bush: siinamuxs7itsmapt (Hesquiaht, Manhousaht)	Moist, shady forests; under old growth; edges, along shores and coastline	Berries eaten, very sweet; picked in October and November; eaten with oil; evergreen branches picked for florists	Common around Long Beach (Middle Beach); cha7akwap'aalhh 257; ?inchasimt 302; kw'asimlh 315; sinimxsy'itsqwuu7a 510; mamach?aqnit 518; a7aapswilh 536; y'aaqhsis 712; hupii7itaqwulhh 718; t'aaqpaalh 873; chaanaakw'a7a 101	Turner and Efrat 1982:67; Turner et al. 1983:108–109; Bouchard and Kennedy 1990; Earl George 1994
Huckleberry, Red	<i>Vaccinium parvifolium</i>	berries: his7inwa , his7iniwa ; bush: his7itqmapt (Hesquiaht, Ahousaht, Clayoquot, Manhousaht)	Moist open woods, on rotten logs and stumps, and in clearings; often around large cedars	Berries eaten fresh or dried, with oil	kiish hniqwus 263; ii hatis 575; y'aaqhsis 712; hilhsyaqtlis 877; lots near Christie School	Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:67; Turner et al. 1983:109–110; Bouchard and Kennedy 1990; Earl George 1994

Shrubs

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Kinnikinnick, Bearberry	<i>Arctostaphylos uva-ursi</i>	tl'aqapt ('leaves, plant, general') (Hesquiaht, Ahousaht); tl'itl'itlk'aqtl (berries); tl'itl'itlk'aqtlmapt (plant) (Ahousaht, Clayoquot – tlitlikalh)	Sandy beaches, gravelly banks, cliffs and rocky bluff, and outcrops	Leaves toasted and smoked (relatively recent); berries eaten in late summer; berries eaten fresh, or stored in cool place for later use; berries gathered to mix with "Indian cheese" made from fermented salmon eggs and leaves were dried and smoked in a mixture with tobacco; berries eaten by grouse	Sand dunes at Long Beach; ?inchasimt 302; y'aaqhsis 376; tl'atl'ath is 862	Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:64; Turner et al. 1983:104; Bouchard and Kennedy 1990
Labrador-tea	<i>Ledum groenlandicum</i>	tiimapt ("tea" plant) (Hesquiaht, Manhousaht); muuniissaq (Ahousaht)	Peat bogs	Leaves picked around May to June and in fall; used to make a beverage and tonic tea; improves appetite; used for tuberculosis, miscarriage; drunk as medicine from new moon to half moon as the only liquid consumed	Village lake, behind Hesquiaht; bogs on road to Tofino	George Louie 1978; Turner and Efrat 1982:65; Turner et al. 1983:106–107; Fenn et al. 1979
Laurel, Bog or Swamp	<i>Kalmia polifolia</i>	tiitiimaptk'uk ('resembles Labrador-tea') (Hesquiaht)	Peat bogs	TOXIC; sometimes confused with previous species	Bogs behind Hesquiaht village, around Tofino	Turner and Efrat 1982:65
Ninebark	<i>Physocarpus capitatus</i>	pipits'k'uk ('resembles inner cedarbark') (Hesquiaht)	Moist river and lakeshores, swamps, and thickets	Used to darken cedar bark before weaving; used medicinally for rheumatic pain, as a laxative and an antidote for poisoning; strong purgative; emetic to cause vomiting	Hesquiaht Lake	Turner and Efrat 1982:73
Oceanspray, or Ironwood	<i>Holodiscus discolor</i>	siw'iip (Hesquiaht); xipmapt (Ahousaht)	Rocky bluffs, open woods; dry sites; apparently not common in Clayoquot area; associated with summer-dry climates	Wood used for mat-making needles, barbecue sticks, children's bows, octopus spears, knitting needles, skewers for drying clams, and other objects requiring hardness; used for fishing rods for casting in fresh water; fishers say " xipsipa " while casting for luck	No specified place; closest probably on south aspects above Sproat Lake	George Louie 1978; Turner and Efrat 1982:72; Turner et al. 1983:118

Shrubs

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Oregon-grape	<i>Mahonia aquifolium</i> , <i>M. nervosa</i>	tsiiyaxnxtsy'its , or ka'mum (?) (Ahousaht – GL); tlukwshtqapt ('raven's plant') (Ditidaht)	Apparently rare in Clayoquot area; possibly known through trade	Berries apparently eaten; preserved fresh and dried in cakes (? identity not confirmed – GL); bark used for yellow dye, possibly medicine (Ditidaht)	Sproat Lake; Ursus Creek watershed (<i>M. nervosa</i>)	George Louie 1978; Turner et al. 1983:96
Rose, Nootka Wild	<i>Rosa nutkana</i> (also dwarf rose, <i>R. gymnocarpa</i>)	fruit: pat'iwa (Hesquiaht; Manhousaht, Ahousaht); bush: pat'xmapt , (Hesquiaht, Ahousaht)	Moist thickets along shorelines, creeks, lakes and marshes	Hips eaten raw; kept 6–8 weeks in baskets, outer part eaten, often with seal oil or with salmon roe; leaves and shoots used for beverage and medicinal tea; fruit a food of deer; fruit mixed with dried salmon eggs and eaten	pat'ixnit 278; pat'ixmaqimilh 298	George Louie 1978; Peter Webster 1978; Turner and Efrat 1982:74; Turner et al. 1983:123; Bouchard and Kennedy 1990
Salal	<i>Gaultheria shallon</i>	berries: y'am'a ; leaves: lhayipt ; plants: y'am'apt , lhayipqmapt (Hesquiaht, Manhousaht, Ahousaht, Clayoquot)	Very common along coastline and in moist forest sites with hemlock and cedar	Berries a staple food; "gallons and gallons" picked; dried for winter on skunk cabbage leaves, or hung up by their stems to dry; leafy branches used in cooking pits; leaves used as flavouring in fish soups and fish being smoked and as hunger suppressant; leaves used for green dye; made into drinking cups; medicine for newly married couples to produce male babies (Ditidaht); leaves used as a poultice for boils; leaves eaten for strength and endurance by athletes (JM); harvested for florists for decoration	ts'aqamyis 306; winsh 574; iihtatis 575; tlulhp'ich 723; ts'aapi 786; chaatsa 819; qatsuwitlh 827; tl'uulhapi 834; Hope Island	Edith Simons 1978; Jimmy McKay 1978; George Louie 1978; Turner and Efrat 1982:65; Turner et al. 1983:106; Bouchard and Kennedy 1990

Shrubs

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Salmonberry	<i>Rubus spectabilis</i>	fruit: qawii ; edible shoots: m'aayi ; bush: m'ashmapt , or qawashmapt (Hesquiaht, Manhousaht, Ahousaht)	Very common in moist thickets along the coast, in swamps, marshes, creeksides, lakeshores, and open woods	Young shoots cooked and eaten, often with salmon eggs; used as travelling food; all people shared it; ripe when seagull eggs are ready in early June; berries eaten fresh; very important; associated ripening with Swainson's thrush; wood used for children's bows, salmon spreaders, clam skewers, pryers for sea anemones; leaves placed at bottom of fish cooking pot; pounded bark used as poultice for bleeding (Makah); important food of bears; important in oral traditions; plenty of salmonberries is an indicator that there will be lots of sockeye	Hesquiat Lake; cove 1.6 km east of Cullite Cove called qawishad, "salmonberry cove" (Arima, E. unpublished notes, 1975–76); sprouts from Clealand Island (Bear Island), qutumkh; kiish hniqwus 263; wins h 574; tlulhp'ich 723; hisnit 803; chaatsa 819; shiishaawilh 894; winchi 913	George Louie 1978; Jessie Webster 1978; Turner and Efrat 1982:75; Turner et al. 1993:124–125; Bouchard and Kennedy 1990; Earl George 1994
Saskatoon berry, Serviceberry	<i>Amelanchier alnifolia</i>	t'i7itltup (Hesquiaht)	Clearings and open-canopy forests; shorelines; abundance decreases with increasing precipitation and elevation; characteristic of young seral forests	Berries picked, eaten	Gold River and along the Alberni River	Turner and Efrat 1982:72
Soapberry, or Soopollalie	<i>Shepherdia canadensis</i>	mu xwashkin (Hesquiaht, Manhousaht), or sup7ulalii (Chinook jargon)	Does not grow in Clayoquot Sound area (wet CWH); must have been imported in trade	Berries traded; used to make whipped confection, served at feasts; traded from Bella Coola and the Fraser Valley	No known sites	Turner and Efrat 1982:64; Turner et al. 1983:103
Sweet Gale	<i>Myrica gale</i>	?aanismapt ("blue heron plant") (Hesquiaht)	Dense thickets along lake margins and marshes; often dominant in stream edge and lakeshore fens	Great blue herons stand among these bushes and are impossible to see	Village Lake, Hesquiat Lake	Turner and Efrat 1982:70

Shrubs

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Thimbleberry	<i>Rubus parviflorus</i>	fruit: tl'aach7aalh ; edible shoots: ch'aashxiw'a ; bushes: tl'ach7alhmapt (Hesquiaht, Manhousaht, Ahousaht)	Moist open forests, thickets, lake edges and shorelines	Young shoots eaten, gathered in spring by women, by the armload; eaten by women with cured dogfish eggs; berries eaten fresh; very important; leaves placed in the bottom of a pot when cooking catfish, to keep fish from sticking and to add flavouring; laid between layers of barbecuing salmon for flavour	Offshore islands beyond Ahousaht	George Louie 1978; Peter Webster 1978; Turner and Efrat 1982:74; Turner et al. 1983:124; Earl George 1994
Twinberry, Black	<i>Lonicera involucrata</i>	k'aa7itqmapt ('crow plant') (Hesquiaht); ch'ihsmapt (Manhousaht, Ahousaht); chisimapt (Clayoquot)	Moist shorelines, forest edges, coastal thickets	Buds and bark as tonic for general sickness, including nervous breakdown; berries not eaten by humans, but food for crows and other birds; medicine for whale hunters – bark scraped off and eaten or boiled to make a tea to be drunk by whalers; leaves rubbed on their limbs; berries used to make paint with devil's club bark	No specified place	Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:63; Turner et al. 1983:99; Luke Swan 1976
Waxberry, or Snowberry	<i>Symphoricarpos albus</i>	tl'iskts'in'immapt ('eyeball-plant') (Hesquiaht)	Not common on west coast	Berries not edible; berry juice rubbed on warts and sores; bark used for inability to urinate; and as a protective skin wash	No specified place	Turner and Efrat 1982:63; Turner et al. 1983:102

Herbaceous Plants

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Angelica, Kneeling	<i>Angelica genuflexa</i>	Name unknown	Moist, rich soil near edges of lakes and rivers; floodplains and tidal flats	Children's toy made from stalks	No specified place	Turner et al. 1983:91
Avens, Large-leaved	<i>Geum macrophyllum</i>	tiichsy'aapiqsy'i (childbirth plant) (Hesquiaht)	Moist, nitrogen-rich soils; open-canopy, deciduous forests and floodplains and stream edge; disturbed sites	The entire plant including roots was eaten as a medicine for stomach pains, or by a woman after childbirth to heal the womb; young small leaves were considered the best	No specified place	Turner and Efrat 1982:72
Beargrass, or "American Grass"	<i>Xerophyllum tenax</i>	tl'iisukum	Imported to Vancouver Island from Olympic Peninsula as processed leaves	Tough, lustrous leaves used in making wrapped twined baskets (as with <i>Carex obnupta</i>)	Not found locally	Jessie Webster 1978; Turner and Efrat 1982:56
Bedstraw, Sweet-scented	<i>Galium triflorum</i>	k'wiit'imts ('sticks on') (Hesquiaht) (also <i>G. aparine</i>); qats'alhp'uqs (Ahousaht – GL)	Shaded, moist forest floor; <i>G. aparine</i> introduced; common along beaches	Rubbed on body during bathing for a nice scent, like a deodorant or perfume; plants used to make special scented hair rinse to keep the hair lustrous	No particular place; <i>G. aparine</i> common on beach at Hesquiaht	George Louie 1978; Turner and Efrat 1982:75; Turner et al. 1983:125; Fenn et al. 1979
Buckbean, Marsh	<i>Menyanthes trifoliata</i>	Name not recalled	Marshes and lake edges, in standing water	Favourite food of deer; wade into water to get the rhizomes	Village Lake behind Hesquiaht village	Turner and Efrat 1982:69
Bulrush, Round-stem, Tule	<i>Scirpus acutus</i>	t'unaax (Hesquiaht, Manhousaht)	River banks, floodplains, lake edges	Spongy, cylindrical stems used for mats, mattresses, room dividers, etc.; cutting them believed to cause fog	Village Lake behind Hesquiaht; Cheewhat River floodplain; qay'aqimyis 340	Turner and Efrat 1982:54; Turner et al. 1983:81; Bouchard and Kennedy 1990

Herbaceous Plants

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Bulrush, American, or "three-square"	<i>Scirpus americanus</i>	t'uxt'ux , or t'ut'unaxk'uk (Hesquiaht, Ahousaht, and other dialects – Bamfield)	Muddy, brackish water in river estuaries and shallow tidal flats	Stems foundation for wrapped twined trinket baskets (see <i>Carex obnupta</i>); picked in summer, dried; traded to Makah; gathered for use in basketry and weaving mats	yaaspaalh 716; kwuutwis 865; gathered from the seashore at Vargas Island	Jessie Webster 1978; Turner and Efrat 1982:54; Turner et al. 1983:81–82; Bouchard and Kennedy 1990
Bunchberry, Canadian	<i>Cornus canadensis</i>	berries: hast'aachi , plants: hast'aachiqmapt (Hesquiaht, Manhousaht, Ahousaht, Clayoquot)	At lower (submontane) elevations, is associated with cedar–hemlock forests (not hemlock–amabilis fir). At higher elevations (montane) is also associated with hemlock–amabilis fir types	Berries eaten fresh and raw, with dogfish oil; eaten in large quantities, as feasts; said to make one's mouth numb if too many eaten; said to make your lips red; said to have originated from the blood of a young woman stranded at the top of a cedar tree	Meadows behind Hesquiat village	Luke Swan 1976; Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:64; Turner et al. 1983:102
Buttercup	<i>Ranunculus</i> spp.	k'a hka hshsmapt ('blister plant') (Hesquiaht)	Open meadows, cleared areas	Buttercups contain an irritating chemical which was used as a counter-irritant medicinally for aches and pains; leaves were chewed for aches and pains as well as after childbirth	No specified place	Turner and Efrat 1982:71
Camas, Blue	<i>Camassia quamash</i> , <i>C. leichtlinii</i>	kwan'us (Hesquiaht, Manhousaht, Ahousaht)	Does not grow on west coast, in wet CWH; must have been imported in trade	Bulbs eaten; normally traded from south Vancouver Island, or dug down there; some reports of transplanting to Hesquiaht area; bulbs pit-cooked with clover and silverweed roots	The mouth of the Megin is one of the only places in the region where this plant may be found; also dug behind Hesquiat Village; wapukw 471	George Louie 1978; Turner and Efrat 1982:54; Turner et al. 1983:85; Bouchard and Kennedy 1990

Herbaceous Plants

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
"Carrot, wild," or Hemlock-Parsley	<i>Conioselinum pacificum</i>	qwaa'uquws (?), qwaapuuk (Manhousaht)	Upper beaches in gravelly or sandy soil	Gathered for medicinal purposes; used in a musket to shoot elk; like an anaesthetic; root mixed with black twinberry as a local anaesthetic; root mashed and used to poultice bruises; chewed for toothache (LS)	naxwaqis 337; behind cemetery at Ahousaht (LS)	Luke Swan 1976; Bouchard and Kennedy 1990
Cat-tail, Common	<i>Typha latifolia</i>	sanixmapt , or lhuchmapt (edges of leaves) (Hesquiaht, Manhousaht); sa7na xalh (Ucluelet)	Swampy ground and standing fresh water at lake edges, and open marshes	Leaves used for mats, skirts, baskets, mattresses; leaf edges used for cordage, for sewing	Said to have been introduced to Village Lake, behind Hesquiaht; ih tsi 909	Jimmy McKay 1978; Turner and Efrat 1982:58; Turner et al. 1983:88
Clover, Springbank or Wild	<i>Trifolium wormskioldii</i>	rhizomes: ?a ?iits'u (long ones – GL); plants: ?a ?iits'uqmap (Hesquiaht, Manhousaht, Ahousaht)	Saltmarshes, floodplains, river estuaries, sandy shorelines	Rhizomes steamed or pit-cooked as a root vegetable; dug in August and September with digging sticks, often at the same time as silverweed roots; eaten with hair seal oil or cured chum salmon eggs; eaten at end of meal after salmon or seal, like "sweet potatoes" (GL); "cultivated" in naturally occurring beds, which were sometimes marked off, and which were owned by hereditary chiefs; dug along the river at chum salmon time in the fall; in April and May, dug from saltmarshes (LS)	Hesquiaht Harbour, mouth of Hesquiaht Lake; ma7uwis 483; watih 491; tl'imaqis 497; t'iikwuwis 554; muuyah i 555; 7aahuus 10; ?iiqwuu7a 747; ts'isaqis 777; uuqwmin 888; tl'aayaa7a 98	Luke Swan 1976; George Louie 1978; Turner and Efrat 1982:68; Turner et al. 1983:112; Bouchard and Kennedy 1990
Club-moss, Fir	<i>Huperzia selago</i>	tutuxubaqak'kw ('looks like a spruce tree') (Ditidaht)	Damp shaded woods	Medicine: emetic and purgative	Whyac Lake (Ditidaht)	Turner et al. 1983:60
Club-moss, Running	<i>Lycopodium clavatum</i>	t'apw'anim7ak muwach ('deer's belt') (Hesquiaht)	Open woods, sandy soil	Taboo against touching; causes one to lose his way if touched (because of branching pattern); used to make Christmas decorations at residential school	Common in bog meadows around Hesquiaht	Jimmy McKay 1978; Turner and Efrat 1982:29; Turner et al. 1983:60; Fenn et al. 1979

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Coltsfoot	<i>Petasites frigidus</i> var. <i>palmaris</i>	tl'uudupiits ha7ub ('elk's food') (Ditidaht)	Moist banks and seepage areas, alluvial plains	Elk's food; poultice for bruises (Makah)	No specified place	Turner et al. 1983:98
Cow-parsnip, or "Indian Rhubarb"	<i>Heracleum lanatum</i>	budstalks: hum'aaq (Hesquiaht, Manhousaht); leafstalks: qilhtsuup (Hesquiaht, Manhousaht, Ahousaht); plant: qilhtsmapt (Hesquiaht)	Moist openings and meadows, low to high elevations	Young budstalks and leafstalks eaten in spring, after peeling; people had favourite, special patches for gathering them; very important food; formerly eaten with dogfish oil; budstalks used for children's toys WARNING: Must be peeled; "skin" contains irritating chemical	qwutimq h 656; qilhtsma?a 694; along beach from Hesquiaht, towards Estevan Point	George Louie 1978; Turner and Efrat 1982:62; Turner et al. 1983:91–92; Bouchard and Kennedy 1990; Earl George 1994
Dandelion, Common	<i>Taraxacum officinale</i>	tl'itl'its'aqtl ('white inside') (Hesquiaht)	Common in meadows and disturbed places; introduced species	Hollow stems could be used to make whistles	No specified place	Turner and Efrat 1982:62
Eel-grass	<i>Zostera marina</i>	ts'aay'imts (also seagrass); ? haashqilts ("surf grass" – GL; Ahousaht)	In beds in sandy ocean bottom in lower intertidal and subtidal zones	Rhizomes and leaf bases eaten; gathered in May at very low tide; leaves to collect herring eggs; rhizomes eaten by brants, canvasback ducks and other birds	Some places in Clayoquot Sound extremely dense	George Louie 1978; Turner and Efrat 1982:59; Turner et al. 1983:89
Fairybells, Hooker's	<i>Disporum hookeri</i>	muwach ha7um7ak ('deer's food') (Hesquiaht) (both also for twisted-stalk, <i>Streptopus</i>)	Shaded forest floor	Eaten by animals	No specified place	Turner et al. 1983:86
Fawn Lily, Pink	<i>Erythronium revolutum</i>	chaachaawa7s ('sad ones on the ground' – also for trillium) (Ditidaht)	Moist, shaded forest in rich organic soil	Believed to cause fog and storms if picked	No specified place	Turner et al. 1983:85

Herbaceous Plants

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Fern, Bracken	<i>Pteridium aquilinum</i>	rhizomes: shitlaa ; ('move to another place'); plants: shitlmapt (Hesquiaht, Manhousaht, Clayoquot)	Common in open woods and clearings	Rhizomes formerly dug in spring and summer and pit-cooked, steamed or roasted and the starchy inner part eaten, with fish eggs or potatoes; shouldn't eat straight; fronds used in pit-cooking, for cleaning fish on, and camping mats, etc.; young shoots formerly used as medicine for uterine cancer WARNING: considered dangerous; contain cancer-causing agents	tuxwtsaqnit 179; shitlaapqamilh 628; 7aahuus 10; ts'akaat'a7a 106	Luke Swan 1976; Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:32; Turner et al. 1983:63; Fenn et al. 1979; Ellis et al. 1976; Bouchard and Kennedy 1990
Fern, Deer	<i>Blechnum spicant</i>	kaatskuuxsmapt ('standing up plant') (Hesquiaht, Ahousaht, Clayoquot, Ucluelet)	Shaded forest floor, often on rotten logs	Young fronds chewed as hunger suppressant; also as a breath sweetener; roots also chewed as hunger suppressant – PW; fronds used as medicine for skin sores (learned from watching deer use them for sores); one woman used fronds with success for internal cancer; deer eat this plant to the ground; double-tipped fronds, if found, are eaten as medicine to make people smart	No specified place	Edith Simons 1978; George Louie 1978; Peter Webster 1978; Jimmy McKay 1978; Turner and Efrat 1982:29; Turner et al. 1983:63; Fenn et al. 1979
Fern, Lady	<i>Athyrium filix-femina</i>	shishitlmaptk'uk ('resembling bracken') (Hesquiaht); shikmapt (Clayoquot – ES)	Shaded, swampy forest areas, with skunk-cabbage	Fronds used to surround food in cooking pits and kettles; ES said roots were formerly eaten and that it grows among salal [possibly referring to bracken]; fiddleheads of lady fern eaten for internal ailments	tl'i haksulh 163	Edith Simons 1978; Turner and Efrat 1982:29; Turner et al. 1983:62; Bouchard and Kennedy 1990

Herbaceous Plants

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Fern, Leather	<i>Polypodium scolieri</i>	qu7ushin ha7um7ak ('raven's food'), qu7ushin hihit'ak , or qu7ushitqmapt (Hesquiaht)	Very shallow soils; common in areas which experience ocean spray; open canopy forests; also on stems and branches of trees, especially spruce	Rhizomes chewed on by children; ravens said to eat it	Common around the sea coast near Hesquiat village	Turner and Efrat 1982:30
Fern, Licorice	<i>Polypodium glychrrhiza</i>	hihit'a , hihit'aqtlmapt (Manhousaht, Hesquiaht)	On mossy logs, rock faces and tree trunks and limbs	Rhizomes chewed as mouth sweetener; make water taste sweet; and medicine for coughs, colds and sore throats; rhizomes growing on crabapple were used for relief of gas	haytyaa 820	Peter Webster 1978; Turner and Efrat 1982:30; Turner et al. 1983:64; Bouchard and Kennedy 1990
Fern, Maidenhair	<i>Adiantum pedatum</i>	yuxsmapt (Hesquiaht); yumapt (Ahousaht, Manhousaht)	Moist streamsides, wet cliffs, seepage areas, often shaded	Infusion of ashes drunk or leaves chewed as medicine for dancers and athletes to make them light-footed; for strength and endurance; a young baby boy was rubbed with these leaves; whale hunters' medicine too	Grows at the mouth of caves	Luke Swan 1976; Turner and Efrat 1982:29; Turner et al. 1983:61; Fenn et al. 1979
Fern, Spiny wood	<i>Dryopteris expansa</i> ; (<i>Dryopteris austriaca</i>)	shishitlmaptk'uk ('resembling bracken') (Hesquiaht), or 7i7itsmaptk'uk ('resembling sword fern') (Hesquiaht)	Rotten logs in forest	Fronds used to surround food in cooking pits and kettles; young shoots used as medicine for skin sores; fronds gathered by whalers; root used as a medicine	tl'i haksulh 163; niisaq 569 (<i>D.expansa</i>)	Turner and Efrat 1982:29; Turner et al. 1983:62; Bouchard and Kennedy 1990

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Fern, Sword	<i>Polystichum munitum</i>	<i>Titsmakt, Titsmapt</i> (Hesquiaht); <i>pinapinamapt</i> (Clayoquot)	Rich, moist soil in forested areas; very common	Rootstocks formerly roasted and eaten; fronds used to surround food in cooking pits, and for placemats under food; fronds used as ceremonial costume material; fronds gathered and sold for floral decorations; fronds placed under bedding; fiddleheads rubbed in children's hair in the belief that this would make it lighter in colour; used as head decorations; young shoots chewed as a medicine for uterine cancer; fronds used to play " <i>pila pila</i> " or " <i>pina pina</i> " endurance game by young women (and men) at potlatches	iitsmakwits 578; ts'aapi 786	Edith Simons 1978; Peter and Jessie Webster 1978; Jimmy McKay 1978; Turner and Efrat 1982:32; Turner et al. 1983:62; Bouchard and Kennedy 1990
Fern, unidentified	? possibly <i>Dryopteris expansa</i> rootstocks	<i>t'ipaa</i>		Rootstocks formerly cooked and eaten; Alice Paul's mother used it; like a potato	Said to grow along roadbanks	Turner and Efrat 1982:29, 77
Fireweed	<i>Epilobium angustifolium</i>	<i>Ta7adakqii</i> ('fire on top' – translation borrowing) (Ditidaht)	Very common on burns and clearings	No apparent use; elsewhere, seed fluff spun with dog wool	Hesquiat Peninsula; very common	Turner et al. 1983:115
Fringecup, Tall	<i>Tellima grandiflora</i>	<i>hahaptspaa</i> ('hairy on one side') (Ditidaht)	Very common in moist, shaded forest areas, with salmonberry, foamflower	Spiritual medicine	No specified place	Turner et al. 1983:127
Goatsbeard	<i>Aruncus sylvestris</i>	<i>sisixbuxwaxs</i> ('herring eggs on the bushes') (Ditidaht)	Moist thickets, banks, clearings, streamsides	Root used as very strong medicine for fever, "measles" and similar illness (Ditidaht)	No specified place	Turner et al. 1983:117
Grass, Brome	<i>Bromus carinatus</i>	<i>?aqmapt</i> (general)	Moist meadows and clearings	Sharp-awned fruits considered dangerous because they get stuck in the throat	No specified place	Turner and Efrat 1982:56

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Grass, Dune, or Dune Wild Rye	<i>Elymus mollis</i>	ch'ich'itapqk'uk ('resembles basket sedge'), or hitingis7itl'aqapt ('beach growth') (Hesquiaht)	Sandy soil at upper beach	Leaves used for sewing and binding, and for bag handles; roots used for scrubber in manhood training, to strengthen the body (Ditidaht)	No specified place	Turner and Efrat 1982:58; Turner et al. 1983:88
Grass, general	various spp.	?aqmapt (Hesquiaht, Manhousaht)	Common in variety of habitats	Eaten by deer and other animals; used in cooking pits, and in food storage baskets; used to clean fish; gathered for use in weaving lids for baskets	apwinqis 863	George Louie 1978; Turner and Efrat 1982:56; Turner et al. 1983:88; Bouchard and Kennedy 1990
"Grass, Swamp"; see Sedge, Tall Basket	<i>Carex obnupta</i>					
Hedge Nettle	<i>Stachys cooleyae</i>	tushksmaqk'uk	Moist swamps and lakeshores	Laid under fish to keep it clean	Hesquiat village; common	Turner and Efrat 1982:69; Turner et al. 1983:114
Horsetail, Branchless	<i>Equisetum hiemale</i>	qwaqtl (Hesquiaht, Ahousaht, Clayoquot)	Swamps, edges of sloughs	Abrasive for polishing implements (general)	No specified place	Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:29; Turner et al. 1983:60
Horsetail, Common	<i>Equisetum arvense</i>	vegetative shoots: qwaqtl (Hesquiaht, Ahousaht, Clayoquot); fertile shoots: nitnaaktli (Hesquiaht)	Moist, generally open areas	Young shoots eaten, but not as commonly as <i>E. telmateia</i> ; abrasive for polishing implements (general); used to clean fish	No specified place	Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:28; Turner et al. 1983:60

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Horsetail, Giant	<i>Equisetum telmateia</i>	vegetative shoots: qwaqtl (Hesquiaht, Ahousaht, Clayoquot); kw'akw'aqtl (Manhousaht); fertile shoots: nitnaaktli (Hesquiaht)	Moist banks, seepage areas, ditches	Young shoots eaten in large quantities in spring; potential source of pure water; abrasive for polishing implements; medicine for diarrhoea (Makah); used to clean fish	Towards Estevan Point (Hesquiaht)	Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:28; Turner et al. 1983:60
"Indian Celery" (?)		muuqwtlh		Small yellow sweet potato gathered in the month of May	ts'aaht'as 811	Bouchard and Kennedy 1990
Indian Consumption Plant	<i>Lomatium nudicaule</i>	7a7ayxwqwsu7 ('medicine for codfish lure') (Ditidaht)	Seeds traded from Coast Salish	Seeds burned as incense to fumigate a house in cases of sickness or death; seeds possibly used as charm for codfish lure	No specified place on west coast; found at Rathtrevor Beach, Parksville	Turner et al. 1983:92–93
Indian Hellebore	<i>Veratrum viride</i>	haw'ah (identified in Hesquiaht ethnobotany as trillium, but poisonous qualities and uses fit this species); confirmed this species by Jimmy McKay of Ucluelet (? ha7wah – GL)	Moist meadows, riverbanks	Roots gathered primarily for external use, but also were used with extreme caution as an emetic; even a small amount could be a deadly poison; put on arrows to poison deer; also used to poison bullets; will kill even a large animal with one shot; rubbed on body to increase strength WARNING: HIGHLY TOXIC	No specified place	George Louie 1978; Jimmy McKay 1978
Indian Paintbrush	<i>Castilleja miniata</i>	cha?chuumyaqtlh ('sweet inside') (Ahousaht); 7i7inipitllh (Clayoquot)	Rocky headlands, gravelly soil in clearings	Children suck flower nectar from the corollas; used as hummingbird trap (with snail slime), since hummingbirds gather nectar from the flowers	No specified place	Edith Simons 1978; George Louie 1978; Turner et al. 1983:127; Fenn et al. 1979
Lettuce, Siberian Miner's	<i>Montia sibirica</i>	ʔanm'i7aqtl ('slug/snail inside')	Moist, nitrogen rich soils; deciduous forests, alluvial floodplains, seepage and stream edges	Medicinal uses; leaves chewed into mush and plastered on cuts and sores as a poultice, juice helps sore eyes	No specified place	Turner and Efrat 1982:71

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Lupine, Beach	<i>Lupinus littoralis</i>	kukuxmat7aqtI ('rattling sound inside') (Hesquiaht); k'wak'watlmapt (Ahousaht) (see also pea and vetch)	Upper edge of sandy beaches	Grows near Hesquiaht, but roots apparently not eaten (see note under vetch)	Hesquiat Harbour	George Louie 1978; Turner and Efrat 1982:68
Mint, Canada or Field	<i>Mentha arvensis</i>	k'inlhimlh (Ahousaht – GL); tutushksmaqk'uk ('resembles hedge nettle') (Hesquiaht); possibly " m'akpalh " (Ahousaht – plant with mint flavour)	Moist meadows, swamps, lakeshores, upper saltmarshes	Aromatic; plants tied in bunches and placed under beds in houses to keep out bad insects	Hesquiat village	George Louie 1978; Turner and Efrat 1982:69
Mission Bells, "Indian Rice", "Rice Root"	<i>Fritillaria camschatcensis</i>	kuuxwapiih , kuuxwapiihmapt (Hesquiaht)	Tidal flats and floodplains, river estuaries	Bulbs, with rice-like bulblets, steamed or boiled and eaten; dried for winter	Hesquiat Harbour	Turner and Efrat 1982:55; Turner et al. 1983:85
Mustard, Wild Turnip	<i>Brassica campestris</i>	tatanapsk'uk ('resembles turnip') (Hesquiaht)	Weed of beachheads, disturbed areas	Introduced from Steveston to Hesquiaht as turnip; now a common weed	Hesquiat village	Turner and Efrat 1982:62
Onions, Wild Nodding	<i>Allium cernuum</i>	?isaw (Manhousaht), ?isaaq ('makes you cry') (Ahousaht); ??isaqk'uk (Hesquiaht) (pertaining mainly to garden onions, <i>A. cepa</i>)	Rocky bluffs	Bulbs eaten; dug in summer and steamed or boiled; often eaten with salmon; burned out (by the British Navy) at Ahousat in 1840; no patches left (GL)	kwisiyis 769; Herbert Arm, which is called ?isaqnit 568 'where onions grow' (GL)	George Louie 1978; Turner and Efrat 1982:54; Turner et al. 1983:83; Bouchard and Kennedy 1990

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Pea, Sea or Beach	<i>Lathyrus japonicus</i>	?ush ?u7uqmapt , or ch'ikn'aqmapt ('sparrow plant') (Hesquiaht); k'wak'watlmapt (Ahousaht) (see also lupine and vetch); k'way7ismapt (Ucluelet – JM)	Gravelly or sandy beaches	Said to have been introduced to Hesquiaht; peas not eaten; plant rubbed on the body because it has a nice scent (possibly referring to <i>Vicia gigantea</i>); flowers used to decorate the house	No specified place	Jimmy McKay 1978; George Louie 1978; Turner and Efrat 1982:68
Pearly Everlasting	<i>Anaphalis margaritacea</i>	Name not recalled	Common on sandy or gravelly soil in openings	Rubbed on the skin as a softener	No specified place	Turner et al. 1983:97
Plantain, Broad-leaved	<i>Plantago major</i>	titimatk'uk ('resembles skunk cabbage') (Ohiaht)	Very common; moist openings, disturbed and trampled soil; introduced (?); <i>Plantago maritima</i> in saltmarshes	Leaves used as poultice medicine for wounds, burns, infections, and sores; chewed for ulcers	No specified place	Robert Sport 1978; Turner and Efrat 1982:70; Turner et al. 1983:115
Pond-lily, Yellow	<i>Nuphar polysepalum</i>	hach'lhsmapt , and variants ('west wind plant') (Hesquiaht, Manhousaht)	Submerged in water at lake edges, marshes, bogs, fens	Weather indicator; when the west wind blows the leaves lift off the surface of the water; used as charm to call the west wind; rhizomes used for medicine, tonic, to prevent illness when there was an epidemic	Village Lake behind Hesquiaht village	Turner and Efrat 1982:70; Turner et al. 1983:114
Pondweed	<i>Potamogeton</i> spp.	muwach ha7um7ak ('deer's food')	Submerged in water at lake edges, marshes, bogs, fens	Foliage eaten by deer who wade into the water to get it	Village Lake behind Hesquiaht	Turner and Efrat 1982:56

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Poque, Ground Cone	<i>Boschniakia hookeri</i>	p'uug (Hesquiaht, Ahousaht, Clayoquot, Ucluelet)	Parasite on roots of salal, kinnikinnick; grows in woods in summer; on beaches	Potato-like "bulbs" eaten raw, especially by children; said to be good for coughs and to make them strong; also peeled and boiled or cooked with seafood; eaten raw with salmon eggs; the flower and seeds were mashed with water and applied to the skin for a good complexion and for health (ES)	p'uugwapii h 713; grounds of Christie School at Tofino; Wickaninnish Island	Edith Simons 1978; George Louie 1978; Dan David 1978; Turner and Efrat 1982:70; Bouchard and Kennedy 1990
Potatoes	<i>Solanum tuberosum</i>		Introduced	Cultivated	7alhma7a 275; maaqtusiis 423; hilhwin7a 129	Turner and Efrat 1982; Bouchard and Kennedy 1990
Reed, Common	<i>Juncus effusus</i>	tl'i7ich (Hesquiaht; Makah word for beargrass)	Common in moist meadows and ditches	Dried and used for tying and binding	No specified place	Turner and Efrat 1982:54
Sea-grass, or Surf-grass, long leaved (see also Eel-grass)	<i>Phyllospadix torreyi</i>	y'uy'uuch-kan'uu h7i tsaay'mits ('narrow sea-grass') (Hesquiaht)	On rocks in heavy surf; far down on the beach; long narrow leaves	Gathered with herring spawn and dried for future use; Hesquiaht people named from the sound of eating herring spawn from this plant; leaves sometimes used in baskets, and bunches of leaves used for wigs by children and for dancing costumes; used for cordage, as in making sealing spears (DD)	Hesquiaht, far down on the beach	Edith Simons 1978; Dan David 1978; Turner and Efrat 1982:58
Sea-grass, or Surf-grass, shorter leaved (see also Eel-grass)	<i>Phyllospadix scouleri</i>	ʔ'anm'i7aqt7i tsaay'imts ('snail - inside sea-grass') (Hesquiaht)	On rocks at lower intertidal and subtidal zones	Gathered for its attached herring eggs	hishkwii 46	Turner and Efrat 1982:58; Bouchard and Kennedy 1990
Sedge, Sitka	<i>Carex sitchensis</i>	ch'ich'itapqk'uk (Hesquiaht)		Used to make basket handles because it is extremely strong	No specified place	Turner and Efrat 1982:53

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Sedge, Tall Basket; also called "Swamp Grass" and "Canadian Grass" to distinguish from Beargrass	<i>Carex obnupta</i>	ch'itapt (Hesquiaht, Manhousaht)	Fens and shaded swamps and sloughs in forests, floodplains, lake edges, etc.	Vegetative leaves major basket making material for trinket baskets of many sizes and shapes; leaves harvested in late July, early August; split, dried, dyed; sometimes sold or traded	tl'um'aqtl'a 333; naxwaqis 337; east side of Estevan Point; Long Beach – lots; t'upchwiyaḥ suu7a 400; qwaatswiis 413; ch'itapqts'u 71; k'aayits'ita?as 134; ch'i7uus 721; ta7alha 722; ch'itapkwuu7is 22	George Louie 1978; Jessie Webster 1978; Turner and Efrat 1982:50–53; Turner et al. 1983:79–80; Bouchard and Kennedy 1990
Silverweed, Pacific, or Cinquefoil	<i>Potentilla pacifica</i> ; <i>P. anserina</i> ssp. <i>pacifica</i>	roots: tlitsy'up ; plant: tlitsy'upmapt (Hesquiaht, Manhousaht, Ahousaht – "large clover roots" – GL)	Saltmarshes, upper beaches, tidal flats; often with springbank clover	Roots a staple food; pit-cooked or steamed with wild clover roots and camas bulbs; eaten with oil or fermented chum salmon eggs at the end of a meal, after salmon or seal; dug along the river at chum salmon time in autumn; in April and May, dug them in a saltmarsh; cultivated in naturally occurring beds, which were marked off with rocks along the river estuaries, and owned by hereditary chiefs	Various places known for this plant (Bouchard and Kennedy 1990); tl'ayaqwulhḥ 184; ?aaqmaqḥsis 458; ma7uwis 483; watih 491; tl'imaqis 497; muuyahi 555; wa7uus 620; ?aaḥuus 10; shishp'ika 11; ?iiqwuu7a 747; uu7unmitis 750; kwisiyis 769; ts'isaqis 777; tlichma7a 35; uuqwwin 888; tl'aayaa7a 98	Luke Swan 1976; George Louie 1978; Turner and Efrat 1982:73; Turner et al. 1983:118; Bouchard and Kennedy 1990
Skunk-cabbage	<i>Lysichitum americanum</i>	tinaat (Hesquiaht, Manhousaht); ti7maat (Ahousaht, Clayoquot)	Rich organic soils in swamps, bogs, lake edges and floodplains	Large leaves used as mats for food preparation, drinking cups, for drying salal berries on; leaves used as poultice for severe burns; roots used for some kind of medicine; important food for deer in spring; taints their meat, so they are not hunted at this time	No specified place	Edith Simons 1978; George Louie 1978; Turner and Efrat 1982:48; Turner et al. 1983:78
Sour-grass, Sheep Sorrel	<i>Rumex acetosella</i>	Name not recalled	Disturbed areas; introduced	Leaves chewed, have tart, tangy flavour	No specified place	Turner and Efrat 1982:71

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Stinging Nettle	<i>Urtica dioica</i>	?iilhmarkt (Hesquiaht, Manhousaht) (Ahousaht – ?iilhmarkt)	Rich, moist soil in disturbed sites, especially around villages; soils high in nitrogen and especially high in phosphorus	Young greens eaten (historic times); stem fibre used for twine, for sewing, binding, fishing line, fishing nets (e.g., herring dipnets, halibut lines), duck nets; used to mask body scent for fishermen; counter-irritant medicine for rheumatism, arthritis, tonic; steamed roots and leaves used as poultice for arthritis; salve of nettles and snail slime used to make a salve for spiritual protection; "charm" for love, hunting, whaling; purification; fur sealers slept on them so they would sleep lightly; rubbed on their arms for strength; when plants are four inches high in spring, time to fish for halibut	7 ?iilhmakw'as 580	George Louie 1978; Peter Webster 1978; Turner and Efrat 1982:77; Turner et al. 1983:131; Fenn et al. 1979; Bouchard and Kennedy 1990; Earl George 1994
Stonecrop, or Sedum	<i>Sedum divergens</i>	k'inlhims (Ahousaht – GL)	Rocky headlands	Succulent leaves may have been eaten as they were by some other groups	No specified place	George Louie 1978
Strawberry, Wild	<i>Fragaria chiloensis</i> , <i>F. vesca</i> , <i>F. virginiana</i>	berries: kalkhintapiih ('sweet') (Hesquiaht, Manhousaht, Ahousaht, Clayoquot); plant: kalkhintimapt (Clayoquot)	<i>F. chiloensis</i> found on upper beaches, and coastal rocky areas; the other species are found in open woods and clearings	Berries eaten; especially seaside strawberry (<i>F. chiloensis</i>); special treat for children; eaten fresh, not dried (too juicy); today sometimes jarred or jammed; leaves eaten for diarrhoea	kitsiit 590; lots at Long Beach, at Ahousaht, around the residential school; and at Esowista (huge ones)	Edith Simons 1978; George Louie 1978; Peter Webster 1978; Jimmy McKay 1978; Turner and Efrat 1982:72; Turner et al. 1983:117; Bouchard and Kennedy 1990; Earl George 1994
Surf-grass, Scouler's	<i>Phyllospadix scouleri</i>	tabaax (also eel-grass) (Ditidaht)	In beds in subtidal zone on exposed outer coast	Leaves sometimes used for collecting herring spawn	No specified place	Turner et al. 1983:89

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Surf-grass, Torrey's	<i>Phyllospadix torreyi</i>	tabaax (also eel-grass), or dii7dik'wapt ('gripping plant') (Ditidaht)	In beds in subtidal zone on exposed outer coast	Leaves apparently sometimes used for collecting herring spawn; dried leaves used in basketry	No specified place	Turner et al. 1983:89
Thistle, Bull	<i>Cirsium brevistylum</i>	sachkmapt ('sharp plant') (Hesquiaht)	Gravelly soil in openings	Introduced; flower nectar sucked; down used for spinning with dog wool; leaves, roots used for good luck and protection against evil (Ditidaht)	Hesquiat village	Turner and Efrat 1982:61; Turner et al. 1983:97
Tiger Lily, or Columbia Lily	<i>Lilium columbianum</i>	?anixsmapt ('great blue heron plant') (Hesquiaht)	Open woods	Bulbs possibly steamed and eaten, but this was not recalled by Hesquiaht elders	Small island along the south shore of Nitinaht Lake	Turner and Efrat 1982:55; Turner et al. 1983:85
Trillium	<i>Trillium ovatum</i>	haw'ah (Hesquiaht, Ahousaht – but denoted Indian hellebore) (?) – see this sp.	Moist, shaded forest in rich organic soil	Believed to cause fog and storms if picked (Ditidaht)	ts'aayaa 113	Turner and Efrat 1982:55; Turner et al. 1983:85; Bouchard and Kennedy 1990
Twisted-stalk, Common	<i>Streptopus amplexifolius</i>	muwach ha7um7ak ('deer's food') (Hesquiaht) (both also for fairybells, <i>Disporum</i>)	Shaded forest floor	Eaten by deer; berries not eaten	No specified place	Turner and Efrat 1982:55; Turner et al. 1983:86
Unidentified plant		?ayk		Gathered	?ayqqwuw'a 27	Bouchard and Kennedy 1990
Unidentified plant		qwaxwapiih		Gathered	apwinqis 863	Bouchard and Kennedy 1990
Unidentified plant		wiik		Gathered	wiiqnit 54, Hesquiat Peninsula	Bouchard and Kennedy 1990
Vegetables				Cultivated	y'aaqhsis 712	Bouchard and Kennedy 1990

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Vetch, Giant	<i>Vicia gigantea</i>	ch'ikn'aqmapt ('sparrow plant') (Hesquiaht); k'wak'watlmapt (Ahousaht) (see also lupine and pea, beach); ch'ach'apats'aqtl-mapt (Ahousaht – PW); k'wey7ismapt (Ucluelet)	Upper beaches, driftwood zone; coastal thickets; tidal flats	Seeds occasionally eaten; plants used as scent to mask odour on fishing lines, and for fishermen's hands; sparrows like these plants; used to be much more common at Hesquiat village; plant rubbed on the body because it has a nice scent (see also sea pea)	ch'iknuu 34	George Louie 1978; Peter Webster 1978; Jimmy McKay 1978; Turner and Efrat 1982:68; Turner et al. 1983:112; Bouchard and Kennedy 1990
Water-Parsley	<i>Oenanthe sarmentosa</i>	wa7uu (Hesquiaht)	Common in marshes, fens, lakeshores, creeks, ditches	Root and important medicine for childbirth; purgative; charm in narrative of Stealing Daylight (Ditidaht)	Former village north of Long Beach, wa7iwa	Turner and Efrat 1982:61; Bouchard and Kennedy; Turner et al. 1983:93–94
Wild Lily-of-the-Valley	<i>Maianthemum dilatatum</i>	kuuw'iikmapt ('thief plant') (Hesquiaht, Ahousaht, Clayoquot)	Shaded, moist forest floor, floodplains, swampy areas	Berries eaten, sparingly; fruit eaten for tuberculosis; leaves used whole or mashed as medicinal poultice for sores, boils, cuts, wounds, burns, eczema; leaves sometimes soaked in water and applied to wounds; mashed roots mixed with water used as eye medicine, for eye irritations; leaves used over a small hole in the ground to make a trap for hummingbirds; they were held, then released, by children (PW); food for deer	Clayoquot Valley; Hesquiat Lake	Edith Simons 1978; George Louie 1978; Peter Webster 1978; Dan David 1978; Turner and Efrat 1982:55; Turner et al. 1983:86; Roy Haiyupis, pers. comm. 1994
Wormwood, Beach, or Burweed	<i>Ambrosia chamissonis</i> ; syn. <i>Franseria chamissonis</i>	hiihiy'aqtl	Sandy beaches	Children of Hesquiat played with the juice of this plant, which turns red when first exposed to air, pretending it is blood	Hesquiat	Turner and Efrat 1982:62
Wormwood, Suksdorf's	<i>Artemisia suksdorfii</i>	Name not recalled	Gravelly soil in openings and along beaches	Leaves used as a scent	No specified place	Turner et al. 1983:97

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Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Yarrow	<i>Achillea millefolium</i>	<i>shashaaxtan'uuh</i> (Hesquiaht)	Common on sandy, or gravelly soil in openings and on alluvial flats and saltmarshes	General medicine, and especially for colds, coughs, general internal pains; said to heal stomach and internal organs; leaves a good general medicine	No specified place	Edith Simons 1978; Turner and Efrat 1982:61; Turner et al. 1983:97

Non-Vascular Plants

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Bracket Fungi	<i>Ganoderma applanatum</i> , <i>Fomitopsis pinicola</i> , <i>Polysporus</i> spp. and related species	k'iichk (Hesquiaht), k'itch7q (Ahousaht)	On dead and dying tree trunks, especially coniferous, and rotting logs	Spiritual medicine for protection against bad luck or bad thoughts (generally Nuu-Chah-Nulth)	No specified place	George Louie 1978; Turner and Efrat 1982:27
Lichen, Dogtooth	<i>Peltigera canina</i> and related spp.	tl'atl'x7aa7aq ('flat ones against the rock'), or tl'iitl'iidqwaqsib-ak'kw ('resembling whale's baleen') (both Ditidaht); Hesquiaht name not recalled	On mossy rocks in forest areas and clearings	Apparently used for kidney medicine (Ditidaht); used for some kind of medicine by Hesquiaht	No specified place	Turner and Efrat 1982:27; Turner et al. 1983:55
Lichen, Lung	<i>Lobaria pulmonaria</i>	tl'atstl'astuphts'um ('having spots/patchiness') (Hesquiaht)	Grows on hemlock (western and mountain) and yellow-cedar trees (cypress) and other trees; more so at higher elevations (montane)	Hesquiaht used this lichen, when it grew on hemlock trees, as a medicine for coughing up blood. Lichens taken from other locations were used for different maladies; mixed with water and other herbs (including bull kelp frond ashes)	No specified place	Turner and Efrat 1982:26
Lichens, "Old Man's Beard"	<i>Usnea longissima</i> , <i>Alectoria sarmentosa</i> and other light coloured species	p'u7up (general for mosses and lichens; named after tree species growing on) (Hesquiaht, Ditidaht); e.g., tsitsi h7aqtlmapt p'u7upuk ('crabapple tree - moss') (Hesquiaht)	On tree branches and boughs of various species; common in west coast forests	Important deer food; important traditional wound dressing material ("Indian bandage") and towelling; baby diapers; sanitary napkins (Ditidaht); probably had other medicinal uses, but not recalled (Hesquiaht)	No specified place	Turner and Efrat 1982:26; Turner et al. 1983:55
Liverwort, "fish scale," thallose	<i>Pellia</i> spp.	ch'ich'ip'alhk'uk ('resembling fish scales') (Hesquiaht)	Shaded, moist soil in forests; rich organic soil	The juice or chewed-up pulp of this liverwort would heal sore mouth of an infant	No specified place	Turner and Efrat 1982:27; Turner et al. 1983:58

Non-Vascular Plants

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Liverwort, Cone-head	<i>Conocephalum conicum</i>	tl'atl'xa7s (Ditidaht)	Moist, shaded rocks and ground, especially beside streams	Eye medicine; spiritual medicine (Ditidaht; possibly Nuu-Chah-Nulth, general)	No specified place	Turner et al. 1983:58
Moss, Aquatic	<i>Fontinalis antipyretica</i>	p'u7upasum ('moss under water') (Hesquiaht)	In creeks	Believed that the salmon would not spawn while this moss was present in the water; washed down with first fall rains	The creek at Hesquiat	Turner and Efrat 1982:27
Moss, Hair	<i>Polytrichum commune</i>	p'u7up (general for mosses, lichens)	Drier sites, on exposed mineral soil, or weathering (granular) rock	Medicine for childbirth (Ditidaht)	No specified place	Turner et al. 1983:59
Moss, Juniper-leaved Hair	<i>Polytrichum juniperinum</i>	p'u7up (general for mosses, lichens)	Drier sites, on exposed mineral soil, or weathering (granular) rock	Possible medicine; purgative (?)	No specified place	Turner et al. 1983:59
Moss, Sphagnum, or Peat	<i>Sphagnum</i> spp.	p'u7up (general name for mosses and lichens)	Bogs and poorly drained forest floor	Used for wiping salmon, diapers, sanitary napkins, and bandaging	Bogs around Flores Island, and behind Hesquiat	Turner and Efrat 1982:27; Turner et al. 1983:58
Mosses, general	Various species, including <i>Hylocomium splendens</i> ; <i>Plagiothecium undulatum</i> ; <i>Rhytidiopsis robusta</i> ; <i>Eurhynchium oreganum</i> ; <i>Rhytidadelphus</i> spp., <i>Sphagnum</i> spp.	p'u7up (general name for mosses and lichens) (all dialects)	Shaded forest floor, logs, etc.	Used for wiping salmon, diapers, sanitary napkins, etc.; large quantities formerly used	No specified place	George Louie 1978; Turner and Efrat 1982:27; Turner et al. 1983:58

Marine Algae

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Algae, green freshwater; or "green pond slime"	<i>Spirogyra</i> and other spp.	<i>?umumtsuk7i ts'a7ak</i> (and variants)	On rocks in creeks and lake edges during summer	Washes out to sea with first heavy rains in early fall; then the coho and dog salmon will start to run up the stream; the fish will not go up as long as it is there (GI, AP)	Creek at Hesquiat village	Turner and Efrat 1982:26
Iridescent Seaweed	<i>Iridaea</i> spp.	<i>?umumts</i> (also <i>Porphyra</i> , <i>Ulva</i> and other membranous algae)	On rocks at intertidal zone	Not used by Nuu-Chah-Nulth, but eaten by Japanese and Chinese people	Beachfront at Hesquiat	Edith Simons 1978
Kelp, Boa	<i>Egregia menziesii</i>	Not remembered, something like "lots of hair on it" (Hesquiaht)	Lower intertidal zone, on rocks	Considered a good fertilizer for potatoes; children play with this plant, running along and chasing each other and squirting each other with the water-filled sacs	Beachfront at Hesquiat, and at Ahousaht	George Louie 1978; Turner and Efrat 1982:23
Kelp, Bull	<i>Nereocystis luetkeana</i>	<i>husmin</i> (bulb), <i>huus?ikum</i> (fronds); <i>sanap'aalh</i> (stipe) (Manhousaht, Hesquiaht); plant – <i>7ayqtlalhu</i> (CS – Clayoquot)	On rocks, forming dense beds in subtidal zone; quiet bays and inlets	Stalks cured and used for fishing lines, ropes; hollow portion for storing oil and deer fat, and as mold for skin ointment of cottonwood bud resin; used in preparing tree knot halibut hooks; fronds to keep fish cool in boats; during the Great Flood, canoes were anchored to bull kelp and elderberry roots	Certain places had the best and longest stalks for fishing lines	Edith Simons 1978; George Louie 1978; Peter Webster 1978; Turner and Efrat 1982:25; Luke Swan, pers. comm. 1978; Turner et al. 1983:52–53
Kelp, Giant	<i>Macrocystis integrifolia</i>	<i>suqmapt</i> (plant); <i>tl'uqwaqmapt</i> (fronds with herring spawn on them) (Hesquiaht)	Forming dense beds in quiet bays; subtidal zone	Herring spawn on the fronds in spring; the fronds are then harvested and sun-dried allowing the eggs to be peeled off and stored; little floats dried and exploded in fire: "Hesquiaht firecrackers"; kelp greenlings caught along the edges of kelp beds	sumaqquu7is ('kelp on the point') – a village at Hot Springs Cove; grows there in large patches	Turner and Efrat 1982:24–25

Marine Algae

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Kelp, tough-stalked, short	<i>Lessoniopsis littoralis</i>	?alh ?at'apt (stipes); susuqmaqk'uk ('resembles giant kelp') (fronds) (Hesquiaht)	On rocks in heavy surf at low intertidal and subtidal zones	Sometimes herring spawn gathered from fronds; dried stalks used as sticks in beach hockey game, played in winter when the short kelps wash up on the beach; stipes used to carve "puck"; salve from burned stipes a strengthening medicine for young boys; ospreys build their nests with the stipes	Beachfront at Hesquiat village	Turner et al. 1983:52
Kelp, short, leafy	<i>Laminaria groenlandica</i> , <i>Hedophyllum sessile</i> , <i>Alaria marginata</i> , <i>Ptegophora</i> , <i>Costaria costata</i> and other similar species	tl'uukwakmápt (Manhousaht); ?alh ?at'apt (stipes); susuqmaqk'uk ('resembles giant kelp') (fronds) (Hesquiaht)	On rocks in low intertidal and subtidal zones	Sometimes herring spawn gathered from fronds; dried stalks used as sticks in beach hockey game, played in winter when the short kelps wash up on the beach; stipes used to carve "puck"; ospreys build their nests with the stipes	Ditidaht came up to Barkley Sound to get herring eggs	George Louie 1978; Turner and Efrat 1982:24; Luke Swan, pers. comm. 1978; Turner et al. 1983:51
Laver, Red, or "edible seaweed"	<i>Porphyra abbottae</i> , <i>P. perforata</i> and related spp.	?umumts (also <i>Ulva</i> and other green algae), or ha7un7i?umumts (Hesquiaht, Ahousaht); ?umumits (Manhousaht)	On rocks in lower intertidal zone	Harvested in late June and July in historic period for sale to Oriental people in Victoria; elsewhere eaten traditionally, but apparently not Nuu-Chah-Nulth	Certain places had best seaweeds for harvest (e.g., along beach at Hesquiat)	George Louie 1978; Turner and Efrat 1982:25; Luke Swan, pers. comm. 1978; Turner et al. 1983:54;
Rockweed, Bladder-wrack, or Sea Wrack	<i>Fucus gardneri</i>	hu hts'apt (Hesquiaht); "huuilhtlapt" (Clayoquot – CS)	On rocks at intertidal zone	Placed over fish to keep it cool; used as fertilizer for potato garden; Ditidaht, and perhaps other Nuu-Chah-Nulth used it as a medicine for boys destined to be whalers	Beachfront at Hesquiat village	Edith Simons 1978; Turner and Efrat 1982:24; Turner et al. 1983:51

Marine Algae

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Sea Lettuce	<i>Ulva lactuca</i>	?umumts (Hesquiaht, Ahousaht)	On rocks at intertidal zone; bright green; common	Most say it was not eaten by Nuu-Chah-Nulth, but it, and <i>Porphyra</i> were gathered for sale to Orientals in Victoria; GL said <i>Ulva</i> was eaten with seal or whale oil and dried into seaweed cakes, as well as being collected and sold to the Japanese in the 1930s (see also <i>Porphyra</i> , red laver)	Beachfront at Hesquiat village	George Louie 1978; Turner and Efrat 1982:26
Sea Palm	<i>Postelsia palmaeformis</i>	lu hts'apt (Manhousaht, Opitsaht); ?alh ?at'apt (Hesquiaht)	On rocks in intertidal zone, in heavy surf	Stipes used to carve ball for beach hockey; stipes, or ashes from burned stipes, used as strengthening medicine for babies destined to be whale hunters, and to strengthen the limbs of whalers and long distance runners, warriors and others; used as a laxative; also, as a salve for one who "went crazy"	Only on outer coast	George Louie 1978; Dan David 1978; Turner and Efrat 1982:26; Luke Swan, pers. comm. 1978 Turner et al. 1983:54–55
Seaweed, Bubble	<i>Leathesia difformis</i>	hiilhasu7is7i ? ?anm'i7aqtI (‘underwater slug inside’) (Hesquiaht)	On rocky or gravelly beach in intertidal zone	Some unidentified medicinal use	Beachfront at Hesquiat village	Turner and Efrat 1982:24
Seaweed, Sac, Bladder	<i>Halosaccion glandiforme</i>	? ?inmak'uk (‘nipple-like’) (Hesquiaht); ?inmak'uk (Ahousaht – GL)	On rocks at intertidal zone	Hesquiaht – children's toy; Ditidaht – medicine to predetermine gender of child; rubbed on inside of dugout canoe so it would not crack	Rocky shoreline; no specific place mentioned	George Louie 1978; Dan David 1978; Turner and Efrat 1982:24 Turner et al. 1983:51
Tubular seaweed, green pond slime and other green growth in the water	<i>Enteromorpha intestinalis</i>	7u7inkit7is7i ?umumts (Hesquiaht)	Creek and river mouths in brackish water	Said to be food of brant geese	Creek at Hesquiat village	Turner and Efrat 1982:23, 26; Turner et al. 1983:50

Land Mammals

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Bat, general	e.g., <i>Myotis</i> spp.	<i>napis</i>	Hollow trees, caves	Important in cultural traditions	No specified place	George Louie 1994
Bear, Black	<i>Ursus americanus</i>	<i>chams</i> (NOTE: <i>nani</i> refers to grizzly and polar bears)	Den beneath downed trees, stumps or roots; eat berries, small mammals, fish, tubers; use a variety of habitats from riparian areas, meadows and openings, swamps and closed forest	Dead-fall (<i>lhuchis</i> – baited with fish or meat) trapped and hunted for furs and meat; bear meat is very important; hides also important; important in cultural traditions; found in archaeological sites	Ka _h ts'ulhulh 743; 7u7inmitis 750 (GL)	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990
Beaver	<i>Castor canadensis</i>	<i>?at'u7</i>	Freshwater swamps, ponds, streams	Trapped and speared for furs; most beavers hunted during full moon, at night, with bow and arrow or spear; sometimes eaten; important in cultural traditions; in story, Beaver's tail was added on as a weapon; found in archaeological sites	No specified place	George Louie 1994; Drucker 1951:61; Calvert 1980
Cougar	<i>Felis concolor</i>	<i>sichpaxx</i> (NOTE: leopard is <i>k'ayuumin</i> ; lynx is <i>k'ayu</i>)	Uses a variety of forests and open areas including clearcuts (feeds on deer and smaller animals)	Hunted for furs; occasionally eaten; important in cultural traditions; found in archaeological sites	No specified place	George Louie 1994; Drucker 1951:61; Calvert 1980

Land Mammals

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Deer, Columbian Black-tailed	<i>Odocoileus hemionus columbianus</i>	mu7wach (Port Alberni – ? atush); young fawn: titsix	Prefer close proximity of forage and cover areas (forests intermixed with openings). Old growth is best severe winter habitat; second growth used in low snowfall regions; clearcuts are good forage areas (fireweed a favourite food)	Hunted sometimes with deadfall traps; deer swim over to Vargas Island; people hunted them there; flesh eaten; hides used for drums, mats; important winter food is <i>Alectoria</i> and other tree lichens; important in cultural traditions – said to have stolen fire from the wolves or from Blackbird for people; found in archaeological sites	kishh _h niqus 263 (GL); a7aalhmaq-wa _h suu7is 443; watih _h 491; ?isaqnit 568; chats-siis 576; pin7iitl 579; ch'ich'iip'alhswis 649; nachaa?as 652; haw'aa 658; ts'a7ak 669; yuchk'aachi 673; ts'itstaa7a 693; y'aaq _h sis 712; ch'i7uus 721; tlulhp'ich 723; uu7unmitis 750; mukwnit 763; paniitl 775; humt'aa 25; ?aqmaq _h sis 788; ?aqmaqis 879; kistak7itaqwulh _h 896; hilhwin7a 129; tl'atl'ath _h inqwu7is 645	George Louie 1994; Calvert 1980; Turner and Efrat 1982:26; Roy Haiyupis, pers. comm. 1994
Elk, Roosevelt	<i>Cervus canadensis roosevelti</i>	tl'unim	Prefer riparian areas and swampy meadows	Formerly hunted; now very rare	kiish _h niqwus 263; tla7uukwi 902; winchi 913	George Louie 1994
Marmot, Vancouver Island	<i>Marmota vancouverensis</i>	shishitulh ('clean its face'); or t'it'iitl'u?a ("hiding under boulders")	Talus slopes, alpine meadows, high elevation clearcuts; live near timberline; den under rocks	Formerly hunted; now an endangered species	Remains found in certain caves	George Louie 1994
Marten	<i>Martes americana</i>	tl'itl'i hey'uh ('red on its neck') (GL; SS)	Dens in hollow trees, logs, or root wads; eats red squirrel, mice, birds, berries and a variety of other prey; old growth appears important but second growth also used if den sites available	Trapped and hunted for furs, usually in winter when skins were/are prime; found in archaeological sites	sach'a7umt 286; ts'a7i 294 (GL); kwists7ii 479; wa _h iitlmitis 548; muuya _h i 555; um'aaqts'it7a 559; ii _h hatis 575	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990

Land Mammals

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Mink	<i>Mustela vison</i>	ch'asta (singular), ch'astimts (plural) (qwaxti , qwayat in stories)	Prefer riparian areas for foraging and denning; marine shorelines	Trapped for furs, sometimes with small deadfall traps called lhuchis ; important in cultural traditions; found in archaeological sites	sa7aaqwawa7a 228; m'ukw-waa 235; tl'uum'aqtlan'ulh 288; hahachits'us 295; hats'uu 322; ch'ihnit'aqtlis 325; tl'um'aqtl'a 333; ch'itis 353; ts'aat-suh tisiis; tl'aalhtl'aaqan'ulth 391; ?amits'aqis 466, 539; i hatis 575; haw'aa 658; ts'a7ak 669; hitaqtli'a 691; ?aq-witis 724; hitaqtli 832; McIntosh Bay, former trapping line of Roy Haiyupis; lots on Flores Island and especially Cape Cook (GL)	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990
Raccoon	<i>Procyon lotor</i>	tl'apisam , or ch'atya	Many habitats, but prefer being close to water (streams or lakes or ocean)	Trapped with small deadfall traps called lhuchis and eaten; raccoons eat a lot of clams, fish, etc. (GL); found in archaeological sites	hahachits'us 296; hihwin7a 129	George Louie 1994; Drucker 1951:60; Calvert 1980; Bouchard and Kennedy 1990
Squirrel, Red	<i>Tamiasciurus hudsonicus</i>	ts'imt'u	Common in coniferous forests	Hunted for food (in early times, at least); found in archaeological sites	No specified place	George Louie 1994; Calvert 1980
Ermine	<i>Mustela erminea</i>	?in'ch , ?inlh7ch (referring to its odour)	Forests, shorelines	Trapped for fur, but very rare on the coast; very small	No specified place	George Louie 1994; Calvert 1980; Roy Haiyupis
Wolf	<i>Canis lupus</i>	qwayats , qwayatsik	Uses a variety of forest and open habitats; feed on deer, elk, beaver	Occasionally hunted for fur; ritually and ceremonially important; model of social organization; sacred symbol; found in archaeological sites	Formerly common throughout; recently noted at Hesquiat Harbour	George Louie 1994; Calvert 1980; Stanley Sam, Roy Haiyupis

Sea Mammals

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Dolphin, Pacific White-sided	<i>Lagenorhynchus obliquidens</i>	?a?axp'alh , or ?a?axx	Deep ocean to inshore waters	Important in cultural traditions	No specified place	George Louie 1994
Otter, River	<i>Lontra canadensis</i>	waxni (relating to its odour; wax – to fart)	Riparian areas: stream and lake borders but can travel several km overland to reach new streams; often dens in streambanks, estuaries, nearshore marine habitat	Trapped, sometimes using deadfall traps	tl'aalhtl'aaqan'ulth 391; waxniqat'a 165; lhaahasu 291; kwists7ii 479; kwuwat'as 640; ts'a7ak 669; kaapi 731; t'iichaqapi 755; ts'aapi 786; waaxp'inch'a 792; hitaqtllis 832	George Louie 1994; Bouchard and Kennedy 1990
Otter, Sea	<i>Enhydra lutris</i>	kwakwatl'	Inshore and shore waters; kelp beds are prime feeding areas	Formerly hunted, especially during fur trade era	?aa huus 675; haaniilh 280; siin'u7a 655; uusis 677; hum7is 15; ch'aqsit 817; no longer present in Clayoquot Sound area, but may be reintroduced	George Louie 1994; Bouchard and Kennedy 1990
Porpoise, Harbour and Dall's	<i>Phocoena phocoena</i> ; <i>Phocoenoides dalli</i>	hitswin	Deep ocean to inshore waters	Found in archaeological sites	No specified place	George Louie 1994; Calvert 1980
Sea-lion, Northern, or Steller	<i>Eumetopias jubata</i>	tukuk, tukwaqamlh	Deep ocean to inshore waters	Hunted for meat (ch'isqmas), skins (tukwaq) and oil (tlaqmas); found in archaeological sites	No specified place	George Louie 1994; Calvert 1980

Sea Mammals

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Seal, Harbour, or Hair Seal	<i>Phoca vitulina</i>	kukuhw'isa (young seal: kach'aa ; young, fat hair seal: m'ishtsit)	Common in offshore waters; on rocks and offshore islands	Hunted with spears and by chasing off rocks onto harpoons; occasionally caught in sockeye tidal traps; hunted at high tide; shot from shoreline in the fall; meat sometimes smoke-dried; used for skins, meat, oil; found in archaeological sites	k'aayits'ita7as 134; niilhn'iin'ulh 138; hih7aa7a 178; wa?atnit 247; lhaa hasu 290; chaw'in7a 321; lhu7aa 341; pakw'aa 365; hu7ulh 368; t'atn'aachisht 382; 7aaqtlilh 456; ya7aqtis 540; t'l'itsis 625; siin'u7a 655; uusis 677; t'l'itl'itsatis 680; n'in'iits'ita 681; kakatsts'ista 8; hum7is 15; chachaqwuu7a 734; t'iichaqapi 755; chaapiilh 764; mukwakis 19; kilhch'i'iqwulh 779; humt'aa 25; ?aaqmaqhsis 788; tu7ukw 790; ich'aachisht 829; tinwis 837; ?aqmaqimlh 847; chaa7su7a 884; uuqwmn 888; muts'uu7a 889; kwuhwisaqnit 911; hihulh 91; t'l'itsis 284; ts'anakw'a7a 297; ?uts'uus 364; ayiisaqh 371; 7a7itulh 490; hunqis 511; maaq7a7aalh 549; ch'itaapi 595; ch'astu?aktlh 659; aa7inqwus 661; ?aa huus 675; qilhtsma?a 694; ?aptsimiyis 703; y'aaqhsis 712; maatl7a7aalh 770; tukwnit 860; hilhwin7a 129; hair seal cave in Watta Inlet along shore, also Cannery Bay, Kennedy River	George Louie 1994; Roy Haiyupis, Stanley Sam pers. comm. 1994; Drucker 1951:59; Calvert 1980; Bouchard and Kennedy 1990
Seal, Northern Elephant	<i>Mirounga angustirostris</i>	tl'asaa ; or chichih kup (its nose, snout: nists'wa)	Pelagic, and inshore	Found in archaeological sites	No specified place	George Louie 1994; Calvert 1980
Seal, Northern Fur	<i>Callorhinus ursinus</i>	k'ilh , k'ilha (singular), k'ilha7nus (plural) (seal pup: hupksis)	Deep ocean and inshore waters	Hunted; used for skins, meat, oil; found in archaeological sites	n'u?asaqh 398; uusis 677; t'imaqyu 688; chachama7aq 689; hupqmalhni 690; kw'ukw'ukw hulh 702; ch'ay'aqumyas 785; ich'aachisht 829	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990
Sea mammals, general		?ahmas (also "bear")	Inshore and offshore marine	Hunted for meat and oil	nachaa?as 652; axwuus 653; haw'aa 658	George Louie 1994; Bouchard and Kennedy 1990
Whale, Gray	<i>Eschrichtius robustus</i>	ma7ak	Deep ocean and inshore; found in archaeological sites	Hunted for meat, oil; meat was smoked; found in archaeological sites	No specified place	George Louie 1994; Calvert 1980

Sea Mammals

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Whale, Humpback	<i>Megaptera novaengliae</i>	yayacham	Deep ocean and inshore; found in archaeological sites	Hunted for meat, oil	No specified place	George Louie 1994; Calvert 1980
Whale, Orca, or Killer Whale	<i>Orcinus orca</i>	kaka7w'in	Deep ocean and inshore; found in archaeological sites	Important in cultural traditions	No specified place	George Louie 1994; Calvert 1980
Whales, general		?ahmas ("mammals", general)	Marine	Whales were both hunted and salvaged; they were frequently towed to be butchered in a bay; meat eaten; oil used as condiment; sinew used for cordage; last whaling along the Coast was 1900 to 1905 (GL); whalers in their canoes would hang onto the kelp while waiting for whales	chaskwatqis 185; ?uts'uus 364; ts'iwapts'us 384; huup'ichis 644; uuis 677; mukwaataqwulh 684; qilhtsma?a 694; kw'ukw'ukw hulh 702; ich'aachisht 829; cha7aa 36; hilhwin7a 129; ?upnit 229	George Louie 1994; Bouchard and Kennedy 1990

Birds

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Albatross	<i>Diomedea</i> spp.	<i>7isan</i>	Pelagic; offshore	Hunted and caught with hook and line; bones used for needles	cha7aa 36; apqu7a 65 (GL)	George Louie 1994; Turner and Efrat 1982: 44; Bouchard and Kennedy 1990
Birds, general		<i>mamati</i> (<i>mata</i> 'fly')		Hunted using a net called <i>lhi hyanim</i> made from stinging nettle twine attached to a large frame. Net was thrown from a canoe bow, entangling birds, which were killed by biting their necks	?aaqmaqhsis 788; ts'aayaa 113	George Louie 1994; Bouchard and Kennedy 1990
Blackbird, Red-wing	<i>Agelaius phoeniceus</i>	<i>ch'ach'atnlh</i>	Marshes and lake edges	Features in oral traditions; formerly a chief	No specified place	George Louie 1994; Turner and Efrat 1982:36
Brant	<i>Branta bernicla</i>	<i>waxwash</i>	Small numbers winter along Pacific coast in B.C.; most are spring migrants (going north); use estuaries, beaches, lagoons, mud flats; distribution closely associated with that of eelgrass and sea lettuce	Hunted during migration toward the south in September; also in April	tl'aa7ii7is 818; apqu7a 65 (GL)	George Louie 1994; Bouchard and Kennedy 1990
Chickadee, Chestnut-backed	<i>Parus rufescens</i>		Common in coniferous forest canopy	Features in oral traditions (Hesquiaht)	No specified place	George Louie 1994; Turner and Efrat 1982:36

Birds

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Cormorants (Pelagic and Brandt's)	<i>Phalacrocorax pelagicus</i> , <i>P. penicillatus</i>	<i>?alhchats, tl'ipus</i>	Prefer marine habitats, estuaries, lagoons, bays, etc.; also found on lakes close to the ocean; breeding colonies on bare rocky islands. <i>Tl'itshúulh</i> 'white slime' is named after the cormorant dung on the roosting rocks; nesting site at Rylas Cove	Shot for consumption or for the whole herring from their stomachs for use as bait; hunted at night	tsilhi7imt 327; hu7ulh 368; place name #29, E&S 81:12, 14	George Louie 1994; Ellis and Swan 1981: Appendix IV; Bouchard and Kennedy 1990
Crow, Northwestern	<i>Corvus caurinus</i>	<i>k'a7in</i>	Very common; nest in trees that can support large nests	Important in oral traditions	No specified place	George Louie 1994; Ellis and Swan 1981: Appendix IV
Ducks, general		<i>mamati</i>		Hunted in a lake by use of torchlight; snared using gorge hooks	kw'uuts'itlulh 440; a?aahmaqwa hsuu7is 443 (GL); tlulhp'ich 723; ?aaqmaq hsis 788; chimiq hsis 793; h'aatsiin'u7is 881; chu7is 899; ya'ya s inas 55; wiknit 83	George Louie 1994; Bouchard and Kennedy 1990
Duck, Goldeneye, "Butterball" (possibly Bufflehead)	<i>Bucephala</i> spp.	<i>?atstix, huuyuu, tsikints</i>	Variety of marine and freshwater habitats; concentrate in areas where/when herring spawning; winters along the coast; spring and fall migrations	Hunted with bow and arrow, snares and nets, in fall and winter	hita7pu7ilh 283 (GL); a?aahmaqwa hsuu7is 443	George Louie 1994; Bouchard and Kennedy 1990

Appendix V

Clayoquot Sound Scientific Panel
First Nations' Perspectives Relating to Forest Practices Standards in Clayoquot Sound

Birds

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Duck, Mallard	<i>Anas platyrhynchos</i>	<i>naht'ats</i>	Sea level to 3000 m elevation; everywhere open water is present; shallow marshes to lakes and coastal marine environments; feed in marshes, fields	Hunted using bird arrows, and sometimes using a two-pointed spear – a practice called <i>huw'a hsulh</i> ; also by bow and arrow, snares and nets	huw'a hsulh 311; a?aalmahqwa hsuu7is 443 (GL); ch'ikna 566; pin7iitl 579; tu7ukw 790; qishqii 845	George Louie 1994; Ellis and Swan 1981: Appendix IV; Bouchard and Kennedy 1990
Duck, Northern Pintail	<i>Anas acuta</i>	<i>kakaktli</i> (a duck similar to a pintail – <i>7a7awin</i>)	Tidal marshes, shallow foreshore waters, estuaries, exposed eelgrass beds, mud flats, agricultural fields; spring and fall migrants	Hunted in the fall season and until spring	tsaaqtli 810	George Louie 1994; Bouchard and Kennedy 1990
Eagle, Bald	<i>Haliaeetus leucocephalus</i>	<i>ts'ixwatin</i>	Riparian areas most commonly used, but found in many habitats; use large roost and nest trees; common in herring spawning areas	Hunted for feathers; flesh sometimes eaten, especially in fall when birds have fed on salmon; snared or trapped; important in cultural traditions	No specified place	George Louie 1994; Ellis and Swan 1981: Appendix IV; Drucker, p. 59
Eagle, Golden	<i>Aquila chrysaetos</i>	<i>7awatin</i>	Nests on high cliffs	Important in cultural traditions	No specified place	George Louie 1994
Flicker, Northern	<i>Colaptes auratus</i>	<i>tl'ihma</i> , or <i>qwaqwin h</i> (its movement – to and fro)	Prefers open forests (edges, mixed forests); nest in cavities in conifer and deciduous trees	Features in oral traditions	No specified place	George Louie 1994; Ellis and Swan 1981: Appendix IV
Geese, general		<i>huqsam</i>	Wetlands	Hunted for food	pin7iitl 579; ʔi?iilhmakw'as 580; ʔa'aasit 633; huhkii 1; tu7ukw 790	George Louie 1994; Bouchard and Kennedy 1990

Appendix V

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Birds

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Goose, Snow	<i>Chen caerulescens</i>	tl'ista^h (?tsiyas, q'aqup)	Primarily winter visitor; marshes and fields during winter feeding (cattail and sedge rhizomes and shoots)	Hunted for food; during stormy weather the feathers were put into use, especially the eiderdown (tsilhin , p'uqtl'itum)	hum7is 15	George Louie 1994; Bouchard and Kennedy 1990
Goose, Canada	<i>Branta canadensis</i>	huqsam	Found anywhere permanent water and grazing areas are found; migrant and wintering populations	Hunted for food using bird arrows, and sometimes using a two-pointed spear – a practice called huw'a^hsulh ; caught with snares; netted from canoes when stormy weather prevented them from flying away	huw'a ^h sulh 311; qaamiilhuwis 525; ch'iikna 566; yaaspaalh ^h 716; hum7is 15; paniitl 775; qishqii 845; cha7aa 36; ya'ya s inas 55; apkwuu7a 65	George Louie 1994; Bouchard and Kennedy 1990
Grebe, Horned, Red-necked (excluding Western Grebe)	<i>Podiceps</i> spp.	qatx7a (qatx – its sound), or k'im7alh (k'im 'to submerge, sink')	Horned grebe most common in winter, marine habitats; red-necked in marine and large lakes and rivers in winter	The fat, or the grease is used for medicine; the feathers were used in a cradle as a baby support, placed behind the head	No specified place	George Louie 1994; Ellis and Swan 1981: Appendix IV
Grouse, Blue	<i>Dendragapus obscurus</i>	huw'ik	Common in forested areas and clearings; salalberries a common food	Hunted for food	Common around Ahousat	George Louie 1995
Heron, Great Blue	<i>Ardea herodias</i>	?anis	Variety of salt, brackish and freshwater habitats; roosts in large conifer and cottonwood trees; uses meadows, fields, and riparian areas for foraging	Featured in oral traditions; noted to camouflage in sweet gale patches; tiger lily and sweet gale named after it	No specified place	George Louie 1994; Ellis and Swan 1981: Appendix IV

Birds

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Hummingbird, Rufous	<i>Selasphorus rufus</i>	sa7sin (the male – tl'a hemlh)	Common; nests throughout range, in edges, shorelines, openings, meadows, clearcuts	Featured in oral traditions; red feathers apparently formerly used in ceremonial head-dresses; Ditidaht trapped with snail slime placed on Indian paintbrush, <i>Castilleja</i> spp.	No specified place	George Louie 1994; Ellis and Swan 1981: Appendix IV
Kingfisher, Belted	<i>Ceryle alcyon</i>	t'amuk	Common along shore, estuaries and waterways	Important in cultural traditions	No specified place	
Loon, Common	<i>Gavia immer</i>	7ama, hawi	Large lakes, rivers, inlets, coves, lagoons, etc.; nests along shores	Hunted	tlulhp'ich 723 (GL)	George Louie 1994; Bouchard and Kennedy 1990
Osprey, or "Fish Hawk"	<i>Pandion haliaetus</i>	?imwaa, n'in'ikwik, chisa7hum	Near lakes, rivers, sloughs, and protected marine waters; nests in trees along shores	Featured in oral traditions; use dried brown algae stipes as nest material	No specified place	George Louie 1994; Ellis and Swan 1981: Appendix IV
Raven, Common	<i>Corvus corax</i>	qu7ushin	Common throughout	Featured in oral traditions; many stories about Raven as a cultural figure	No specified place	George Louie 1994
Scoter, Surf, or Black Duck	<i>Melanitta perspicillata</i>	k'uuxwuu, k'uxu; much7a7a	Winters here, September–February mostly; uses a variety of freshwater and marine habitats, especially shallow water near beaches and protected waters in bays etc.; large numbers near herring	Hunted, meat preserved and feathers used for down mattresses; only much7a7a in shallow water; the other two species go down as far as 15–20 fathoms (GL)	tu7m'aqtlis 795 (GL); hilh7uu7is 796	George Louie 1994; Bouchard and Kennedy 1990; Ellis and Swan 1981: Appendix IV

Birds

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Scoter, White-winged	<i>Melanitta fusca</i>	ts'ats'a x-st'alh	Large numbers in winter, but some in summer; breed in B.C. interior; uses marine and brackish water; more open, deeper water than surf scoter	Hunted for food; made into a soup broth for use as a laxative; found during the winter season when herring are plentiful (GL)	p'uqwu7a 583 (GL)	George Louie 1994; Bouchard and Kennedy 1990
Seagulls, many species	<i>Larus</i> spp.	qwini	Variety of marine and freshwater habitats; also use fields for roosting	Eggs collected from offshore islands, for food	qwnqiit 396; kaakimilhpaiyis 601; qwutimqh 656; ?aqmaqimlh 847; tin'im7a 850; chaw'in7is 857	George Louie 1994; Bouchard and Kennedy 1990; Earl George, pers. comm. 1994
Sparrow (e.g., Song Sparrow)	<i>Melospiza melodia</i>	chikn'a	Common in bushy areas (seven species in Clayoquot region)	Known in cultural traditions; associated with some beach plants	No specified place	George Louie 1994; Turner and Efrat 1982
Swan	<i>Cygnus</i> spp.			Hunted	ya'ya s inas 55	George Louie 1994; Bouchard and Kennedy 1990
Swan, Trumpeter	<i>Cygnus buccinator</i>	qaqup, ts'iyash	Mainly a winter visitor (October to March); use estuaries, agricultural fields, sloughs, bays, lakes	Hunted for food, and down, when migrating in fall and spring	ch'iikna 566	George Louie 1994; Bouchard and Kennedy 1990
"Tern" (possibly Bonaparte's Gull)	<i>Sterna paradisaea</i> (or possibly <i>Larus philadelphia</i>)	matís	Arctic tern migratory and transient; Bonaparte's gulls common offshore; nest in region	Known in cultural traditions	No specified place	George Louie 1994

Birds

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Thrush, Swainson's	<i>Catharus ustulatus</i>	<i>ch'ach'atinlh</i> ("ring on its neck"?); <i>?awap ?ik</i>	Common; coastal forests; moist bushy areas, particularly around salmonberry	Featured in oral traditions; cause salmonberries to ripen with their singing	No specified place	George Louie 1994
Thrush, Varied	<i>Ixoreus naevius</i>	<i>?awip; xwaxwa - xwiyu</i>	Common; coastal forests	Featured in oral traditions (?)	No specified place	George Louie 1994
Waterfowl, general		<i>qatx7a kim7alh</i>		Hunted	ch'iitlis 439	George Louie 1994; Bouchard and Kennedy 1990
Wren, Winter	<i>Troglodytes troglodytes</i>	<i>hup'na</i>	Common, year - round; coastal forests	Blood is used for medicinal purpose; has spiritual values	No specified place	George Louie 1994

Fish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Anchovy, Northern	<i>Engraulis mordax</i>	t'achkumts (<i>tluswi</i> – young herring)	Marine; deep water, offshore; found in archaeological sites	Fished	p'aat'achapi 461; ts'ipatqnit 586	George Louie 1994; Calvert 1980; Kennedy and Bouchard 1990
Bocaccio	<i>Sebastes pacispinis</i>		Marine; moderately deep water; rocky bottom; found in archaeological sites	Jigged, fished	tsaqaaqh 255; 7a7itl 301; ap7aqsulh 428; tl'aatl'app'awaas 452; yaaqswiis 453; chaapi7a 459; yaa7aqtliis 460; ts'aqwulhahh 582	Calvert 1980; Kennedy and Bouchard 1990
Cabezon	<i>Scorpaenichthys marmoratus</i>	7ux, naxk'uts	Marine; moderately deep water; rocky bottom; found in archaeological sites	Fished with a special spear called a 7uxwyak or using a method called 7uxw7uxwsh which used a stinging nettle fishing line, a gorge hook baited with dried lingcod skin, and a lingcod stomach bob	ts'ats'axwach'a7akwulhh 50; Hesquiat	George Louie 1994; Calvert 1980; Kennedy and Bouchard 1990
"Catfish"		k'a hch'a		Fished; boiled with thimbleberry or salmonberry leaves as flavouring		George Louie 1994; Turner and Efrat 1982:74
Cod, general	<i>Gadus macrocephalus</i> "Pacific cod"	tush, tushku h (Alaska cod – hachxuk k'ikaksuh – GL)		Fished, often in spring and summer; cod stomach used to make fermented salmon eggs	ap'iiqtl'a 495; ch'itaapi 595; p'aatqwats'u 607; uusis 677; 7aq-witis 724; chaapiilh 764; ich'aachisht 829; cha7aa 36; cha7aa 36; hilhwin7a 129	George Louie 1994; Turner and Efrat 1982:68; Kennedy and Bouchard 1990

Fish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Cod, Lingcod	<i>Ophiodon elongatus</i>	<i>tushku h</i>	Marine; shallow to deeper water; areas of strong tidal currents; found in archaeological sites	Fished using live bait, usually tommie cod, a method known as <i>mamiita</i> ; jigged; trolled using herring bait; speared after using live bait to lure them to the surface; GL used to use sea urchin flesh for bait	husmat7a 142; suuma?a 213; ch'aa7ayapi 215; tl'iichtl'iicha7a 218; kwisutqwuu7a 238; ts'itqat'imt 276; apqwuu7a 296; ts'anakw'a7a 297; apswiy'alh 309; ch'itis 353; tl'uchp'itaktupi 355; qwa7a h <ulth 28;="" 29;="" 359;="" 366;="" 367;="" 378;="" 37;="" 38;="" 39;="" 452;="" 460;="" 514;="" 566;="" 628;="" 683;="" 699;="" 723;="" 758;="" 783;="" 841;="" apaktu7a="" ch'iikna="" ch'iitis="" ch'uuchatswii7a="" chichw'aa="" chichwaa="" hesquiat<="" hwaas="" lhalhiyipqwapii="" maalhsit="" muu7ak="" pakw'aa="" shitlaapqamilh="" td="" tl'aatl'app'awaas="" tl'uqwchit7a="" tlulhp'ich="" ts'atswiilh="" tutushkachisht="" wawaalhswas="" yaa7aqtliis="" yaalhapis=""><td>George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990</td></ulth>	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990
Cod, Red		<i>tl'ihapi h</i>		Jigged; fished	7a7itl 301; ap7aqsulh 428; tl'aatl'app'awaas 452; yaaqswiis 453; chaapi7a 459; yaa7aqtliis 460; siin'u7a 467; chichixwas 533; imta?a 541; tlulhp'ich 723	George Louie 1994; Bouchard and Kennedy 1990
Cod, Rock		<i>mukmuk'wa</i>		Caught	tsaqaaq h 255; tl'its h <ulth 303<="" td=""><td>George Louie 1994; Bouchard and Kennedy 1990</td></ulth>	George Louie 1994; Bouchard and Kennedy 1990
Cod, Pacific Tomcod	<i>Microgadus proximus</i>	<i>suma</i>		Fished using green sea urchin bait	suuma?a 213; tl'uum'aqtlan'ulh 288; apswiy'alh 309; naxwaaqis 337; hu7ulh 368	George Louie 1994; Bouchard and Kennedy 1990
Dogfish, Spiny	<i>Squalus acanthias</i>	<i>yacha</i>	Found in archaeological sites	Fished; processed by boiling followed by squeezing with a press (called <i>ts'ilhitqy'ak</i>) made out of redcedar to extract the oil, which was then stored in a lingcod bladder sometimes for commercial purposes	ts'ilhitqwulh h 433; mukwuulh h 513; pin7iitl 579; ch'itaapi 595; ts'atiikwis 611; paats'ista 5; yachnit 16; hilhwin7a 129	George Louie 1994; Earl George, pers. comm. 1994; Drucker, 1951:57; Calvert 1980; Bouchard and Kennedy 1990
Eel, including Wolf-eel	<i>Anarhichthys ocellatus</i>	<i>halhtinwa</i> (wolf-eel – <i>haniqwats'u</i>)	Marine; moderately deep water; found in archaeological sites	Fish and eggs cooked	yuulhw'in 600; Hesquiat	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990

Fish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Fish, general		<i>ts'ushtup</i>		Highly important food; dried and canned	chaaktuus 882	George Louie 1994; Bouchard and Kennedy 1990
Flounder, Arrowtooth and Starry	<i>Atheresthes stomias</i> , <i>Platichthys stellatus</i>	<i>pu hu ?analhth'a</i> (see halibut)	Marine; deep ocean to shallow; found in archaeological sites		Hesquiat	George Louie 1994; Calvert 1980
Greenling, Kelp	<i>Hexagrammos decagrammus</i>		Marine; shallow to moderately deep water; rocky areas around kelp beds	Fished for food from edges of kelp beds (<i>husmat ?a</i>)		George Louie 1994; Turner and Efrat 1982:25
Greenling, Rock	<i>Hexagrammos lagocephalus</i>	<i>?umumts</i>	Marine; moderately deep water; found in archaeological sites		Hesquiat	George Louie 1994; Calvert 1980
Hake, Pacific	<i>Merluccius productus</i>	<i>tl'i hapi h</i>	Marine; deep ocean; found in archaeological sites		Hesquiat	George Louie 1994; Calvert 1980
Halibut, Pacific	<i>Hippoglossus stenolepis</i>	<i>p'u7i</i>	Deep ocean; found in archaeological sites	Fished in spring and summer; caught with <i>husmatqmapt</i> , fishing line made of kelp; stinging nettle in spring an indicator for proper fishing time for halibut (four-inch high stinging nettle; time to fish); halibut feed on crabs; filleted very thin because of its richness; very fat	husmat7a 143; tl'iichtl'iicha7a 218; ap7aqsuu7is 219; chaalhchaanuwa 226; tl'uchp'itaktupi 355; ?uts'uus 364; pakw'aa 366; ayiisaq ^h 371; lhalhiypqwapi ^h hwaas 378; kiina ^h apis 379; hitaqtlis 401; ch'itaapi 595; axwuus 653; yuuyuchqwulh ^h waas 657; haw'aa 658; aa7inqwus 661; uusis 677; qwuuwuulhts'askwin 686; qwuulhts'aas 687; t'ukwis 6; humpiilh 7; qilhtsma?a 694; tl'uqwchit7a 699; kw'ukw'ukw ^h ulh 702; ?aptsimiyis 703; muu7ak 28; apaktu7a 29; chaqmii7a 815; ts'ii?um 825; ich'aachisht 829; tinwis 837; ch'uuchatswii7a 841; hisaawist'a 854; wawaalhsawas 37; ch'iitis 38; hilhwin7a 129; ?upnit 229	George Louie 1994; Calvert 1980; Turner and Efrat 1982; Bouchard and Kennedy 1990

Fish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Herring, Pacific	<i>Clupea harengus pallasii</i>	tlusmit (young herring: tluswi ; herring eggs: sihm'u k'waqmis)	Marine; spawn seasonally in offshore waters and intertidal zone; found in archaeological sites	Fished in first two weeks of March; spawn gathered and dried on seaweed; spawn collected on submerged young hemlock branches and laid out on rocks to dry; fish collected with a herring rake and gathered by dip-netting before being smoke-dried; herring noted to attract seals and salmon to the area; spawn covered kelp collected; sea grass collected and run through the mouth to remove the eggs; spawning very susceptible to disturbance	haachiiqtlis 241; wa?atnit 247; muchachilh 281; hitaapu7ulh 283; ts'aqamyis 306; tanaknit 314; 7uu7um'aqtl'a7iik 319; hats'uu 322; ii7aaq 323; qwiitlapi 430; ts'iiq7aqwuuw'a 431; kwispaa 435; yaqqimilhachisht 448; h ishkwi 546; pin7iitl 579; 7ii7iilhmakw'as 580; yaa7aqtliis 585; ts'ipatqnit 586; kwaxmalhimyis 593; ch'itaapi 595; qwa?it 624; tl'itsis 625; t'imaqyu 688; ts'itstaa7a 693; y'aaqhsis 712; 7aq-witis 724; qwiitl'aqapi 726; wat'int'sus 729; tusaas h 780; qaaqaawish h 781; ch'akna 807; hupits'at h 812; hishkwii 46; apkwuu7a 65; formerly lots of herring spawning at Little White Pine, below Catface Mountain, and Steamer Cove; now very few after forestry activities; SE shore of Vargas Island; W side of Meares Island, from Kelsemat to Ohiaht and Tofino; NE of Dunlop Island beside Meares ("yellow bar")	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990
Irish Lord, Red	<i>Hemilepidotus hemilepidotus</i>	kwikma suma	Marine; shallow inshore waters; found in archaeological sites		Hesquiat	George Louie 1994; Calvert 1980
Midshipman, Plainfin	<i>Porichthys notatus</i>		Marine; moderately deep water; found in archaeological sites		Hesquiat	George Louie 1994; Calvert 1980
Perch, including Pile Perch	<i>Cymatogaster aggregata</i> ; <i>Embiotoca lateralis</i> ; <i>Rhacochilus vacca</i>	xwitch'ak, tl'isapih	Marine; shallow inshore waters; found in archaeological sites	Fished by placing boughs across the mouth of the cove at high tide; the perch were trapped as the tide fell and used for halibut bait; drag-seined; caught with tidal traps; caught for use as red snapper bait	sach'a7umt 286; sach'aa7aqwulh 438; tl'its'huu7is 537; ya7aqtliis 540; t'a7aaa 544; pin7iitl 579; yaa7aqtliis 585; tl'itsis 625; yaaspaalh h 716; Hesquiat	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990
Pilchards (now absent)		ma7nu		Fished; formerly pilchard fish plant at Rylas Cove, late 1800s; very rich in oil	ts'ipatqnit 586; qwa?it 624	George Louie 1994; Bouchard and Kennedy 1990

Fish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
"Pitchheads"		7i7ishp'alh, 7i7ishp'a		Fished	chapiiqtlh 304; ch'iitukw ^h api 308; siin'u7a 467; kwakwayu?in 487; kw'aakw'aqi7is 489; ap'iiqtl'a 495; astskwi7amit 499	George Louie 1994; Bouchard and Kennedy 1990
Ratfish, Spotted, or Chimera	<i>Hydrolagus colliei</i>	kumu7u x	Found in archaeological sites		Hesquiat	George Louie 1994; Calvert 1980
Rockfish, including Black, Yellowtail, Shortbelly, Copper, Quillback, Canary (see also Snapper, Red)	<i>Sebastes</i> spp.	mukmuk'wa wan'ulh; t'l'i^hapih; kwikma (black bass)	Marine; kelp beds and rocky bottom areas; moderately deep water; many kinds	Caught in very deep water, 70–100 fathoms (GL)	suuma?a 213; kwakwayu?in 487	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990
Sablefish	<i>Anoplopoma fimbria</i>		Marine; deep ocean; found in archaeological sites		Hesquiat	George Louie 1994; Calvert 1980
Salmon, Chum or Dog	<i>Oncorhynchus keta</i>	su ha, satsin, sats'up, hu7pin, tiliti^hstkwini	Anadromous; moderately deep ocean and coastal streams	Caught with a fish weir, in conjunction with square basketry traps called ya haak (could not be used in the lower Megin); gaff-hooked when they ascend to spawn and either smoked or cooked; fished by pitchlight torch and spear; fished by commercial seine; purse-seined; gaff hooked male fish; fished using a trap called ch'iilhalh ; caught with spears for trapping bait; fished using a tidal trap called kwuhts'ita7a ; fished using a cedar fish trap; eggs used	hiniikw'umt 245; tusuwis 254; kiish ^h niqwus 263; muchachilh ^h 281; t'l'iikw'aqtlis 318; ts'ats'a7in 446; t'uutsuqwtl ^h 450; ts'aaqtl'aa 465; wapuukw ^h 471; t'aamuukwsit 478; watih ^h 491; ts'ikt'a7aqtl'a 515; 7a ^h niqwus 523; ts'ikt'aqis 524; t'a7aaa 544; muuyahi 555; huupsin 557; 7a7ukw'as 558; iitsmakwits 578; pin7iitl 579; tikw'aa 587; chaw'in7a 588; ts'atiikwis 611; k'ah ^h ts'uulhulh 743; uu7unmitis 750; qwaatswii 768; paniitl 775; qaaqaawish ^h 781; tu7ukw 790; t'l'i ^h hiqtlts'us 846; hilhsyaqtlis 877; unaatsulh ^h 878; paaschitlh 80; ma7ap'ii 85; ts'aaqtlchiik 159; iitsmakwits 578; suuchaqs 617; uu7unmitis 750; qwaatswii 768; tu7ukw 790; tla7uukwi 902; winchi 913; yaakhsis 89; ?ayisakh 118; Kennedy Lake, Watta Inlet	George Louie 1994; Bouchard and Kennedy 1990

Fish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Salmon, Coho	<i>Oncorhynchus kisutch</i>	<i>ts'uuw'it, ts'uuw'in</i>	Anadromous; moderately deep ocean and coastal streams; found in archaeological sites	Caught with a fish weir, in conjunction with square basketry traps called <i>ya haak</i> ; basket traps called <i>niipi</i> were placed to catch the spawning coho which fell backwards if they were unsuccessful in leaping the falls; trolled; caught with a weir and a cylindrical fish trap; fished by pitchlight torch and spear; seined; gaff-hooked, and either smoked or cooked; gill net fished; caught at several places along the creek by means of box-shaped fish traps used in conjunction with small weirs; caught in rock kettles where coho became trapped; caught for dogfish bait	kiish h̄niqwus 263; siip7aa 266; muchachilh̄ 281; sach'a7umt 286; tl'iikw'aqtlis 318; hats'uu 322; tuutuxwulh7in7a 329; lhu7aa 341; tl'uchp'itaktupi 355; pakw'aa 366; tl'i h̄tl'aa 377; lhalhiypqwapih̄ waas 378; 7itma7aqt̄l 402; ts'ats'a7in 446; t'uutsuqw̄tlh̄ 450; haachiiq̄tlis 462; tsuxwnit 464; ts'aaqt̄l'aa 465; wapuukw̄h̄ 471; t'aamuukwsit 478; watih̄ 491; 7a h̄niqwus 523; ts'ikt'aqis 524; muuya h̄ 555; iitsmakwits 578; pin7iit̄l 579; yaa7aqt̄lis 585; ch'itaapi 595; qwayatsnit 603; suuchaqs 617; napnit 619; tl'isp'it 637; ?itma ?aqt̄l 641; hina?aq 654; ts'a7is 667; ts'a7ak 669; iihata 4; uushinakw'uu h̄ 682; t'imaqyu 688; tl'uq̄wchit7a 699; tsuxwnit 711; ts'aakwu 12; yaaspaalh̄ 716; uu7unmitis 750; qwaatswii 768; qaaqaawish̄ 781; tl'aa7ii7is 818; ts'aam'ita 844; ch'uuchilh̄swi7a 849; hisaawist'a 854; kwuutwis 865; wawaalh̄swas 37; hilhsyaqt̄lis 877; unaatsulh̄ 878; chu7is 899; tla7uukwi 902; kwuh̄wisaqnit 911; winchi 913; ts'aa7akwu 56; ts'aap'i7as 57; kwukwuwa 75; ts'aachisht 100; mawiikh̄ ?inshta 105; ?ayisakh 118; hilhwin7a 129; Clayoquot Lake and upper Clayoquot River; NW coast of Flores Island a major coho river; Kennedy Lake, Watta Inlet	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990
Salmon, Humpback or Pink	<i>Oncorhynchus gorbuscha</i>	<i>ch'ap'i, hani7nawis</i>	Anadromous; moderately deep ocean and coastal streams	Caught with a fish weir, in conjunction with a trap called a <i>ya haak</i>	kiish h̄niqwus 263; t'a7aaa 544; muuya h̄i 555; uu7unmitis 750; ayiisaq̄h̄ 371; hu7ii 372; wapuukw̄h̄ 471	George Louie 1994; Bouchard and Kennedy 1990

Fish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Salmon, Sockeye	<i>Oncorhynchus nerka</i>	mi7at (when in a lake); hisit , chak'wa?in	Anadromous; moderately deep open ocean, lakes; migrates up coastal streams and rivers to spawn; found in archaeological sites	Trapped with yahaak and muyaa types of traps as well as tidal traps; drag-seined or chiits-susiisap in deep pools; speared, gaff-hooked, sometimes used for marten bait; earliest fish, small, very tasty; fished by pitchlight torch and spear; fished using gill nets made from stinging nettle twine; caught with a beach seine; caught with tidal traps; smoke-dried	mi7atnit 156; k'anulh 292; mi7atnit 293; ts'a7ii 294; ?a7ukwnak 421; wapuukwh 471; wapuukwh 471; 7iits'ukwts'ita 276; tl'iiasu 477; t'aamuukwsit 478; kwists7ii 479; ts'ikt'aqis 524; t'a7aaa 544; qwaatswii 768; hisnit 803; hisaawist'a 854; wawaalhswas 37; hilhsyaqtlis 877; ch'atp'iichisht 880; chaa7su7a 884; uuqwmmin 888; muts'uu7a 889; shiishaawilh 894; ch'i7nit 898; aamapilh 900; ?ayuus 901; tla7uukwi 902; winchi 913; Clayoquot Lake, Upper Clayoquot River, Kennedy Lake and River	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990
Salmon, Spring, or Chinook	<i>Oncorhynchus tshawytscha</i>	sats'up ("king salmon"); su ha (silver salmon; they do not spawn up river, but in the ocean – GL)	Anadromous; moderately deep ocean and coastal streams; found in archaeological sites	Caught with a fish weir, in conjunction with square basketry traps called yahaak ; fished by pitchlight torch and spear; fished in spring and summer; trolled in winter, especially in February, often off islands	yaqaachisht 189; suu7humlh 221; hiniikw'umt 245; wa?atnit 247; tsaqaaqh 255; kiish7hniqwus 263; ap7aqsulh 279; ts'anakw'a7a 297; tl'uchp'itaktupi 355; pakw'aa 366; lhalhiypqwapiihwaas 378; 7itma7aqtli 402; lhayipqwapiih 407; ts'aamaa 426; ap7aqsulh 428; wapuukwh 471; t'aamuukwsit 478; kw'aakw'aqi7is 489; muuyah 555; p'uqwu7a 583; suuchaqs 617; ?itma?aqtl 641; hina?aq 654; ch'astu?aktli 659; uushinakw'uu 682; t'imaqyu 688; tl'uqwchit7a 699; tlulhp'ich 723; uu7unmitis 750; qwaatswii 768; ch'ayaqumyas 784; ?aaqmaq7hsis 788; hitaqtli'a 794; tup'alh7tin 802; ch'a7ayis 838; ch'uuchatswii7a 841; cha7aa 36; pakwatqqwu7a 876; hilhsyaqtlis 877; tla7uukwi 902; winchi 913; hilhwin7a 129; kiish7hniqwus 263; muchachilh 281; qwaatswiis; 413; lots formerly at Steamer Cove until MacMillan Bloedel log dump site placed there	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990

Fish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Salmon, unspecified	<i>Oncorhynchus</i> spp.		Anadromous; ocean and coastal streams	Trolled year-round; fished using a gorge hook and line; hand-trolled; needlefish often attract salmon; fished using weirs and traps	tl'iichtl'iicha7a 218; qaq7utsw'ukw 222; kw'utsma7aqt'l'a 224; ts'aqamyis 306; tanaknit 314; tl'aalhtl'aaqan'ulth 391; hitaqtliis 401; masaqwush 408; 7ii7iilhmakw'as 580; ts'aqwulh 606; qwa'it 624; nachaa'as 652; axwuus 653; haw'aa 658; uuis 677; qwuqwuulhts'askwin 686; humpiilh 7; tuumats'u 698; ts'aapi 786; chaqmii7a 815; ?iitsaapi 828; nanaqwuu7a 839; ?aqmaqimlh 847; wa7ichulh 853; tit7atu 864; hilhp'ii7a 892; apkwuu7a 65; t'i7aamut 77; tiilhuwa7a 227; apswiy'alh 309	George Louie 1994; Bouchard and Kennedy 1990
Sanddab, Pacific	<i>Citharichthys sordidus</i>		Marine; shallower inshore waters; sandy bottom; found in archaeological sites		Hesquiat	George Louie 1994; Calvert 1980
Sardine, Pacific	<i>Sardinops sagax</i>	ma7nu, t'achk'umts, tluswi	Marine; deep water; found in archaeological sites	Fish herded towards shore, area enclosed in boughs until tide ebbed, when the fish would be picked off the sand	clicksclecutee 799; Hesquiat	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990
Sculpin, Buffalo	<i>Enophrys bison</i>		Marine; shallower inshore waters; found in archaeological sites	Fished	Hesquiat	George Louie 1994; Calvert 1980
Sculpin, Coastrange	<i>Cottus aleuticus</i>			Fished		George Louie 1994
Sculpin, Prickly	<i>Cottus asper</i>			Fished		George Louie 1994
Sea Perch (see also Shiner)	Family <i>Embiotocidae</i> ; various spp., including <i>Embiotoca lateralis</i>	tl'isapi h, xwitch'ak, kakim hek	Marine; shallower inshore waters; found in archaeological sites (striped seaperch)	Caught for bait; fished by "driving" line of fishers across a cove	apkwuu7a 65; Hesquiat	George Louie 1994; Drucker 1951:57; Calvert 1980; Bouchard and Kennedy 1990

Appendix V

Clayoquot Sound Scientific Panel
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Fish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Shark, Basking (and other types?)	<i>Cetorhinus maximus</i> ; various spp.	mamach (shark, general); nutku7		Fished	7a7itl 301	George Louie 1994; Bouchard and Kennedy 1990
Sharks, Mud	<i>Pleurotremata</i> – various spp.	mamach (shark, general); mutku7 , ?aqtliisa	Marine; deep, open to shallow ocean; found in archaeological sites	Fished with sealing harpoon; liver of fish rendered for its lamp oil	mutkwu hswi7a 338	George Louie 1994; Drucker 1951:57; Calvert 1980; Bouchard and Kennedy 1990
Shiners, Shiner Perch	<i>Cymatogaster aggregata</i>	kakim hek	Sandy areas	Fished by “driving” line of fishers across a cove		George Louie 1994; Drucker 1951:57; Bouchard and Kennedy 1990
Skate, Longnose and Big	<i>Raja rhina</i> , <i>Raja binoculata</i>	pakwin	Marine; deep water offshore; found in archaeological sites		Hesquiat	George Louie 1994; Calvert 1980
Smelts	Family <i>Osmeridae</i>	hap'atsus	Coastal waters; various spp.	Fished	wihatis 3	Bouchard and Kennedy 1990
Snapper, Red, or Yelloweye Rockfish (see also Rockfish)	<i>Sebastes ruberrimus</i>	kwikma mukmuk (= mukwa)	Marine; usually moderately deep to deep water	Jigged, caught	tiilhuwa7a 227; saaxtat'ulh 273; chapiiqtih 304; ch'iitukwhapi 308; ?ilhch?a?atimt 468; kwakwayu?in 487; kw'aakw'aqi7is 489; ap'iiqt'l'a 495; astskwi7amit 499; apaktu7a 29; wawaalhsuas 37	George Louie 1994; Bouchard and Kennedy 1990
Sole, Petrale, Flathead, Dover, English, Rock, Sand	<i>Eopsetta jordani</i> ; <i>Hippoglossoides elassodon</i> ; <i>Microstomus pacificus</i> ; <i>Parophrys vetulus</i> ; <i>Lepidosetta bilineata</i> ; <i>Psettichthys melanostictus</i>	puhu , ?analhts'a	Marine; deep to medium to shallow ocean; found in archaeological sites	Fished; sea urchin flesh used for bait; these are also caught with traps (GL)	Hesquiat	George Louie 1994; Calvert 1980

Fish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Steelhead	<i>Salmo gairdneri</i>	qi7w'ah (<i>qiwa hyu</i> – changes its colour of the meat between white and red – GL)	Sea-run rainbow trout; cold headwaters; creeks; small to large rivers; lakes; anadromous in coastal streams; moderately deep waters in ocean; found in archaeological sites	Caught with a fish weir, in conjunction with square basketry traps called ya haak ; fished by pitchlight torch (hichak) and spear (wa) (GL); winter and summer types	muchachilh 281; wapuukwh 471; ts'ikt'aqis 524; suuchaqs 617; qwaatswii 768; hisnit 803; hilhsyaqtlis 877; uuqwmin 888; kiishh niqwus 263; t'aamuukwsit 478; Kennedy Lake; Hesquiat; Megin River, Moy7iha, Kennedy River (GL)	George Louie 1994; Calvert 1980; Bouchard and Kennedy 1990
Sturgeon, Green and White	<i>Acipenser medirostris</i> ; <i>Acipenser transmontanus</i>	xut'a		Fished	kaakimilhpuiyis 601	George Louie 1994; Bouchard and Kennedy 1990
Trout, Cut-throat	<i>Salmo clarki</i>		Anadromous in coastal streams; gravel-bottomed creeks and small rivers; lakes	Fished; present in archaeological sites	Hesquiat	George Louie 1994; Calvert 1980
Tuna, Bluefin	<i>Thunnus thynnus</i>		Marine; deep ocean; found in archaeological sites		Hesquiat	George Louie 1994; Calvert 1980

Shellfish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Abalone, Northern	<i>Haliotis kamtschatkana</i>	7apts7in	Very rare in subtidal zone on rocks; found in archaeological sites	Gathered at low tide; eaten, but rarely found; usually eaten raw, possibly boiled; shells used for decoration	tl'its _h uulh 303; ch'iitukw _h api 308; yukwsaasaq _h 317; 7uu7um'aqtl'a7iik 319; chaw'in7a 321; lhayipqwapi _h 407; chaapi7a 459; chaw'in7a 588; 7aptsimiyis 703; 7aq-witis 724	Ellis and Swan 1981:70–71; Bouchard and Kennedy 1990
Barnacle, Gooseneck	<i>Pollicipes polymerus</i>	ts'a7inwa	On rocks at exposed outer coastline; harvested only from certain areas	Roasted or steamed or boiled and eaten	Gathered at suuhaamalh, hilhhuu7a, lhu7aa, and the Barney Rocks; yaqaachisht 189; suu _h umlh 221; lhu7aa 341; pakw'aa 365; 7itma7aqtl 402; 7itma7aqtl 641; qwutimq _h 656; ch'uch'upkw'ukw 697; tuumats'u 698; mukwakis 19; 7a7a7itlis 821; qatsuwatl _h 827; ts'ix-wat-sats 840; ch'astu7aktl _h 659	Ellis and Swan 1981:34; Bouchard and Kennedy 1990
Barnacles	Including <i>Balanus cariosus</i>	tlaan'ulh	Rocks in intertidal zone	Large ones formerly eaten during summer months, but not during red tide; pit-cooked	waaxp'inch'a; 792	Ellis and Swan 1981:26; Bouchard and Kennedy 1990
Chiton, Black Katy	<i>Katharina tunicata</i>	haay'ishtuup (haay'i 'low tide')	Rocks in intertidal zone	Eaten; a delicacy; best in spring; roasted, poached or boiled; pried off with yew wood sticks	Especially tender at certain places, such as stream mouths, e.g., a small island called Lhu7aa, in front of a sockeye fishing camp at Hisnit, 4.8 km south of Hesquiat Point; also Tiitapi 'splashing waterfall', 5.2 km NW of Openit; both sides of entrance to Hot Springs Cove; many on east side of Mate Island, and near hot springs; also at Barney Rocks; yaqaachisht 189; t'ima7a 212; ts'aqwuulh _h 606; kwuwat'as 640; 7a7a7itlis 821; tlakishp'iqa 397; 7itma7aqtl 402; lhayipqwapi _h 407; 7a7aats'itaqwulh _h 418; qwayatsimil _h 597; 7itma7aqtl 641; qwutimq _h 656; ch'uch'upkw'ukw 697; tuumats'u 698; cha7aa 36	Ellis and Swan 1981:35–37; Bouchard and Kennedy 1990
Chiton, Giant Red Gumboot	<i>Cryptochiton stelleri</i>	p'a7am	On rocks in intertidal zone	Eaten, raw or cooked	Obtained from certain locations, certain rocks; yaqaachisht 189; kwuwat'as 640; p'aa7aknit 9	Ellis and Swan 1981:47–48; Bouchard and Kennedy 1990

Shellfish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Clam, Butter, or "Clams"	<i>Saxidomus giganteus</i>	ya7isi	Sandy beaches, usually inner, at lower intertidal zone; forming dense beds	Eaten; most important shellfish for Manhousat; pit-cooked, baked or boiled, or steamed; dried for winter	Good clam beds at: 7atlmahhtak 'double rocks', a small bay near head of Hot Springs Cove; and across Sydney Inlet from Openit Village, on Flores Island – liyaak (small cabin built here for clam diggers and herring egg gatherers); and Ts'akmiis 'water on both sides' – beach just north of Clio Island in Shelter Inlet, about 7.5 km NE of Openit Village; also from George Island, in Steamer Cove, called Tanaknit 'place of mosquitoes'; Vargas Island; 7uuts'usiis 194; 7atlkwumilh htak 208; tanaknit 314; hats'uu 322; ii7aaq 323; kicinahtskwi7a 447; 7upi7imt 502; ch'iituwis 527; niitpiilh 615; chu7is 629; muukwlh h 534; p'uuqwapii h 713; ch'astuqwumyis 714; mamiisuwis 715; muqwumyisnak 720; chaapiilh 764; tl'itsimiyisnak 772; tl'itsihtis 774; ts'isaqis 778; matlaakh 808; ch'ach'atits 816; chaatsa 819; ?a?a?itlis 821	Ellis and Swan 1981:48–53; Bouchard and Kennedy 1990
Clam, Horse	<i>Tresus capax</i>	7amiik	Deep in sandy beach	Eaten when available; said to be used more by Kelsomat and Clayoquot people than Manhousat; pit-cooked or made into chowder; shell used as ladle, and drinking dish; and as "slow match" with smouldering cedar bark; gathered by digging deep in the sand	li7aaq, Flores Island across from Openit; plentiful in shallow sandy channels near Tofino; ii7aaq 23; ch'ach'atits 816; kw'uu7uus 117	Ellis and Swan 1981:56–57; Bouchard and Kennedy 1990
Clam, Native Littleneck (commonly called "Butter Clams")	<i>Protothaca staminea</i>	hichin	Common in sand on beaches, usually obtained with <i>Saxidomus</i> butter clams, which are deeper	Eaten raw, or cooked like butter clams, but not dried or stored	?uuts'usiis 194; p'aat'achapi 461; 7upi7imt 502; ch'iituwis 527; tluushtluushukw 542; tl'itsimiyisnak 772; paniitl 775; ts'achiisuw'is 776; chaalhchiis 804; ?a?a?itlis 821; t'iikwuwis 554; ikisxa 122; hilhwin7a 129	Ellis and Swan 1981:54; Bouchard and Kennedy 1990

Shellfish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Clam, Razor	<i>Siliqua patula</i>	kaka7is (‘sticking up’)	Sandy beaches in subtidal zone; barely ever exposed	Eaten; gathered in spring tides in May and June	Formerly gathered at Naxwakis, a sandy beach on Flores Island across from Openit; beaches near Ahousat; Tlakishus, about 2.6 km west of Openit Village, whales said to feed on the razor clams (gray and humpback); naxwaqis 337; y’aaqh̄sis 376; ch’a h̄amyis 414; tu7ukw 790	Ellis and Swan 1981:55–56; Bouchard and Kennedy 1990
Clam, unspecified variety				Dug and gathered	ts’aqamyis 306; qwaatswiis 413; chaapi7a 459; haachiiqt̄lis 462; 7aa7anisach’a7a 470; mutskwi7as 501; ts’ikt’a?aq̄l’a 515; mamach?aq̄tinit 518; chah̄taakwis 519; ?ah̄niqwus 523; yaa7aq̄t̄lis 585; tl’itsis 625; t’iimiiq 639; t̄lulhp’ich 723; ?aq-witis 724; huhuuupan’u7as 728; waaxp’inch’a 792; tsaaq̄t̄lis 810; h̄aytyaa 820; tl’uulhapi 834; chuchu7akw’ukw 51; apkwuu7a 65; humthuu7is 119	Bouchard and Kennedy 1990
Cockle	<i>Clinocardium nuttalli</i>	huupisi (from ‘squatting’)	Sandy beaches in lower tidal zone	Eaten raw or boiled, or steamed (never roasted); foot used as trolling lure for salmon; gathered by stepping around on the sand, which caused the cockles to come to the surface	Up Shelter Inlet, Ts’akmiis; many sandy beaches near Ahousat; Hupitsit (“Opitsat”) means “cockle” – abundant around there, across from Tofino; ts’aqamyis 306; ch’a h̄amyis 414; tsaaq̄t̄lis 810; hupitsit 872; 7ayisakh 118; humthuu7is to ?ayisakh̄ 119	Ellis and Swan 1981; Bouchard and Kennedy 1990
Crabs, including Dungeness Crab, Purple Shore Crab, Spider	<i>Cancer magister</i> , <i>Hemigrapsus nudus</i>	hasaamats (hasaa ‘crawling’)	Subtidal, on sandy bottom and intertidal zones, under rocks	Rock crabs and Dungeness crabs gathered during very low tides in spring, and eaten; formerly pit-cooked, now steamed in pots; spider crabs also eaten; gathered, speared from canoes at low tides	Obtained from around eelgrass beds; rocky beach north of Dixon Bay in Shelter Inlet called “place of crabs” from purple shore crabs which were numerous there; qwaatswiis 413; ?aq-witis 724; ?aaqmaq̄h̄sis 788; ch’ach’at̄its 816; hitaqt̄lis 832; tl’ih̄iiqt̄ts’us 846; hasaknit 463	Drucker p. 61; Bouchard and Kennedy 1990
Dentalium	<i>Dentalium pretiosum</i>	hiixwa	Muddy bottom of ocean bays in subtidal zone	Flesh eaten; shells used in decoration and trade	Obtained north of Clayoquot area, in Esperanza Inlet; shells drift ashore; p’ats’aq̄l’a 343; 7a7it̄l 344; mu7is 62	Ellis and Swan 1981:73
Geoduck Clam	<i>Panopea generosa</i>		Muddy bottom of ocean bays in subtidal zone	Recently dug for food and for sale	Vargas Island	

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Shellfish

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Ghost Shrimp	<i>Callinassa californiensis</i>	lilhihm'aktli	Sandy beaches at low tide, occasionally fresh water near the mouths of streams	Formerly eaten occasionally; gathered with dipnet	No places noted	Ellis and Swan 1981:57
Limpets	<i>Notoacmea scutum</i> , <i>Collisella pelta</i> and others	huhu7a	On rocks in intertidal zone	Gathered and eaten		Ellis and Swan 1981:27
Mussel, California	<i>Mytilus californianus</i>	tl'uch'm	Lower intertidal zone	Important food year-round except in summer, and during and shortly after herring spawn in early spring; taken only at certain places; baked or pit cooked; shells important material for knives and chisels; gathered, roasted, and shells sometimes used to cut up whales	About 10 places listed on p. 30 of Ellis and Swan 1981; lilhhuu7a, place halfway between Opitsaht and Hisnit. Four locations in Hot Springs Cove area (tiny island off Sharp Point called suuhaamalh); Barney Rocks or "Canoe Reef" – y'akaachisht; sup'itsaqtu7is 176; yaqaachisht 189; suuhumlh 221; lhu7aa 341; tl'uchp'it 346; masaqwush 408; qwutimqh 656; tl'uuchilhulh 670; ?amiha 78; mumuu7a 94	Ellis and Swan 1981:29–33; Bouchard and Kennedy 1990
Mussel, Edible Blue	<i>Mytilus edulis</i>	kw'uts'm ('attach, stick')	Attached to rocks and trees at intertidal zone	Eaten, but never during herring spawning time	Cove on east side of Openit Peninsula near Sharp Point, Kw'utsma7aktl'a 'edible blue mussel bay'; kw'utsma7aqt'l'a 224; 7itma7aqt'l 402; kw'uuts'itlulh 440; ?a?a?itlis 821	Ellis and Swan 1981:32; Bouchard and Kennedy 1990
Mussel, unspecified variety	<i>Mytilus</i> spp.			Gathered	qay'aqimiyis 340; n'u?asaqh 398; ?itma?aqtl 641; ch'uch'upkw'ukw 697; tuumats'u 698; ?aq-witis 724; cha7aa 36	Bouchard and Kennedy 1990
Octopus	<i>Octopus dofleini</i>	tiilhuup (cf. tiilhaa 'any bait')	Under rocks in lowest intertidal and subtidal zones	Rarely eaten; considered dangerous prey; important character in mythical traditions; occasionally hunted; main bait for halibut; sometimes eaten, boiled and then skinned; used as a poultice for burns	ts'aqamiyis 306; p'aawatsqi 411; cha7aa 36	Ellis and Swan 1981:61–63; Bouchard and Kennedy 1990
Oyster	<i>Crassostrea gigas</i>			Dug and gathered at very low tides	sa7aaqwua7a 228; apswiis 258	Bouchard and Kennedy 1990

Appendix V

Clayoquot Sound Scientific Panel
First Nations' Perspectives Relating to Forest Practices Standards in Clayoquot Sound

Shellfish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Oyster, Native or Olympia	<i>Ostrea lurida</i>	tluxw'luxw ('wide', or 'thin and flat')	Rocky shoreline at lowest intertidal zone, under rocks	Eaten occasionally formerly, pit-cooked or boiled; broth drunk	Apswiis, behind Darr Island in Sydney Inlet; also several places along upper Sydney Inlet, Kiishnikwus river mouth; t'iw'in7a 271; t'a7aaa 544	Ellis and Swan 1981; Bouchard and Kennedy 1990
Sand Dollars	<i>Dendraster exentricus</i>	maa7its	Sandy beaches at lowest intertidal and subtidal zones	Not used	Very common	Ellis and Swan 1981:72
Scallop, Purple Hinged Rock	<i>Hinnities giganteus</i>	tl'iihaw'achi (from 'red')	Low intertidal zone, along exposed coast	Eaten, pit-cooked or boiled	At Hisnit and other places	Ellis and Swan 1981:64
Scallop, Thick	<i>Pecten circularis</i>	mamaya7aktl	Not occurring locally	Shells traded for ornamentation		Ellis and Swan 1981:64–65
Scallop, unspecified variety	<i>Chlamys</i> spp.; <i>Hinnutes</i> spp.			Gathered by striking a bailer on the surface of the water and gathering the scallops as they swam to the surface one by one	apswiy'alh 309; 7uu7um'aqtl'a7iik; 319	Bouchard and Kennedy 1990
Scallop, Weathervane	<i>Pecten caurinus</i>		Subtidal ocean bottom	Eaten, steamed or boiled; shells used for dancing rattles; small scallop shells used for toy dishes by children	Said to have been common on bottom at Hayden Passage	
Sea Anemones	Including <i>Anthopleura xanthogrammica</i>	k'aniilhm'its	On rocky shores in subtidal zone, and lower and middle intertidal zones	Eaten; formerly pit-cooked, now roasted; collected in certain places only; gathered in early spring until mid-June; gathered and cooked between layers of salal leaves	chaachinqis 388; qwutimq _h 656	Ellis and Swan 1981:71; Bouchard and Kennedy 1990
Sea Cucumber	<i>Cucumaria miniata</i> ; <i>Parastichopus californicus</i>	taa7inwa	Under rocks in lower intertidal and subtidal zones	Common eaten, raw or boiled; very popular with "old timers"	Along shoreline between Openit and Sharp Point, and at Hayden Passage or "Rocky Pass", Apswiy'alh ('narrow passage') and many other places; ch'aa7ayapi 215; ts'aqamyis 306; apswiy'alh 309; hats'uu 322; mutskwi7as 501; yaa7aqtliis 585	Ellis and Swan 1981:58–59; Bouchard and Kennedy 1990
Sea Stars, or Starfish	Including <i>Pisaster ochraceus</i>	kaskiip ('crossed')	Rocks in intertidal zone	Apparently not used	Very common	Ellis and Swan 1981:57

Shellfish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Sea Urchin, Giant Red, or "Big red sea egg"	<i>Strongylo-centrotus franciscanus</i>	t'uts'up	Rocks in lower intertidal and subtidal zone; skewered at midtide and low tide from canoe	Gonads eaten raw; considered a delicacy; gonads sometimes used for bait for kelp greenling	Gathered only from certain specific places, where seaweed was abundant; Chaachaak, a group of rocks and reefs on the west side of Mate Island; small reef in front of Sumakawis; and Kw'utsuma7aktl'a 'edible blue mussel bay', near Sharp Point; Adventure Point; 7uu7um'aqtl'a7iik 319; chaachaak 195; suuma?a 213; kw'utsuma7aqtl'a 224; ts'anakw'a7a 297; ch'iitukw _h api 308; hats'uu 322; naxwaqis 337; lhayipqwapii _h 407; chaw'in7a 634; kwuwat'as 640; hitaqtliis 832; ts'iitqat'imt 276; tl'its _h uulh 303; apswiy'alh 309; ts'atswiilh 514	Bouchard and Kennedy 1990
Sea Urchin, Green, or "Sea egg"	<i>Strongylo-centrotus droebachiensis</i>	nuuschi	On rocks at very low intertidal and subtidal zones	Gonads eaten raw and well liked, some used as bait for tommie cod	Collected at Saap7a, an intertidal passage and bay on east side of Mate Island; also, small bay on NW side of Hayden Passage; kwisutqwuu7a 238; chaapi7a 250; ts'iitqat'imt 276; apswiy'alh 309; ch'ich'itis 348; lhayipqwapii _h 407; ts'atswiilh 514; atlts'ikapii _h 621; qatsuwatl _h 827; ts'ix-wat-sats 840	Ellis and Swan 1981:66; Bouchard and Kennedy 1990
Sea Urchin, Purple	<i>Strongylo-centrotus purpuratus</i>	hiix	Rocks at subtidal zone and in tide pools in exposed outer coast, such as rough stretch of coast west of Hot Springs Cove	Gonads eaten raw and well liked	kaatsis, near the navigational light on the west side of Hot Springs Cove entrance; Estevan Point area (for Hesquiat); qaatsis 190; ch'uch'upkw'ukw 697; mukwakis 19; _h aytyaa 820	Ellis and Swan 1981; Bouchard and Kennedy 1990
Sea Urchin, unspecified variety	<i>Strongylo centrus</i> spp.			Gathered	tl'uum'aqtlan'ulh 288; 7itma7aqtl 402; masaqwush _h 408; ?a? aats'itaqwulh _h 418; ch'itaapi 595; qwayatsimilh 597; ?itma ?aqtl 641; qwutimq _h 656; aa7inqwus 661; p'uuqwapii _h 713; ?aq-witis 724; ?a?a?itlis 821; cha7aa 36; apkwuu7a 44	Bouchard and Kennedy 1990
Shellfish, general				Gathered	nachaa?as 652; axwuus 653; haw'aa 658; qilhtsma?a 694; ?aptsimiyis 703; ich'aachisht 829; tin'im7a 850	
Snail, Moon	<i>Polinices lewisii</i>	humam "stupid" or "mute"	Sandy to gravelly beaches	Not eaten [possible ornamental use]		Ellis and Swan 1981:29

Shellfish

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
Snail, Black Turban	<i>Tegula funebris</i>	tl'achkwin	Beach in intertidal zone	Occasionally eaten in spring time, raw		Ellis and Swan 1981:29
Snails: Periwinkles, Whelks and other small snails (including Dire Whelk and Purple Olive)	including <i>Nucella lamellosa</i> ; <i>Searlesia dira</i> ; <i>Olivella biplicata</i>	7ish7iniitl (Manhousaht); wats'aay'i (Hesquiaht)	Rocks in intertidal zone, wash ashore along sandy beaches	Not eaten; used at least recently to make jewelry, especially olive shell	Long Beach and other beaches	Turner and Efrat 1982; Ellis and Swan 1981:28

Land Invertebrates

Common English name	Species name	Nuu-Chah-Nulth name	Habitat	Use and other notes	Associated places: # from Bouchard and Kennedy, 1990	Reference
bee		<i>haxits</i> , (honeybee – <i>chamassuk7i</i> <i>haxits</i> ; <i>chamas</i> – sweet)				George Louie 1994
butterfly		<i>k'atsk'am'in</i>				George Louie 1994
caddisfly		larvae: <i>qwiqwilt'a - 7aqtI</i> ('inside hemlock' – <i>qwilt'aqmapt</i>) (Hesquiaht)	Streams, fresh water			George Louie 1994; Turner and Efrat 1982:46
fly		<i>maakwin</i>				George Louie 1994
mosquito		<i>tanakmas, tanak</i>				George Louie 1994
moth		<i>puchpu ?an</i>				George Louie 1994
slug		<i>?anm'i</i>				George Louie 1994
snail		<i>?anm'i</i>				George Louie 1994
wasp		<i>?asits</i>				George Louie 1994

Appendix VI

Inventory of Nuu-Chah-Nulth Cultural Areas by Resource and Association

Note 1: The information in this appendix is drawn from the categorizations in Wilson, I.R., Bouchard, R., Kennedy, D., and N. Heap. 1991. *Cultural heritage background study. Clayoquot Sound. Clayoquot Sound Sustainable Development Strategy*, Victoria, B.C.; and based on the report by Bouchard, R. and D. Kennedy. 1990. *Clayoquot Sound Indian Land Use*. B.C. Indian Language Project, Victoria, B.C.

Note 2: There is no single, practical orthography for representing sounds in the Nuu-Chah-Nulth language. We have attempted to standardize our orthography as follows: ʔ (glottal stop, also sometimes written ʔ); ɣ (pharyngeal, also sometimes written ʔ); aa, ii, uu (long vowel sounds, also sometimes written a., i., u.); apostrophe following a letter (e.g., t', m') indicates glottalization; underlining (e.g., h, x) indicates sounds pronounced at the back of the throat. Some equivalent symbols are (with those used here listed first): ch=č; h=h; lh=ł; sh=š; tl=ł; x=x=š.

Note 3: Items marked with a "?" require further verification.

Plant Gathering / Tree Harvesting Areas

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>ʔaa huus</i>	Area along western shore of Hesquiat Peninsula, northeast from <i>qaqatsts'ista</i>	Camping site; Pacific cinquefoil, wild clover, bracken fern roots	#10	42
<i>shishp'iq</i>	Pacific cinquefoil site situated a short distance southeast of <i>ʔaa huus</i>	Pacific cinquefoil	#11	43
<i>ch'itapqwuu7is</i>	Site located not far southeast along the coast from <i>ʔihchsmaaqis</i>	Basket sedge (<i>Carex obnupta</i>)	#22	47
<i>ʔayqquw'a</i>	Located just south from <i>timksit</i> at Estevan Point	Campsite and gathering place of <i>ʔayq</i> (plant)	#27	49
<i>tllichma7a</i>	Area on eastern side of southern tip of Matlahaw Point	Pacific cinquefoil	#35	52
<i>wiiqnit</i>	Meadows behind (west from) Hesquiat village	Bog cranberries, edible unidentified plant <i>wiiq</i>	#54	61
<i>ch'itapqts'u</i>	A meadow just southwest of <i>aa7apswin7is</i>	Basket sedge	#71	67
<i>t'7aamut</i>	Area of land known as "Teahmit" Indian Reserve. Another possibility is a creek that enters north side of Indian Reserve	Redcedar	#77	69
<i>tl'aayaa7a</i>	A grassy area on north shore of Rae Basin	Pacific cinquefoil roots and wild clover roots were gathered here	#98	78
<i>ts'achi</i>	Small creek which empties into northeasternmost end of Hesquiat Lake	Redcedars	#102	79
<i>ts'aqaat'a7a</i>	Area along east shore of Hesquiat Lake south from <i>mawiiqh7inshta</i>	Bracken fern roots were gathered here	#106	80
<i>ts'aay'aa</i>	Outlet that drains Hesquiat Lake into Rae Basin	Plant called <i>haw'ah</i> (trillium or Indian hellebore) grows here; ROOTS POISONOUS	#113	82
<i>wihmapt</i>	Area along shoreline in southeastern corner of Rae Basin	Fir trees, Douglas-fir boughs gathered here for ceremonial costumes	#115	84
<i>k'aayits'ita'as</i>	Area east from <i>iihat'a</i>	Basket sedge gathered here	#134	100

Plant Gathering / Tree Harvesting Areas

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>hisnit</i>	Hisnit Indian Reserve #34 including creek draining Kanim Lake into ocean	Kanim Lake area was good for redcedar for canoes and house planks	#148	107
<i>tlaasmaqwulh h</i>	Possibly an area on the west side of Kanim Lake directly across from <i>lhaphuulhachisht</i>	Redcedar bark	#155	118
<i>tl'i haksulh</i>	A cave on shoreline near southeast entrance to bay at <i>hisnit</i>	Red coloured moss, spiny wood fern or lady fern	#163	122
<i>tiitapi</i>	Circular beach located northwest from <i>ts'aht'aa</i>	Gathered cedar bark	#170	125
<i>tuxwtsaqnit</i>	Gravel beach in bay southeast from <i>hih7aa7a</i>	Bracken fern roots	#179	129
<i>tl'ayaqwulh h</i>	An area on west side of end of wide point which is adjacent to westernmost channel leading into Hot Springs Cove	Pacific cinquefoil roots, wild clover (<i>Trifolium wormskjoldii</i>)	#184	131
<i>chakwatqis</i>	Area not far east from <i>tl'ayaqwulh h</i> on east side of end of wide point that is adjacent the westernmost channel leading into Hot Springs Cove	Tall basket sedge gathered	#185	131
<i>?atlkwumilh htak</i>	A small v-shaped bay on eastern shore of Hot Springs Cove south from <i>tl'its huulh</i>	Black huckleberries, yew wood poles	#208	143
<i>hiniikw'umt</i>	Sandy beach in small bay north from <i>ch'aapukw-kwachitl</i>	Wild currants	#245	162
<i>cha7akwap'aalh h</i>	Darr Island on north side of entrance to Stewardson Inlet	Evergreen huckleberries	#257	168
<i>qaamiilhuwis</i>	Tidal flats immediately south from islands at mouth of Sydney River	Pacific cinquefoil and wild clover roots dug here	#262	170
<i>?alhma7a</i>	A bay containing a gravel beach on east side of Sydney Inlet across from <i>sa7aaqwuw'a7a</i>	Winter village site; potato garden	#275	178
<i>pat ?ixnit</i>	Large area containing several small bays along shoreline north from <i>t'ayasimt</i>	Wild rose hips	#278	180
<i>muchaa</i>	Area at northwest end of Holmes Inlet where two creeks drain into inlet	Redcedar logs for canoes	#280	180
<i>t'imqaqimilh</i>	A broad point of land located south from <i>hitaapu7ulh</i> and across from Adventure Point	Gooseberries	#285	184
<i>sach'a7umt</i>	Narrow bay at head of small constricted inlet locally known as Bottle Cove	Bog cranberries and gooseberries	#286	184
<i>?inchasimt</i>	V-shaped bay on north shore of entrance to Shelter Inlet	Kinnikinnick and evergreen huckleberries	#302	192
<i>ts'aqamyis</i>	A long beach located on north side of Shelter Inlet, west from Dixon Point	Salalberries	#306	194
<i>kw'asimlh</i>	George Island in Steamer Cove	Pitchwood from pine trees, evergreen huckleberries	#315	200
<i>yukwsaasaqh</i>	Known as Riley Cove	Bog cranberries, stink currants	#317	201
<i>naxwaqis</i>	Sandy beach in bay on west side of Flores Island	Gathered basket sedge for basketry; redcedar bark; medicinal plant <i>qwap'uuqws</i> (<i>Conioselinum pacificum?</i>) grew here	#337	210
<i>qay'aqimyis</i>	Long narrow constricted bay and lagoon on west side of Flores Island	Gathered tule rushes (<i>Scirpus acutus</i>)	#340	212

Plant Gathering / Tree Harvesting Areas

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>tl'uchp'it</i>	A bay and beach south from <i>ch'ach'ap'iih</i> . Name also applies to low mountain peak situated northeast from the bay	Redcedar bark	#346	214
<i>t'ii7iitsaqa</i>	A long sandy beach extending between <i>?aaqtliih</i> and Dagger Point	Bark from young cedars for making pack baskets	#352	217
<i>y'aaqh'sis</i>	A long sandy beach that extends from <i>lhapu7a</i> to <i>tl'i htl'aa</i>	Picked kinnikinnick berries and smoked the leaves as tobacco	#376	250
<i>t'upchwiya h-suu7a</i>	A small constricted bay on southwest side of Bartlett Island	Gathered basket sedge	#400	258
<i>qwaatswiis</i>	The shoreline area along the southwest portion of Whitesand Cove encompassing northeast portion of Kutcous Indian Reserve #33	Collected basket sedge	#413	265
<i>?a7ukwnak</i>	Former lake situated west from small bay north of Yates Point	Bog cranberries	#421	269
<i>maaqtsu'is</i>	A narrow isthmus located near middle of the McNeil Peninsula - the Ahousat Indian Village	Potato gardens; redcedar bark for basketry	#423	270
<i>yaaqswiis</i>	Narrow passageway on inside of island located north from <i>tl'ikapi</i>	Yellow-cedar	#453	285
<i>?aaqmaq h'sis</i>	Small bay and creek draining into it, just north of <i>ch'i hnt</i>	Gathered roots of Pacific cinquefoil	#458	287
<i>chaapi7a</i>	Tiny islet, possibly a reef, located immediately offshore from Flores Island, north from <i>?aaqmaq h'sis</i>	Special carved redcedar tree	#459	287
<i>?ilhch ?a?atimt</i>	Area on north side of Shelter Inlet	Douglas-fir firewood, redcedar	#468	290
<i>wapuukw h</i>	Area now known as Wappook Indian Reserve #26 east side of mouth of Megin River	Crabapple orchards; blue camas	#471	292
<i>ma7uwis</i>	An islet east from mouth of Megin River	Roots of Pacific cinquefoil and wild clover were dug here	#483	302
<i>tl'akmaqtwuu7a</i>	Area of shoreline along north side of Shelter Inlet between <i>shitlaapqkwachitl</i> to <i>kwakwayu ?n</i>	Collected pine pitch	#486	304
<i>wati h</i>	Area now identified as "Watta Indian Reserve #25" at mouth of Watta Creek	Cultivated naturally growing beds of Pacific cinquefoil and wild clover	#491	305
<i>tl'imaqis</i>	A small bay with creek draining into it, located on the east side of Shelter Inlet, south from <i>qaaqatqwi7is</i>	Was a site for Pacific cinquefoil and wild clover but this was burned	#497	309
<i>astskwi7amit</i>	Fishing bank located northeast from Belcher Point	Redcedar	#499	310
<i>sinimxsy'its-qwu7a</i>	Area situated between two points of land on western extremity of Obstruction Island	Evergreen huckleberries	#510	315
<i>mamach ?aqtlnit</i>	A creek located on east side of Millar Channel, south from <i>ts'a7ak</i> and north from Atleo River; locally known as Shark Creek or Shark River	Evergreen huckleberries	#518	317
<i>ts'aaqtl'aa</i>	A small creek just south of the point on which <i>tsikipqimilh</i> is located	Redcedars	#529	323
<i>a7aapswilh</i>	Cluster of islands scattered throughout northwest half of Ross Passage	Evergreen huckleberries	#536	325

Plant Gathering / Tree Harvesting Areas

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>tluushtluushukw</i>	A bay containing a creek, located on north side of entrance to Herbert Inlet, south from entrance to Bedingfield Bay	Canoe-making settlement; redcedar	#542	328
<i>pitsaasts'imit</i>	Small v-shaped bay on west side of Herbert Inlet north from <i>hishkwii</i>	Douglas-fir and redcedar	#547	330
<i>wa hiitlmitis</i>	A bay with a creek running into it located on west side of Herbert Island, north from <i>pitsaasts'imit</i>	Large redcedars	#548	331
<i>t'iikwuwis</i>	Tidal flats just offshore from Moyehai Indian Reserve #23 and extending to Moyeha River mouth	Wild clover	#554	335
<i>muuya hi</i>	The Moyehai Indian Reserve #23 and Moyeha River	Wild clover and Pacific cinquefoil	#555	335
<i>?isaqnit</i> 'place of wild onions'	An area at the mouth of Cotter Creek, and extending up the creek, which flows into east side of Upper Herbert Inlet	Wild onions	#568	341
<i>niisaq</i>	Small creek which empties into east side of Herbert Inlet, south from Cotter Creek	Unidentified fern; the root is medicinal	#569	342
<i>wins h</i>	Gibson Cove	Redcedar bark, spruce roots, salmonberries and salalberries	#574	344
<i>iihatis</i>	Vicinity of a small creek on east side of Herbert Inlet, south from Gibson Cove	Alaska blueberries, red huckleberries, salalberries, redcedar	#575	344
<i>pin7iitl</i>	Whitepine Cove and area now Peneetle Indian Reserve #22	Redcedar	#579	346
<i>kitsiit</i>	Island off northwest tip of Clifford Point, across from Marktos village	Wild strawberries	#590	353
<i>w'aayi</i>	A cliff along shoreline south from Clifford Point and immediately north of <i>maht'i7a</i>	Redcedar, cedar bark	#591	353
<i>yuulhw'in</i>	A number of rock islets and reefs along shoreline not far southeast from <i>?uuts'u7uulh</i>	Huge spruce	#600	365
<i>wa7uus</i>	Wahous Indian Reserve #19 at mouth of Cypre River	Roots (Pacific cinquefoil)	#620	376
<i>shitlaapqamilh</i>	Welcome Island, located in center of southern portion of Cypress Bay	Gathered bracken fern roots	#628	381
<i>tl'up'ach - maqimilh</i>	A small island located just east from the eastern side of Blunden Island	Gathered spruce roots for basketry	#648	389
<i>qwutimq h</i>	Cleland Island (locally known as "Bare Island")	Indian rhubarb (cow-parsnip)	#656	391
<i>kilhtsma ?a</i>	Village site on west side of sandy beach in third bay west from Moser Point	Indian rhubarb (cow-parsnip)	#694	421
<i>y'aaqh sis</i>	Yarksis Indian Reserve #11 on east side of Vargas Island	Wood supply and fishing base; cultivated vegetable gardens; red and evergreen huckleberries	#712	428
<i>yaaspaalh h</i>	A large v-shaped bay located north from <i>mamiisuwis</i> as well as the creek entering into bay and former village site located on southwest side of creek mouth	Gather "three-cornered grass" (<i>t'ut'unaxkw'ukw</i>) [American bulrush] used for basketry and weaving	#716	432
<i>hupii7itaqwulh h</i>	A small bay with sandy beach located immediately west of Rassier Point	Camping area; picked evergreen huckleberries	#718	433
<i>ch'i7uus</i>	A small bay on northeast side of Vargas Island	Tall basket sedge	#721	434

Plant Gathering / Tree Harvesting Areas

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>tlulhp'ich</i>	Area on west side of Meares Island in vicinity of Cloolthpich Indian Reserve #12	Gathered salmonberries and salalberries	#723	435
<i>p'inw'alhuwis</i>	A bay just north from <i>tlushtluushukw</i> and on west side of Bedwell Sound	Redcedar bark	#739	444
<i>?iiqwuu7a</i>	A flat rock on a point at northern end of <i>uu7inmitis</i> village at mouth of Bedwell River	Gathered Pacific cinquefoil and wild clover roots	#747	447
<i>ts'isaqis</i>	Area around mouth of second creek north from Heelboom Bay on east side of Meares Island	Pacific cinquefoil and wild clover were harvested	#777	464
<i>qaaqaawis h</i>	Area at mouth of Brother Creek which empties into bay on west side of Meares Island (former Christie School site)	Salmonberries	#781	466
<i>ts'aapi</i>	The Tsapee Narrows on Meares Island	Salalberries; ferns to sell to florists	#786	484
<i>tlatlaas</i>	Area along west shore of Lemmens Inlet across from Arakun Islands	Cedar saplings were cut to be used for trolling poles	#805	482
<i>ts'aa ht'as</i>	A freshwater spring located about the middle of Opitsat Indian Reserve #1	Gathered Indian potatoes (<i>muuqwtl h</i>) (?)	#811	494
<i>chaatsa</i>	Refers to Felice Island, known locally as Round Island, situated west of Grice Point	Wild gooseberries, salalberries and salmonberries	#819	505
<i>haytyaa</i>	Refers to northernmost tip of Wickaninnish Island	Gathered licorice ferns	#820	505
<i>qatsuwatl h</i>	Refers to Lennard Island	Large, sweet-tasting salalberries	#827	508
<i>ich'aachisht</i>	A small bay near southeast end of Echachis Island	Red elderberries	#829	509
<i>tl'uulhapi</i>	Refers to Alfred Beach south of Grice Point in Duffin Cove	Camping site; large sweet-tasting salalberries	#834	513
<i>ch'ah ayis</i>	Refers to Chesterman Beach	Cedar bark stripped here	#838	514
<i>ch'uuchatswii7a</i>	Cox Bay; could also be a passage at nearby Portland Point	Stripped cedar bark	#841	515
<i>mulhm'uu hsu7is</i>	A slough on east side of Esowista Peninsula, south from Browning Passage	Roots for basketry dug here	#842	516
<i>hup'ich</i>	Confused location: Northwest of Radar Beaches and southeast from Cox Point	Cedar trees for trolling poles	#848	518
<i>t'ashii</i>	Narrow isthmus separating southwesternmost finger of Grice Bay with the northwestern end of Long Beach, opposite from <i>chaw'in7is</i>	Bog cranberries	#858	524
<i>tl'atl'at his</i>	Large area of sand dunes along shoreline at Long Beach about a mile north from the Wickaninnish Inn	Gather kinnikinnick	#862	527
<i>apwinqis</i>	Shoreline southwest of Kootowis Indian Reserve #4 in Grice Bay	Plant called <i>qwaxwapiih</i> gathered here (identity unknown), also a certain grass used for basket lids gathered here	#863	527
<i>kwuutwis</i>	Kootowis Indian Reserve #4 at mouth of Kootowis Creek in Grice Bay (also known as Mill Bay)	Triangle-stemmed [American] bulrushes for basketry	#865	528
<i>k'anuwis</i>	Indian Island. More specifically a distinctive narrow point at southernmost portion of Indian Island	Cedar for canoe making	#869	530

Plant Gathering / Tree Harvesting Areas

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>qayisaqts'us</i>	Indian Bay	Berries	#870	531
<i>hupitsit</i>	Head end of Gunner Inlet	Harvest cascara bark	#872	532
<i>t'aaqpaalh</i>	The shoreline on northwest side of Tofino Inlet just west of the Ridout Islets and McCall Island	Evergreen huckleberries	#873	532
<i>hilhsyaqtlis</i>	Eelsuklis Indian Reserve #10 at head of Tranquil Inlet	Red huckleberries, blueberries (<i>V. alaskaense</i>)	#877	533
<i>unaatsulh h</i>	Onadsilth Indian Reserve #9 at mouth of Tofino Creek	Cedar for canoe making	#878	534
<i>uuqwmin</i>	Okeamin Indian Reserve #5 on east side of mouth of lower Kennedy River	Cedar, wild clover roots, Pacific cinquefoil roots	#888	539
<i>shiishaawilh</i>	Ilthpaya Lake	Salmonberries	#894	546
<i>tla7uukwi</i>	Clayoquot Indian Reserve #6 at mouth of Clayoquot River emptying into north end of Clayoquot Arm of Kennedy Lake	Cedar	#902	551
<i>iihtsi</i>	Area on southeast shore of Kennedy Lake, north from Mount Dawley	Bulrushes; cedar bark stripped	#909	555
<i>winchi</i>	Mouth of upper Kennedy River at east end of Kennedy Lake	Cedar, salmonberries, blueberries	#913	557

Hunting / Trapping Areas - Land Mammals

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
Nuu-Chah-Nulth and scientific names are provided in Appendix V.				
<i>yachnit</i> 'place of dogfish'	A little lake east from Homais Cove	Deer	#16	45
<i>t'alhat'a</i> 'always damp'	Vicinity of mouth of small creek north of Estevan Point	Summer place of a Hesquiat family group; trapping area	#23	47
<i>humt'aa</i> 'obstructing'	Reefs offshore from Estevan Point	Deer near Estevan Point	#25	48
<i>hishkwii</i>	Hesquiat Indian settlement located in Hesquiat Harbour	Trapline covered entire southeast end of Hesquiat Peninsula, south of <i>t'ashaktu</i>	#46	56
<i>wiiknit</i>	Meadows behind (west from) Hesquiat village	Deer	#54	61
<i>ma7ap'ii</i>	Now known as "Maahpe" Indian Reserve #4	Deer	#85	73
<i>ts'aay'aa</i>	Hesquiat Lake outlet draining into Rae Basin	Land otter	#113	82
<i>?ayisaq h</i> 'lots of cockles'	The northeast shore of Hesquiat Harbour, from point of land immediately south of <i>kw'uu7uus</i> , southward to a small creek	Trapline extended from Iusuk Indian Reserve #5 south to Hesquiat Point	#118	85
<i>hilhw'in7a</i> 'in between; halfway; middle'	Specifically, a small bay with creek located immediately north of Hesquiat Point	Deer, raccoons	#129	89
<i>ts'aaqtlchiik</i>	A creek emptying in east side of Kanim Lake	Land otters	#159	120
<i>tl'ayaqwulh h</i> 'area where something is growing'	An area on west side of end of wide point which is adjacent to westernmost channel leading into Hot Springs Cove	Deer	#184	131
<i>tl'ayaqwulh h</i>	Area at southeastern tip of more easterly of two Mate Islands	Deer	#192	135
<i>suma xqwuu7is</i> 'tommie cod (kelp greenling) point'	Former Manhousaht village site situated at northeast end of Canoe Passage, across from northern tip of larger of two Mate Islands	Trapline extended along the entire west shore of Hot Springs Cove (including larger Mate Island) west to a point slightly east of Kanim Lake and as far inland as height of land	#201	137
<i>at'apq</i>	A creek which empties into west side of north end of Hot Springs Cove	Mink, raccoon	#205	141
<i>sa7aaqwuw'a7a</i> 'crawl around'; 'pretending to be wolves'	A point located at immediate southeast entrance to bay at <i>?upnit</i>	Wolves, mink	#228	150
<i>?upnit</i> 'place of calm'	Openit Indian Reserve #27 on east side of Openit Peninsula	Trapline extended from the Openit Indian Reserve north to approximately <i>sa7aaqwuw'a7a</i> and west to height of land	#229	151
<i>m'ukw-waa</i> 'mink running'; 'rocky on point'	Place at northern end of <i>?upnit</i> village	Mink	#234	158
<i>kwu haa</i> 'open passage way'	Head end of Stewardson Inlet	Wolverines; trapline included all of Stewardson Inlet, as well as north arm of Sydney Inlet up to point just upstream from Kishnacus Indian Reserve #29	#253	165

Hunting / Trapping Areas - Land Mammals

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
kiish hniqwus 'lust'	Manhousht fishing camp on an island at mouth of Sydney River	Elk, deer, mink, marten; trapline extended along the Sydney River from its mouth to about five miles up	#263	170
qwu7atsts'as 'found a man there'	A place on west side of Sydney River about two miles upriver from its mouth	Bears	#265	174
p'uquwu7a	Point of land with a creek flowing through it located on east side of Sydney Inlet, south from mouth of Sydney River	Land otter	#269	176
maalhsit 'cold water'	Area on east side of Sydney Inlet, south from p'uquwu7a	Mink, marten	#270	176
muchachilh h 'always under water'	Pretty Girl Cove at head of Holmes Inlet	Trapline extended north to the south shore of Pretty Girl Lake, south to Young Bay and the headwaters of creeks draining into bay, and east to all of Easter Lake and the creeks draining into lake	#281	181
sach'a7umt 'block bay to trap fish'	Narrow bay at head of small constricted inlet locally known as Bottle Cove	Marten	#286	184
hasyukwis 'loud sound'	Small bay just north from Young Bay	Marten	#287	185
tluum'aqtlan'ulh 'always warmed by sun'	Point known as Rocky Point, forms the northern entrance to Young Bay	Mink	#288	185
ts'a7ii 'a lot of creeks come in'	Young Bay (known locally as East Bay)	Marten	#294	188
hahachits'us 'deep bay; channel'	A small bay and creek flowing into it in the southeast corner of Young Bay immediately south of LS's cabin	Mink, raccoon	#295	189
tl'itshuulh	White-coloured bluff on north side of Shelter Inlet east from ?inchasimt	Deer	#303	192
ts'aqamyis 'water on both sides'	A long beach located on north side of Shelter Inlet, west from Dixon Point	Trapline included north shore of Shelter Inlet from approximately tl'uu hapi in the west to ts'aaqtl'aa in the east, and all of Dixon Bay	#306	194
tanaknit 'place of mosquitoes'	Steamer Cove and possibly George Island	Trapline, crescent-shaped, covered north and east sides of Flores Island from approximately Starling Point on west to Hayden Passage on east and south to the entrance of Matilda Inlet	#314	199
hats'uu 'deep inside'	Baseball Bay, located south from chaw'in7a	Mink	#322	203
ch'i hnit'aqtlis 'supernatural creature place'	Small bay on west coast of Flores Island, north from ?a?itlnak	Mink	#325	205
tl'um'akt'a 'warm bay'	Small narrow bay located southeast from w'aayi	Mink	#333	209
ch'itis 'sideways; on edge'	Dagger Point	Mink, wild pigs (formerly domestic)	#353	217

Hunting / Trapping Areas - Land Mammals

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>?uts'uus</i> 'water gets into bay'	Siwash Cove	Trapline covered entire south end of Flores Island from Rafael Point on west to slightly northeast of Whitesand Cove on east	#364	245
<i>ts'aat-suhtisiis</i>	Small creek draining into central portion of <i>ts'aaghsis</i> beach	Mink	#387	253
<i>tl'aalhtl'aagan'ulh</i> 'small bushes among the rocks'	A small island located south from the southeast end of <i>lhulhuus</i> beach	Mink, otter	#391	255
<i>n'u?asaq h</i> 'camping spot'	Bartlett Island and more specifically to village site on west side of island	Trapline included all of Bartlett Island and islets off its southwest shore	#398	257
<i>a?aalhmaq-wa hsuu7is</i> 'odor of yellow - cedar here'	Western side of the southwesternmost end of Matilda Inlet	Deer	#443	281
<i>ch'ihnit</i> 'place of supernatural creature'	<i>ch'ihnit</i> is just north from <i>?aaqtliih</i>	Trapped mink in bays north and south from <i>ch'ihnit</i>	#457	286
<i>?amits'aqis</i> 'maple tree'	A bay located immediately north of <i>ts'aaqtl'aa</i>	Mink	#466	290
<i>t'aamuukwsit</i> 'kingfisher'	Large pool in Megin River below outlet of Megin Lake	Bear, elk, deer	#478	299
<i>kwists7ii</i> 'place of red sockeye'	Talbot Creek (spawning channel for sockeye) flows into Megin River just west of western end of Megin Lake	Land otter, marten	#479	300
<i>wati h</i>	Area now identified as "Watta Indian Reserve #25" at mouth of Watta Creek	Deer	#491	305
<i>mutskwi?as</i> 'burned over'	A creek and bay that this creek flows into, located in the central portion of east side of Sulphur Passage	Trapline includes all of Sulphur Passage, all of Obstruction Island and extends south to the mouth of the Atleo River, north to the headwaters of Watta Creek, east to the height of land	#501	311
<i>nuchts'uu</i> 'mountain inside harbour'	McKay Island, locally known as Cone Island	Trapline covered all of McKay Island, plus an area on the adjacent mainland, extending from entrance to Herbert Inlet in north and as far as entrance to Calmus Passage in south	#538	326
<i>?amits'aqis</i> 'broad leafed maple tree'	A bay with stream emptying into it, located on north side of Ross Passage	Mink	#539	326
<i>t'a?aa</i> 'always there'	Beddingfield Bay, located on north side of Herbert Inlet.; locally known as "Setcher's Bay"	Trapline included entire area beginning with the Atleo River watershed, then south to Ross Passage, east to the western side of Beddingfield Bay	#544	329
<i>wa hiitlmitis</i>	A bay with creek running into it, located on west side of Herbert Inlet, north from <i>pitsaasts'imit</i>	Marten	#548	331
<i>muuya hi</i> 'steamy or foggy all the time'	Moyehai Indian Reserve #23 and Moyeha River	Elk, marmots, wolverines, marten	#555	335

Hunting / Trapping Areas - Land Mammals

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
um'aaqts'it7a 'green slime'	First deep pool encountered when going up Moyeha River where river curves sharply to east	Marten	#559	339
kwisuuqwak 'branches away from river'	Name for Mariner Creek, locally known as "East Fork", enters east side of Moyeha River	Elk	#562	340
?isaqnit 'place of wild onions'	An area at the mouth of Cotter Creek, and extending up the creek, which flows into east side of Upper Herbert Inlet	Deer; trapline extended along east shore of Herbert Inlet from approximately Cotter Creek in north to southern shore of Whitepine Cove in south	#568	341
iihatis 'sudden flooding of river'	Area in vicinity of small creek on east side of Herbert Inlet, south from Gibson Cove	Mink, marten, deer	#575	344
chats-siis 'island right up against beach'	Small island immediately offshore from east side of Herbert Inlet, south from iihatis	Deer	#576	345
pin7iitl 'glassy, calm place'	Whitepine Cove and the Peneetle Indian Reserve #22	Deer	#579	347
waayiinak 'cliff; low hill'	Small cove on northeast side of Bawden Bay	Trapping	#584	350
ts'atiikwis	Sutaquis Indian Reserve #18 on north side of Epper Passage	Trapping	#611	371
wa7uus 'wolves come out'	Wahous Indian Reserve #19 at mouth of Cypre River	Trapline along Cypre River and south to Calmus Passage including Hecate Bay and Saranac Island	#620	376
qwa ?it	Quait Bay located on east side of Cypress Bay	Trapline situated slightly northwest of Quait Bay	#624	379
kwuwat'as 'cleared area under bushes'	Leeke Islets located offshore from northwest side of Vargas Island	Land otter	#640	386
tl'atl'at hin-qwu7is 'sandhills; sandslides'	A lengthy beach on west side of Vargas Island, south from huup'ichis	Deer	#645	388
ch'ich'iip'alhswis 'fish scale'	A beach located on east side of Blunden Island, just north from aa7inqwus	Deer	#649	389
nachaa ?as 'facing in either direction'	Small bay on north side of Blunden Island	Deer	#652	390
haw'aa	Small bay on southwest side of Blunden Island	Trapped mink	#658	392
ts'a7is 'current'	Small bay and creek at north end of Ahous Bay	Trapline covered entire west coast of Vargas Island in addition to Blunden Island	#667	396
t'a7ak 'creek'	Lagoon located near north end of Ahous Bay	Mink, land otters, deer, beaver	#669	397
yuchk'aachi 'long, narrow area'	A swamp closest to beach at Ahous Bay	Deer	#673	399
hitaqtl'a 'in the corner'	A bay situated northeast from shaayiih	Mink	#691	420

Hunting / Trapping Areas - Land Mammals

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
ts'itstaa7a 'water pouring down into a bowl'	Narrow bay southeast from nituus	Deer	#693	420
qilhtsma'a 'where Indian rhubarb grows'	Village site on west side of sandy beach in third bay west from Moser Point	Trapline covering entire south end of Vargas Island south of Yarksis	#694	421
y'aaqhsis 'long beach'	Yarksis Indian Reserve #11 on east side of Vargas Island	Deer; trapline located west of y'aaqhsis and encompassing the interior of Vargas Island	#712	428
yaaspaalh h 'legs spread apart'	A large v-shaped bay located north from mamiisuwis and possibly to village site and creek that enters bay	Trapline included entire northeast end of Vargas Island from t'aakwist south to y'aaqhsis	#716	432
muqwumyisnak 'has burned area on island'	A very small island located at northwest end of bay that is northwest of Rassier Point	Elk	#720	434
ch'i7uus 'cut'	Small bay on northeast side of Vargas Island; bay located northwest from muqwumyisnak and south of ta'alha	Deer	#721	434
tlulhp'ich 'nice around the base'	Area on west side of Meares Island vicinity of Cloolthpich Indian Reserve #12	Deer	#723	435
?aq-witis 'wide opening'	Area locally known as McIntosh Bay or Marshall Bay at northeast end of Vargas Island	Mink	#724	437
ch'isaxsats	Dunlap Island located northeast from northeastern end of Vargas Island and southwest from Robert Point on Meares Island	Trapline included Dunlap Island and Morfee Island	#725	438
kaapi 'jutting out'	Two small points of land adjoining one another that are located on the north shore of Meares Island, slightly east from the northwesterly tip of Meares Island	Land otter	#731	441
k'ahts'ulhulh 'flat rock wall'	Gaff-hooking site on the west side of kwaalhts'iis creek	Bear	#743	445
uu7inmitis	Village site on east side of Bedwell River mouth and lower Bedwell River (locally known as Bear River)	Bear	#750	448
maalhsit 'cold water'	Former village site in Matlset Narrows, just east from mouth of stream flowing into north side of narrows	Hunting and trapping campsite	#758	453
t'iw'in7is 'something in centre'	Area just east from maalhsit and west from a creek that enters into the north side of Matlset Narrows	Trapping and hunting campsite	#759	453
hats'uu 'right into the end'	Two adjoining bays on north side of Meares Island and south side of Matlset Narrows	Trapline included northeast end of Meares Island from hahaachits'us in north to the northern most Wood Islet in the south, excluding western shore of Mosquito Harbour	#760	454
siw'apq	Camping site situated in small bay northeast of Matlset Narrows and north of Maltby Islets	Trapping and hunting camp	#762	455
mukwnit 'place of deer'	Small island immediately off shore from (south of) siw'apq and north of chappiilh	Possible good place to hunt deer	#763	455

Hunting / Trapping Areas - Land Mammals

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
qwaatswii	Village site located on west side of mouth of Bulson Creek at northeast end of Warn Bay	Trapline included entire Bulson Creek watershed; trapline included entire shoreline of Warn Bay and extended south along eastern shore of Fortune Channel	#768	457
tl'itsimiyisnak 'white beach'	White shell beach on small island off end of a point on east shore of Fortune Channel	Trapline extended along both shores of Fortune Channel, beginning at Plover Point and tl'itsimiyisnak and extending as far south as Dawley Passage	#772	460
paniitl	Mosquito Harbour, located at the northeast end of Meares Island	Deer hunting	#775	461
ts'achiisuw'is 'near the creek'	Village site on north side of mouth of Sutton Mill creek which enters into small bay on west side Mosquito Harbour	Trapline includes an area along west side of Mosquito Harbour and as far inland as headwaters of Sutton Mill Creek	#776	462
ch'ayaqimyas 'water coming from all around'	Windy bay at southeast end of Meares Island and Sear Peak Mountain located immediately north of Windy Bay	Trapline, included shores of Windy Bay and large area to west as far as Meares Creek	#784	483
ts'aapi 'place of strong current'	Tsapee Narrows, Meares Island	River otter	#786	484
?aaqmaq hsis	Village site located on south shore of Meares Island, along north side of Browning Passage, southeast from Ginnard Creek	Trapping, deer hunting	#788	485
waaxp'inch'a 'land otter'	Neilson Island, off Tofino, locally known as Pond Island	Land otter	#792	487
tum'aqtlis	A stream and bay it empties into, on the western side of the entrance to Lemmens Inlet	Trapline including watershed of creek and the side of Mount Colnett to the northeast	#795	488
wanachas 'flukes of a whale when diving'	Lone Cone mountain on Meares Island	Trapline includes western half of Opitsat, western and northern slopes of Lone Cone, and northern shore of Meares Island as far east as hats'uu	#801	491
tlatlaas 'young red cedar'	Area along west shore of Lemmens Inlet across from Arakun Islands	Trapline extends from east side of Opitsat village and includes the entire area of Lemmens Inlet from height of land to shore	#805	492
tl'its'aa 'white shells'	A beach on the south end of Echachis Island	Deer seen but not hunted here	#823	507
hitaqtlis 'end of island'	A sandy beach on northeast side of Wickaninnish Island	Mink, land otter	#832	512
yuusaats'ush 'wind blows for all directions'	An area immediately south from "Usatzes" Point, east from Tofino	Trapline includes east shore of Esowista Peninsula from vicinity of Usatzes Point to an area east of Chesterman Beach	#836	513
ch'uuchatswii7a 'finning of fish'	Cox Bay; could also be a passage at nearby Portland Point	Trapline, vicinity of Cox Bay	#841	515
kwuutwis	Kootowis Indian Reserve #4 at mouth of Kootowis Creek in Grice Bay (also known as Mill Bay)	Trapline includes Indian Island and north shore of Grice Bay	#865	528

Hunting / Trapping Areas - Land Mammals

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>t'iichaq_hsa7a</i>	Area on north side of Tofino Peninsula, southwest from Indian Island; locally known as McLean's Point	Trapline on south shore of Browning Passage, including area of <i>t'iichaq_hsa7a</i>	#866	529
<i>hupitsit</i> 'cockle'	Head end of Gunner Inlet	Trapline includes both shores of Gunner Inlet, Island Cove and Warne Island	#872	532
<i>hilhsyaqtlis</i>	Eelsuklis Indian Reserve #10 at head of Tranquil Inlet	Trapline includes Tranquil Inlet, the McCaw Peninsula, and upper end of Tofino Inlet	#877	533
<i>?aqmaqis</i> 'grassy beach'	East side of Tofino Inlet, northeast from Berryman Point	Deer	#879	536
<i>kaach_hak</i> 'laughing'	Freshwater spring just south of <i>ts'aaqtlis</i>	Trapline extends from southwest side of mouth of Kennedy River in a southwesterly direction along Tofino Inlet to Indian Bay	#885	538
<i>hilhp'ii7a</i> 'at back [head end] of rapids'	Area upriver from head end of rapids on lower Kennedy River	Trapline includes Ilthpaya Lake and Muriel Lake to the north	#892	544
<i>saayachan'ulh</i> 'narrow all along'	A long channel of the lower Kennedy River extending from area upstream from Ilthpaya Indian Reserve #8 all way up to Kennedy Lake	Trapline extends along the lower Kennedy River from approximately Ilthpaya Indian Reserve #8 up to <i>kistak7itaqwulh_h</i>	#895	547
<i>kistak7itaqwulh_h</i> 'something green'	Meadow area on south side of upstream portion of lower Kennedy River	Deer	#896	547
<i>aamapilh</i> 'beach before the point'	Area on west side of Clayoquot Arm, near its head end	Trapline including all of Clayoquot Arm	#900	549
<i>?ayuus</i> 'lots of food'	A site on west side of Clayoquot Arm, near head end slightly north of <i>aamapilh</i>	Trap	#901	550
<i>tla7uukwi</i> 'changing emotions and behaviour'	Clayoquot Indian Reserve #6 at mouth of Clayoquot River emptying into north end of Clayoquot Arm of Kennedy Lake	Elk	#902	551
<i>qaqaas</i>	An area just south of broad point along the central portion of the east side of Clayoquot Arm	Trapping area	#905	553
<i>t'iqm'aa</i>	Site on east side of Clayoquot Arm, south from <i>qaqaas</i>	Hunting, fishing site	#906	554
<i>winchi</i>	Mouth of upper Kennedy River at east end of Kennedy Lake	Elk	#913	557

Hunting / Trapping Areas - Sea Mammals

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
Nuu-Chah-Nulth and scientific names are provided in Appendix V.				
<i>qaqatsts'ista</i>	A group of rock islands located slightly northeast of Perez Rocks and just offshore from Hesquiat Peninsula	Hair seal hunting	#8	41
<i>hum7is</i>	Village site in Homais Cove	Sea otters; hair seal hunting	#15	44
<i>mukwaqis</i>	The largest of a cluster of islands located west from <i>chaachaak</i> and <i>maaqiyu</i>	Hair seal hunting	#19	46
<i>kw'atlnit</i>	Tiny island just southwest of <i>mukwaqis</i> shows only during low water	Indian name means "place of sea otters"	#20	46
<i>humt'aa</i>	Reefs offshore from Estevan Point	Hair seal hunting	#25	48
<i>hihulh</i>	Rocks at the point east from <i>p'aat-sit7as</i>	Seal hunting	#91	76
<i>ts'aay'aa</i>	Hesquiat Lake outlet draining into Rae Basin	Harbour seal	#113	82
<i>hilhw'in7a</i>	Specifically, a small bay with creek located immediately north of Hesquiat Point	Hunt seals; whales were off Hesquiat Point	#129	89
<i>suukw-washt</i>	Rocks located southwest of Hesquiat Point	Hunt hair seals	#131	99
<i>k'aayits'ita'as</i>	Area east from <i>iihat'a</i>	Hair seals	#134	100
<i>hisnit</i>	Hisnit Indian Reserve #34 including creek draining Kanim Lake into ocean	Sea otters offshore	#148	107
<i>yaqaachisht</i>	Refers to Barney Rocks known locally as Canoe Reef located southwest from Mate Islands	Two whale watchmen kept a lookout at this site for passing whales	#189	133
<i>wa'atnit</i> 'place of frogs (or toads)'	Small gravel beach in bay on west side of Sydney Inlet north from <i>hiniikw'umt</i>	Hair seals	#246	163
<i>ts'anakw'a7a</i>	A creek located slightly south of <i>apqwuu7a</i>	Hunt seals	#297	190
<i>tanaknit</i>	Steamer Cove and possibly George Island	Folklore about a killer whale	#314	199
<i>ii7aaq</i>	Village site on west shore of Flores Island	A Manhousaht whaler trained here for spiritual power and became a good whale hunter	#323	204
<i>lhu7aa</i>	Small island with flat top located offshore and south from <i>qay'aqimyis</i>	Hair seals	#341	213
<i>tl'uchp'it</i>	A bay and beach south from <i>ch'ach'ap'iih</i> . Name also applies to low mountain peak situated northeast from the bay	Site where during whale season the <i>tl'uchp'itaktupi7at h</i> lived	#346	214
<i>?uts'uus</i>	Siwash Cove	Seals	#364	245
<i>pakw'aa</i>	String of rock islands south from <i>?uts'uus</i>	Hunted hair seals	#365	246
<i>hu7ulh</i>	Rocky islands off the point at the southeast entrance to <i>?uts'uus</i>	Hair seals	#368	247
<i>tl'i htl'aa</i>	Point of land at south end of <i>y'aaqhsis</i> beach	Hair seal and sea otter off point	#377	250
<i>haaniiq</i>	Refers to Sea Otter Rock	Hunted sea otters	#380	250
<i>t'atn'aachisht</i>	Refers to several islets east from <i>tl'itsqaa7a</i> in the Garrard group of islands	Hair seal hunting area	#382	252
<i>n'u'asaq h'</i>	Bartlett Island and more specifically to village site on west side of island	Fur seals	#398	257
<i>hunqis</i>	A bay on the northwest portion of Obstruction Island	Seal hunting area	#511	315
<i>yaa7aqtlis</i>	A bay located on north side of Ross Passage, southeast from <i>?amits'aqis</i>	Hair seal hunting	#540	327

Hunting / Trapping Areas - Sea Mammals

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>ap huulh</i>	A cliff on west side of Herbert Inlet, north from <i>wa hiitlmitis</i>	Seal hunting	#549	331
<i>ch'itaapi</i>	Refers to both the area of "Chetarde" Indian Reserve #17 and to Catface Range located northeast from reserve	Hunted seals	#595	362
<i>tl'itsis</i>	Distinctively shaped bay south from Quait Bay, locally known as Honeymoon Bay	Hair seals	#625	379
<i>nachaa?as</i>	Small bay on north side of Blunden Island	Seal hunting	#652	390
<i>axwuus</i>	A bay on northwest side of Blunden Island	Sea mammal hunts	#653	390
<i>siin'u7a</i>	Entire area of the Plover Reefs west of Blunden Island	Hair seals and sea lions were hunted here as were sea otters	#655	391
<i>haw'aa</i>	Small bay on southwest side of Blunden Island	Hunted sea mammals	#658	392
<i>ch'astu?aktl h</i>	Applies to a hill on larger of the two small islands off the southeast end of Blunden Island	Sealing bank 18 miles south of Blunden Island	#659	393
<i>aa7inqwus</i>	Refers to a village site in a bay on southeast side of Blunden Island	Fur sealing	#661	393
<i>?aa huus</i>	Area along north side of Ahous Point at south end of Ahous Bay	Seal and sea otter hunting	#675	400
<i>uusis</i>	Beach and west-facing bay located immediately southeast from <i>tl'its'aa</i> on south side of Ahous Point	Fur seal, hair seal, and sea otter hunting	#677	402
<i>?aaqmaqimilh</i>	A small grassy island located southwest from <i>?inlhqa</i>	Folklore tale about a seal being shot and taken by a <i>ch'ihaa</i> (supernatural creature)	#679	404
<i>tl'itl'itsatis</i>	A small island located west from <i>?aaqmaqimilh</i>	Good place to hunt hair seal	#680	404
<i>t'imaqyu</i>	Refers to a fur sealing and salmon fishing bank approximately south from Ahous Point and 15 miles offshore	Fur seals	#688	407
<i>chachama?aq</i>	A fur sealing bank about 20 miles out to sea	Fur seals	#689	408
<i>hupqmalhni</i>	A fur sealing bank about 25 miles offshore; bearings in line with those for <i>t'imaqyu</i> and <i>chachama?aq</i>	Fur seals	#690	408
<i>qilhtsma?a</i>	Village site on west side of sandy beach in third bay west from Moser Point	Seal hunting	#694	421
<i>kw'ukw'ukwh ulh</i>	Village site at north end of second bay west from Moser Point	Fur seal hunting	#702	424
<i>?aptsimiyis</i>	Bay immediately west of Moser Point and campsite at north end of bay	Seal hunting	#703	425
<i>ch'isaxsats</i>	Dunlap Island located northeast from northeastern end of Vargas Island and southwest from Robert Point on Meares Island	Hunt porpoise	#725	438
<i>chachaqwuu7a</i>	Refers to Rant Point at entrance to Bedwell Sound	Large hair seals	#734	442
<i>t'iichaqapi</i>	An area on north side of Matlset Narrows at western entrance	Hair seals and land otters	#755	452
<i>chaapiilh</i>	More southerly of the two Maltby Islets at entrance to Warn Bay	Hair seals	#764	456
<i>maatl?a?aalh</i>	A small island near east shore of Fortune Channel, just south of entrance to Warn Bay	Seals	#770	459

Hunting / Trapping Areas - Sea Mammals

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>tl'itsi h̓t̓is</i>	A point on north end of most northerly of Wood Islets near entrance to Mosquito Harbour on Meares Island	Hunt hair seals	#774	461
<i>kilhch'iiqwulh h̓</i>	A narrow strip of land between a bay at southeast end of Fortune Channel and the northwest portion of Island Cove on north side of entrance to Tofino Inlet	Hair seal hunting	#779	465
<i>?aaqmaq h̓sis</i>	Village site located on south shore of Meares Island, along north side of Browning Passage, southeast from Ginnard Creek	Hair seal hunting	#788	485
<i>tu7ukw</i>	A creek located southeast from Meares Creek at south end of Meares Island	Hair seals	#790	486
<i>ch'aqsit</i> 'water close to it'	Area southeast end of Stubbs Island, south from <i>ch'ach'atits</i>	In former times sea otters were hunted here	#817	504
<i>ich'aachisht</i> 'land elevated above ocean surface'	A small bay near southeast end of Echachis Island	Offshore fur and hair sealing	#829	509
<i>tinwis</i> 'calm beach'	Refers to Mackenzie Beach	Hair seals hunted here; whales were anchored here before being towed away to <i>ich'aachisht</i>	#837	514
<i>qishqii</i> 'bent at top a little bit'	A low mountain called Vargas Cone, located east from Cox Point and northwest from Radar Hill	Formerly used as bearing for fur seal bank	#845	517
<i>?aqmaqimlh</i>	Applies to the Gowland Islands	Hair seals	#847	518
<i>tukwnit</i> 'place of sea lions'	Area known locally as "Sea Lion Rocks" located offshore from central area of Long Beach	Hunt for sea lions and seals	#860	525
<i>chaa h̓su7a</i> 'island out from bay'	A tiny island off tip of narrow point, at narrowest portion of entrance to lower Kennedy River	Occasional hair seals caught here	#884	537
<i>uuqwmin</i>	Okeamin Indian Reserve #5 on east side of mouth of lower Kennedy River	Hair seals	#888	539
<i>muts'uu7a</i>	Area not far below rapids on lower Kennedy River, slightly upstream from Okeamin Indian Reserve	Hair seals	#889	543
<i>kwu h̓wisaqnit</i> 'place of hair seal'	Possible coho stream; could also be Rocky Island located near northeast end of Kennedy Lake	Hair seals hunted here	#911	556

Hunting / Trapping Areas - Whales (Whaling)

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
Nuu-Chah-Nulth and scientific names are provided in Appendix V.				
<i>?aaqmaq hsis</i>	A small island which forms northwesterly extension of Split Cape	A drift whale washed ashore here	#2	39
<i>cha7aa</i>	Matlahaw Point (locally known as “Boulder” Point) and to reef	Drift whales used to wash ashore here	#36	52
<i>aa7apswin7is</i>	Area immediately west of <i>apqwuu7a</i>	Gray whales used to feed on razor clams here	#68	66
<i>hilhw'in7a</i>	Specifically, a small bay with creek located immediately north of Hesquiat Point	Whales found off Hesquiat Point	#129	89
<i>cha7aksim</i>	A tiny rock island located in the middle of the entrance to bay at <i>hisnit</i>	Hunted whales here in old days	#147	107
<i>hisnit</i>	Hisnit Indian Reserve #34 including creek draining Kanim Lake into ocean	Gray whales	#148	107
<i>tlakishus</i>	Area of the ocean located south and slightly east from <i>ts'aam'ita</i>	Gray whales migrate north through this region every spring; stop here to feed on razor clams	#182	130
<i>chaskwatqis</i>	Located not far east from <i>tl'ayaqwulh h</i> on the east side of the end of a wide point adjacent to westernmost channel leading into Hot Springs Cove	Manhousahts used to tow whales here to be butchered	#185	131
<i>yaqaachisht</i>	Refers to Barney Rocks known locally as Canoe Reef located southwest from Mate Islands	Two whale watchmen kept a lookout at this site for passing whales	#189	133
<i>lhu7aktlim</i>	A rock which is always awash located just east of <i>yaqaachisht</i>	Whalers would hang on to kelp here while they waited for whales to surface	#190	134
<i>puxwpuxwsh</i>	A v-shaped cave at end of point southeast of <i>?upnit</i>	Refers to water shooting up out of a cave; water resembles spouting of a whale	#223	149
<i>?upnit</i>	Area on the east side of the Openit Peninsula (Openit Indian Reserve #27)	Whaling	#229	151
<i>kwu haa</i>	Specifically refers to head end of Stewardson Inlet	Whale bones seen around stream	#253	165
<i>tl'uchp'it</i>	A bay and beach south from <i>ch'ach'ap'iih</i> also refers to a low mountain peak northeast from bay	Whale bones found here	#346	214
<i>?uts'uus</i>	Siwash Cove	In former times whales were hunted nearby	#364	245
<i>y'aaqh sis</i>	A long sandy beach that extends from <i>lhapuu7a</i> to <i>tl'i htl'aa</i>	Drift whales occasionally came ashore here	#376	250
<i>ts'iwapts'us</i>	A small bay on south side of Flores Island east from <i>tl'i htl'aa</i>	Whales would be towed to this site for butchering	#384	253
<i>n'u ?asaq h</i>	Refers to all of Bartlett Island and specifically to village site on west side of island	Whale hunting base for the Otsosat	#398	257
<i>masaqwus h</i>	Kutcouc Islets, off Kutcouc Point	Gray whales came here to rub against cliff to rid themselves of barnacles	#408	261
<i>nuchts'uu</i>	McKay Island, locally known as Cone Island	Whale hunting	#538	326
<i>aa7inqwus</i>	Refers to a village site in a bay on southeast side of Blunden Island	Whaling	#661	393

Hunting / Trapping Areas - Whales (Whaling)

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>uusis</i>	Beach and west-facing bay located immediately southeast from <i>tl'its'aa</i> on south side of Ahous Point	Whaling	#677	402
<i>?aaqmaqimilh</i>	A small grassy island located southwest from <i>?inlhqa</i>	Ahousaht whalers wanted to block the passageway but whale bones washed away	#679	404
<i>mukwaataqwulh h</i>	A reef and kelp bed located south from <i>shaayik h</i>	Whalers would hang onto kelp while waiting to chase whales	#684	406
<i>shaayik h</i>	Distinctive point of land on southwest side of Vargas Island	Drift whale once came ashore	#685	406
<i>qilhtsma ?a</i>	Village site on west side of sandy beach in third bay west from Moser Point	Whaling	#694	421
<i>kw'ukw'ukwh ulh</i>	Village site at north end of second bay west from Moser Point	Whaling	#702	424
<i>y'aaqhsis</i>	Yarksis Indian Reserve #11 on east side of Vargas Island	Whaling	#712	428
<i>ich'aachisht</i>	A small bay near southeast end of Echachis Island	Whales hunted during northern migration; sometimes whales were towed to Echachis Island to be butchered	#829	509
<i>tinwis</i>	MacKenzie Beach	Anchored whales here before being towed for butchering at <i>ich'aachisht</i>	#837	514
<i>muy'ap'alh h</i>	Refers to Green Point located on Long Beach southeast from <i>t'ashii</i>	Drift whale landed here	#859	524
<i>kwuutwis</i>	Kootowis Indian Reserve #4 at mouth of Kootowis Creek in Grice Bay (also known as Mill Bay)	Gray whales feed here on razor clams	#865	528
<i>t'iichaqhsa7a</i>	Area on north side of Tofino Peninsula, southwest from Indian Island, locally known as McLean's Point	Killer whales; drift whale landed here and caused hostilities between <i>tla7uukwi7ath</i> and <i>hisaawist'a7ath</i>	#866	529

Hunting / Trapping Areas - Birds

Place Name	Area	Association	(Bouchard and Kennedy, 1990) Ref.	Page #
Nuu-Chah-Nulth and scientific names are provided in Appendix V.				
<i>hu hqii</i>	Applies to Split Cape	Used in summer by the <i>humis7ath</i> to hunt geese	#1	39
<i>hum7is</i>	Village site in Homais Cove	Canada geese, snow geese	#15	44
<i>cha7aa</i>	Matlahaw Point (locally known as "Boulder" Point) and to reef	Canada geese, albatross	#36	52
<i>ya'yasinás</i>	Name of Village Lake and creek that drains it	Duck, especially mallards, Canada geese and occasionally swan hunted here	#55	62
<i>apqwuu7a</i>	Beginning of Antons Spit	Albatross, Canada geese, brant	#65	65
<i>wiknit</i>	A small creek and land around the mouth of creek not far north from <i>t'aamukw</i>	Ducks hunted in vicinity	#83	72
<i>ts'aay'aa</i>	Outlet that drains Hesquiat Lake into Rae Basin	Ducks	#113	82
<i>ts'aaqtichiik</i>	A creek emptying in east side of Kanim Lake	Trumpeter swans, mallards	#159	120
<i>at'apq</i>	A creek which empties into west side of north end of Hot Springs Cove	Canada geese	#205	141
<i>hitaapu7ulh</i>	Narrow water passage on east side of large island in Holmes Inlet	Goldeneye ducks	#283	183
<i>hu7ulh</i>	Applies to rocky islands situated off point at southeast entrance to <i>?uts'uus</i>	Cormorants	#368	247
<i>qwnqiit</i>	An islet west from Hagen Reef	Seagull eggs	#396	256
<i>ch'iiqtlis</i>	A tiny stream that drains into a small bay on southeast side of Matilda Inlet just south of Indian Reserve boundary	Variety of water fowl	#439	280
<i>a?aalhmaq-wa hsuu7is</i>	Western side of the southwesternmost end of Matilda Inlet	"Butterball" ducks, mallards	#443	281
<i>qaamiilhuwis</i>	Applies to a place south of the mouth of the Atleo River just south of the Indian Reserve boundary	Old-timers used to snare Canada geese here	#525	321
<i>ch'iiikna</i>	An area immediately east of mouth of Moyeha River	Canada geese, mallards, and trumpeter swans were hunted here	#566	341
<i>pin7iitl</i>	Applies to Whitepine Cove and area known as Peneetle Indian Reserve #22	Geese, mallards	#579	346
<i>?ii ?iilhmakw'as</i>	Applies to a large bay southwest from Whitepine Cove	Caught geese and ducks at night here	#580	348
<i>p'uqwuu7a</i>	Applies to the point at northern entrance to Bawden Bay	White-winged scoters caught here; the broth was used as a laxative	#583	350
<i>?a?aaasit</i>	A small lake located south and slightly west from <i>milhaatuqwis</i>	Geese hunting	#633	383
<i>qwutimqh</i>	Cleland Island (locally known as "Bare Island")	Seagull eggs, variety of sea birds	#656	391
<i>yaaspaalh h</i>	A large v-shaped bay located north from <i>mamiisuwis</i> as well as the creek entering into bay and former village site located on southwest side of creek mouth	Hunted Canada geese	#716	432
<i>tlulhp'ich</i>	Area on west side of Meares Island vicinity of Cloolthpich Indian Reserve #12	Hunted ducks and loons	#723	435

Hunting / Trapping Areas - Birds

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>paniitl</i>	Refers to Mosquito Harbour at northeast end of Meares Island	Canada geese were hunted here at north end of Mosquito Harbour	#775	461
<i>?aaqmaq hsis</i>	Village site located on south shore of Meares Island, along north side of Browning Passage, southeast from Ginnard Creek	Hunted ducks and other birds	#788	485
<i>tu7ukw</i>	A creek located just southeast from Meares Creek at south end of Meares Island	Geese and mallards	#790	486
<i>tum'aqtlis</i>	A stream and bay it empties into, on the western side of the entrance to Lemmens Inlet	Black ducks	#795	488
<i>ts'aaqtlis</i> 'water runs into ground'	Small creek at easternmost end of Opitsat Indian Reserve #1	Pintail ducks	#810	494
<i>tl'aa7ii7is</i> 'outside beach'	Beach known locally as Sunset Beach on southwest end of Stubbs Island	Hunted brant	#818	505
<i>qishqii</i>	Refers to Vargas Cone located east from Cox Point and northwest from Radar Hill	Mallards and Canada geese hunted in vicinity	#845	517
<i>?aqmaqimlh</i>	Name for Gowland Islands	Seagull eggs	#847	518
<i>chaw'in7is</i>	A distinctive rock island just offshore from Long Beach, southeast of <i>ts'ashiiwa</i>	Seagull eggs	#857	523
<i>haatsiin'u7is</i> 'from one end to the other'	The shore of Kennedy Cove near entrance to lower Kennedy River	Hunted ducks	#881	536
<i>chu7is</i> 'creeping up on ducks'	Area around the mouth of Staghorn Creek which empties into the west end of Kennedy Lake at lake's outlet to Kennedy River	Duck hunting done at mouth of Staghorn Creek	#899	549

Fisheries

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
Nuu-Chah-Nulth and scientific names are provided in Appendix V.				
<i>iihata</i>	Little creek entering south side of Barcester Bay	Coho fishing and spawning place; fished by Hesquiats	#4	40
<i>paats'ista</i>	South side Barcester Bay	Dog fish and other fish	#5	40
<i>t'ukwis</i>	Fishing bank west of Barcester Bay and Perez Rocks	Halibut fishing bank	#6	41
<i>humpiilh</i>	Fishing bank west of Barcester Bay	Halibut and salmon fishing bank	#7	41
<i>hum7is</i>	Village site in Homais Cove	Sealing and fishing station	#15	44
<i>muu7ak</i>	Fishing bank southwest of Estevan Point	Halibut bank, some lingcod	#28	49
<i>apaqtu7a</i>	Fishing bank off Estevan Point (northeast from <i>muu7ak</i>)	Halibut, lingcod, and red snapper caught	#29	50
<i>cha7aa</i>	Matlahaw Point (locally known as "Boulder" Point) and to reef	Cod fish, spring salmon	#36	52
<i>w'aw'aalhswas</i>	Fishing bank south from Matlahaw Point	Fishing bank for coho, sockeye, halibut, lingcod, and red snapper	#37	53
<i>ch'iitis</i>	East of <i>w'aw'aalhswas</i>	Halibut and lingcod bank	#38	54
<i>chichwaa</i>	Some distance southeast from <i>ch'iitis</i>	Lingcod bank	#39	54
<i>hishkwii</i>	Hesquiat Indian settlement located in Hesquiat Harbour	Herring spawn place	#46	56
<i>ts'ats'axwach'a7aqwulh h</i>	Flat topped rock approximately 100 yards southeast from end of present day breakwater	Cabezon	#50	60
<i>ts'aap'i7as</i>	Purdon Creek	Coho	#57	63
<i>apqwuu7a</i>	Beginning of Antons Spit	Herring spawned, salmon, sea perch, and small flatfish	#65	65
<i>kwukwuw'a</i>	Portion of creek entering Hesquiat Harbour south of <i>t'i7aamut</i> ; specifically sand stone rock kettles	Coho stream and fishing station	#75	68
<i>t'i7aamut</i>	Creek entering on the north side of the Teahmit Indian Reserve	Coho stream and fishing station	#77	69
<i>paaschitlh</i>	Creek entering Hesquiat Harbour north from Le Claire Point	Chum salmon	#80	70
<i>wiknit</i>	Creek and land around mouth north from <i>t'aamukw</i>	Chum salmon	#83	72
<i>ma7ap'ii</i>	Now known as "Maahpe" Indian Reserve #4	Chum salmon	#85	73
<i>y'aaqh sis</i>	Long beach at northeast end of Maahpe Indian Reserve and creek	Dog salmon	#89	74
<i>ts'achi</i>	Small creek which empties into northeasternmost end of Hesquiat Lake	Coho	#102	79
<i>mawiiqh?inshta</i>	A creek entering east side of Hesquiat Lake, south from <i>kw'uxwinqi</i>	Coho creek	#105	80
<i>ts'aay'aa</i>	Hesquiat Lake outlet draining into Rae Basin	Chum salmon, midshipman	#113	82
<i>?ayisaq h</i>	Northeast shore of Hesquiat Harbour from land immediately south of <i>kw'uu7uus</i> , southward to small creek	Chum salmon, coho spawned	#118	85
<i>hilhw'in7a</i>	Small bay with creek located immediately north of Hesquiat Point	Spring salmon, cod, halibut	#129	89

Fisheries

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>shushu7ilhwaa</i>	Fishing bank south and slightly east of Hesquiat Point	Halibut bank	#132	99
<i>husmat7a</i>	Fishing bank slightly offshore, south from <i>qwa hnit</i>	Lingcod bank, halibut; trolled for springs and cohos	#142	105
<i>nachuu7a</i>	A rock island at the end of the point located immediately west from the mouth of <i>hisnit</i> creek	Sockeye	#145	106
<i>hisnit</i>	Hisnit Indian Reserve #34 including creek draining Kanim Lake into ocean	Sockeye fishery; coho, chum; offshore were halibut and cod	#148	107
<i>ts'aaqtlchiik</i>	A creek emptying in east side of Kanim Lake	Dog salmon	#159	120
<i>tiitapi</i>	Circular beach located northwest from <i>ts'aht'aa</i>	Salmon, halibut, and cod	#170	125
<i>tiitapi</i>	Fish bank located southwest from <i>tiitapi</i>	Fishing bank, primarily spring salmon, coho, lingcod, and a few halibut	#171	126
<i>aat'apqsa</i>	Small creek entering the northwest side of Canoe Passage	Alternate water supply for settlement at <i>suna xqwu7is</i> ; a few coho	#200	137
<i>samax qwu7is</i>	Manhousaht village site situated at northeast end of Canoe Passage across from northern tip of the larger of two Mate Islands	Winter village; herring spawn	#201	137
<i>suuma ?a</i>	Kelp bed located directly offshore from <i>t'ima ?a</i>	Tommie cod, rockfish, lingcod; trolled for spring salmon	#213	145
<i>ch'aa7ayapi</i>	Sharp Point at southern entrance to Hot Springs Cove	Lingcod	#215	146
<i>tl'iichtl'iicha7a</i>	Fishing bank located distant southwest from Sharp Point	Large halibut, large lingcod, and salmon	#218	147
<i>ap7aqsuu7is</i>	Fishing bank located distant south from the entrance to Sydney Inlet	Halibut	#219	147
<i>chaalh - chaan'uw'a</i>	Small islands immediately offshore from <i>hat'inqwulh</i>	Halibut fishing bank	#226	150
<i>tiilhuw'a7a</i>	Area near tip of the point that extends eastward from the southeast entrance to the bay at <i>?upnit</i>	Red snapper; good place to troll for salmon	#227	150
<i>?upnit</i>	Area on the east side of the Openit Peninsula (Openit Indian Reserve #27)	Halibut bank	#229	151
<i>kwisutqwuu7a</i>	A bay just north from <i>?a?itlqwuu7a</i>	Lingcod	#238	159
<i>hiniikw'umt</i>	Sandy beach in small bay north from <i>ch'aapukw-kwachitl</i>	Chum salmon, spring salmon	#245	162
<i>wa ?atnit</i>	Small gravel beach in bay on west side of Sydney Inlet north from <i>hiniikw'umt</i>	Offshore spring salmon trolling; herring	#246	163
<i>kwu haa</i>	Head end of Stewardson Inlet	Chum salmon spawn	#253	165
<i>tusuwis</i>	Village site on north shore of Stewardson Inlet east from <i>kwu haa</i>	Small chum salmon	#254	166
<i>tsaqaaqh</i>	Steep hillside on west side of Stewardson Inlet	Rock cod and bocaccio (<i>Sebastes paucispinis</i>); trolled for spring salmon	#255	167
<i>kiish hniqwus</i>	Manhousaht fishing camp on an island at mouth of Sydney River	Spring, coho, chum salmon, pink salmon, steelhead, and trout	#263	171

Fisheries

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>p'uqwuu7a</i>	Point of land with a creek flowing through it located on east side of Sydney Inlet, south from mouth of Sydney River	Rockfish, bocaccio	#269	176
<i>saaxtat'ulh</i>	Steep area on east side of Sydney Inlet	Red snapper and bocaccio ("pitchheads")	#273	177
<i>ts'iitqat'imt</i>	Refers to Adventure Point	Lingcod bank just off the point	#276	179
<i>muchachilh h</i>	Pretty Girl Cove at head of Holmes Inlet	Chum salmon, tyee spring salmon, coho and steelhead	#281	181
<i>hitaapu7ulh</i>	Narrow water passage on east side of large island in Holmes Inlet	Herring spawn	#283	183
<i>sach'a7umt</i>	Narrow bay at head of small constricted inlet locally known as Bottle Cove east of <i>t'imqaqimilh</i>	Perch, some coho	#286	184
<i>tluum'aqtlan'ulh</i>	Point known as Rocky Point, forms the northern entrance to Young Bay	Tommie cod and offshore cod	#288	185
<i>ts'a7ii</i>	Young Bay (known locally as East Bay)	Sockeye, some coho and chum; pilchard reduction plant	#294	188
<i>apqwuu7a</i>	Southeastern entrance to Young Bay	Lingcod fishing	#296	190
<i>ts'anakw'a7a</i>	A creek located slightly south of <i>apqwuu7a</i>	Troll for spring salmon and jig for lingcod	#297	190
<i>tl'itṣḥuulh</i>	White-coloured bluff on north side of Shelter Inlet east from <i>?inchasimt</i>	Offshore rock cod	#303	192
<i>apswiy'alh</i>	Hayden Passage locally known as Rocky Pass	Winter salmon, lingcod, tommie cod	#309	196
<i>tl'iikw'aqtlis</i>	Stream emptying into south end of Riley Cove	Coho salmon	#318	202
<i>tuutuxwulh7in7a</i>	Stream near mouth and bay on west coast of Flores Island	Coho salmon, few chum	#329	207
<i>naxwaqis</i>	Sandy beach in bay on west side of Flores Island	Offshore tommie cod	#337	210
<i>mutkwu ḥswi7a</i>	Two bays located immediately south from <i>naxwaqis</i>	Mud sharks (used the liver oil for lamps)	#338	211
<i>lhu7aa</i>	Small island with flat top located offshore and south from <i>qay'aqimiyis</i>	Troll for coho	#341	213
<i>tl'uchp'itaktupi</i>	A fishing bank south from Rafael Point	Spring salmon, coho, halibut, and lingcod	#355	242
<i>pakw'aa</i>	Fishing bank located south from <i>pakw'aa</i>	Halibut, lingcod, spring salmon, and coho	#366	246
<i>chichw'aa</i>	A lingcod bank situated south and slightly west of <i>?uts'uus</i> and north of <i>pakw'aa</i>	Lingcod fishing bank	#367	246
<i>hu7ulh</i>	Rocky islands off the point at the southeast entrance to <i>?uts'uus</i>	Offshore tommie cod	#368	247
<i>ihalhiyipqwapii ḥwaas</i>	A fishing bank located south from <i>tl'i ḥtl'a</i> and in line with Shot Islet	Halibut, large lingcod, spring salmon, and coho	#378	251
<i>kiina ḥapis</i>	Small shallow fishing bank southeast from <i>ihalhiyipqwapii ḥwaas</i> fishing bank and north of Sea Otter Rock	Halibut	#379	251
<i>tl'aalhtl'aagan'ulh</i>	A small island located south from the southeast end of <i>lhulhuus</i> beach	Black bass and salmon	#391	255
<i>hitaqtlis</i>	Site at southeast end of Bartlett Island	Salmon and halibut fishing	#401	259

Fisheries

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>lhayipqwapiih</i>	Shot Islet, located northeast from <i>hiyuut</i> and southeast from Kutcouc Point on Flores Island	Spring salmon	#407	261
<i>masaqwus h</i>	Kutcouc Islets, off Kutcouc Point	Needlefish, salmon	#408	261
<i>qatqwuwis</i>	Area southwest end of Kutcouc Point	Lingcod	#412	263
<i>qwaatswiis</i>	Shoreline area along southwest portion of Whitesand Cove	Jacksprings	#413	265
<i>?a7ukwnak</i>	Former lake situated west from small bay north of Yates Point	Used to have sockeye	#421	269
<i>ap7aqsulh</i>	Entrance of Matilda Inlet	Red cod, bocaccio, spring salmon	#428	275
<i>ts'ilhitqwulh h</i>	Small creek draining into northernmost end of Marktosia Harbour	Dog fish processing area	#433	277
<i>tl'aatl'app'awaas</i>	Fishing bank located in Millar Channel east from <i>tl'ikapi</i>	Red cod, lingcod, bocaccio	#452	285
<i>yaaqswiis</i>	A narrow passageway on inside of an island located north from <i>tl'ikapi</i>	Jigging red cod; bocaccio	#453	285
<i>chaapi7a</i>	Tiny islet located immediately offshore from Flores Island	Offshore bocaccio, red cod	#459	287
<i>yaa7aqtllis</i>	Large bay northwest from <i>chaapi7a</i>	Red cod and bocaccio fishing bank; lingcod	#460	287
<i>haachiiqtllis</i>	Dixon Bay, north of Dixon Point	Coho	#462	288
<i>ts'aaqtl'aa</i>	Small, deep, v-shaped bay on north side of Shelter Inlet, north from <i>hunqis</i> on Obstruction Island	Coho, chum salmon	#465	289
<i>siin'u7a</i>	Sandy area on north side of Shelter Inlet	Red cod, bocaccio	#467	290
<i>?ilhch ?a?atimt</i>	Area on north side of Shelter Inlet	Red snapper	#468	290
<i>wapuukw h</i>	Area now known as Wappook Indian Reserve #26 east side of mouth of Megin River	All five species of salmon, steelhead and trout	#471	292
<i>kiitsaaqwuwa7a</i>	Rocky area on bank of Megin River on west side at mouth	Fish speared or gaffed	#472	296
<i>xipuwa7a</i>	Area along west side of lower Megin River	Trout, some sockeye	#473	298
<i>qawishtsaqs</i>	West side of Megin River, across river from northern boundary of Wappook Indian Reserve	Fish weir site	#475	298
<i>t'aamuukwsit</i>	Large pool in Megin River below outlet of Megin Lake	Sockeye, spring, coho and chum, steelhead and trout, tyee spring salmon	#478	299
<i>kwists7ii</i>	Talbot Creek (spawning channel for sockeye) flows into Megin River just west of western end of Megin Lake	Sockeye	#479	300
<i>yuchkwulh h</i>	A mountain east and south from <i>naanachqi</i>	Halibut fishing bank	#481	301
<i>shitlaapqkwachitl</i>	Group of small rock islands at eastern entrance to bay of Megin River drain	Chum salmon, possibly perch	#485	303
<i>kwakwayu ?in</i>	Name of an area along rocky shoreline north shore of Shelter Inlet	Bocaccio fishing bank; rockfish and red snapper	#487	304
<i>kw'aakw'aqi7is</i>	Fishing bank just southeast of <i>?inchasimt</i>	Red snapper, bocaccio	#489	304
<i>wati h</i>	Area now identified as "Watta Indian Reserve #25" at mouth of Watta Creek	Chum and coho salmon	#491	305
<i>app'iiqtl'a</i>	Fishing bank south from <i>kw'aakw'aqi7is</i>	Red snapper, bocaccio, cod	#495	308

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Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>qaaqatqqwi7is</i>	Fishing bank located east from <i>app'iiqtl'a</i>	Red snapper, bocaccio	#496	308
<i>astskwi7amit</i>	Fishing bank located northeast from Belcher Point	Red snapper, bocaccio	#499	310
<i>itsaaqwuu7a</i>	Large area of shoreline along north side of Obstruction Island	Herring (?)	#512	315
<i>ts'ikt'aqis</i>	Area at mouth of Atleo River known as Seektukis Indian Reserve #24	Chum, coho, some sockeye, and steelhead	#524	319
<i>chichixwas</i>	Shoreline on east side of Millar Channel	Offshore red cod fishing bank	#533	324
<i>tl'itshuu7is</i>	Large bay on west side of McKay Island	Perch	#537	325
<i>nuchts'uu</i>	McKay Island, locally known as "Cone Island"	Bocaccio ("pitchheads")	#538	326
<i>yaa7aqtlis</i>	A bay located on north side of Ross Passage, southeast from <i>?amits'aqis</i>	Perch were caught during winter using tidal perch traps	#540	327
<i>imta'a</i>	Rock bluff along north shoreline midway between western entrance to Herbert Inlet and eastern entrance to Ross Passage	Offshore red cod fishing bank	#541	327
<i>muuya hi</i>	Moyehai Indian Reserve #23 and Moyeha River	Chum, spring, coho and pink salmon, steelhead	#555	335
<i>iismakwits</i>	Wide bay on east side of Herbert Inlet	Chum salmon, dog salmon	#578	346
<i>pin7iitl</i>	Whitepine Cove and the Peneetle Indian Reserve #22	Chum salmon, coho, perch, red snapper	#579	347
<i>ts'aqwulh h</i>	Bawden Point	Bocaccio	#582	349
<i>ts'ipatqnit</i>	Bay on south side of Bawden Bay	Herring spawn and pilchards	#586	351
<i>tikw'aa</i>	An area in southwestern corner of Bawden Bay. Includes Tequa Indian Reserve #21	Chum salmon, possibly herring spawn	#587	351
<i>chaw'in7a</i>	Small island east from Clifford Point at southwest entrance to Bawden Bay	Chum salmon	#588	352
<i>ch'itaapi</i>	Area of Chetarpe Indian Reserve #17 and Catface Range located northeast from reserve	Dogfish, halibut, cod, and herring spawn	#595	362
<i>yuulhw'in</i>	A number of rock islets and reefs along shoreline southeast from <i>?uuts'u7uulh</i>	Eels	#600	365
<i>ts'aqwulh h</i>	Point on north side of Calmus Passage, the tiny rock islets just offshore and the beach immediately east from this point	Salmon	#606	368
<i>ts'atiikwis</i>	Sutaquis Indian Reserve #18 on north side of Epper Passage	Dogfish station; chum salmon	#611	371
<i>suuchaqs</i>	Wahous Indian Reserve #19 at mouth of Cypre River	Chum salmon, spring salmon, tyee spring salmon, cohos, steelhead and trout	#617	374
<i>wa7uus</i>	Wahous Indian Reserve #19 at mouth of Cypre River	Large spring salmon	#620	376
<i>qwa ?it</i>	Quait Bay located on east side of Cypress Bay	Troll salmon, year-round; herring spawn, pilchards	#624	379
<i>tl'itsis</i>	Distinctively shaped bay south from Quait Bay, locally known as Honeymoon Bay	Perch, herring spawn	#625	379
<i>shitlaapqamilh</i>	Welcome Island, located in center of southern portion of Cypress Bay	Dogfish, lingcod	#628	381
<i>?itma7aqtI</i>	Lawrence Inlets of southeast tip of Bartlett Island	Troll for coho and spring salmon	#641	386
<i>nachaa ?as</i>	Small bay on north side of Blunden Island	Troll for salmon	#652	390

Fisheries

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>axwuus</i>	A bay on northwest side of Blunden Island	Halibut and salmon	#653	390
<i>hina?aq</i>	Fishing bank off northwest side of Blunden Island	Trolled for coho and spring salmon	#654	391
<i>yuuyuchqwulh-hwaas</i>	Halibut bank about six miles southwest of Cleland Island	Halibut	#657	
<i>haw'aa</i>	Small bay on southwest side of Blunden Island	Fished for salmon and halibut	#658	392
<i>ch'astu?aktl h</i>	A hill on the larger of two small islands off southeast end of Blunden Island	Offshore spring salmon bank	#659	393
<i>aa7inqwus</i>	Refers to a village site in a bay on southeast side of Blunden Island	Ahousaht fished halibut from this summer village site	#661	393
<i>ts'a7is</i>	Small bay and creek at north end of Ahous Bay and creek draining into it	Coho	#667	396
<i>t'a7ak</i>	Lagoon located near north end of Ahous Bay	Coho	#669	397
<i>?aa huus</i>	Area along north side of Ahous Point at south end of Ahous Bay	Halibut fishing	#675	400
<i>uusis</i>	Beach and west-facing bay located immediately southeast from <i>tl'its'aa</i> on south side of Ahous Point	Cod, halibut, and salmon fishing	#677	402
<i>uushinakw'uuh</i>	Fishing bank southwest of <i>n'in'iits'ita</i>	Troll for spring salmon and coho	#682	405
<i>tutushkachisht</i>	Area of ocean south and slightly west from <i>shaayiikh</i>	Lingcod	#683	405
<i>qwuuqwulh-ts'askwin</i>	Fishing bank five miles offshore south from Sea Otter Rock	Halibut, salmon	#686	407
<i>qwulhts'aas</i>	Thirty miles offshore fishing bank approximately south from Catface mountain	Halibut	#687	407
<i>t'imaqyu</i>	Fur seal and salmon fishing bank approximately south from Ahous Point, 15 miles offshore	Spring salmon, herring, and coho	#688	407
<i>ts'itstaa7a</i>	Narrow bay southeast from <i>nituus</i>	Herring spawn	#693	420
<i>qilhtsma?a</i>	Village site on west side of sandy beach in third bay west from Moser Point	Halibut fishing	#694	421
<i>tl'uqwchit7a</i>	Fishing bank several miles south from <i>tuumats'u</i>	Halibut, spring salmon, coho and lingcod	#699	423
<i>kw'ukw'ukwh ulh</i>	Village site at north end of second bay west from Moser Point	Halibut fishing	#702	424
<i>?aptsimyis</i>	Bay immediately west of Moser Point and campsite at north end of bay	Halibut	#703	425
<i>chimq hsa7a</i>	Small bay north of Moser Point near southeast end of Vargas Island on Father Charles Channel	Used to locate the fishing bank known as <i>tl'uqwchit7a</i>	#705	426
<i>y'aaqhsis</i>	Yarksis Indian Reserve #11 on east side of Vargas Island	Herring spawn	#712	428
<i>tlulhp'ich</i>	Area on west side of Meares Island vicinity of Cloothpich Indian Reserve #12	Red cod, lingcod, winter spring salmon	#723	435
<i>?aq-witis</i>	Area locally known as McIntosh Bay or Marshall Bay at northeast end of Vargas Island	Herring, cod	#724	437
<i>qwiitl'aqapi</i>	Robert Point near northwestern end of Meares Island	Herring spawn	#726	439

Fisheries

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
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<i>wat'ints'us</i>	South end of Ritchie Bay	Herring spawning area	#729	440
<i>k'a hts'ulhulh</i>	Gaff-hooking site on the west side of <i>kwaalhts'iis</i> creek	Chum salmon	#743	445
<i>uu7inmitis</i>	Village site on east side of Bedwell River mouth and lower Bedwell River (locally known as Bear River)	Chum, coho, pink, spring salmon, steelhead, and large trout	#750	448
<i>maalhsit</i>	Former village site in Matlset Narrows, just east from mouth of stream flowing into north side of narrows	Lingcod	#758	453
<i>chaapiilh</i>	More southerly of the two Maltby Islets at entrance to Warn Bay	Offshore cod fishing	#764	456
<i>qwaatswii</i>	Village site located on west side of mouth of Bulson Creek at northeast end of Warn Bay	Chum, coho, spring salmon, sockeye, steelhead	#768	457
<i>paniitl</i>	Mosquito Harbour, located at the northeast end of Meares Island	Chum salmon	#775	461
<i>qaaqaawis h</i>	Area at mouth of Brother Creek emptying into bay on west side of Meares Island	Chum, coho, herring spawned	#781	466
<i>yaalhapis</i>	Beach located immediately south from <i>ts'aqwu7a</i> and east from Lane Islet	Lingcod	#783	483
<i>ch'ayaqimyas</i>	Windy bay at southeast end of Meares Island and Sear Peak Mountain located immediately north of Windy Bay	Troll for winter spring salmon	#784	483
<i>ts'aapi</i>	Tsapee Narrows, Meares Island	Salmon	#786	484
<i>?aaqmaq hsis</i>	Village site located on south shore of Meares Island, along north side of Browning Passage, southeast from Ginnard Creek	Trolled for spring salmon	#788	485
<i>tu7ukw</i>	A creek located southeast from Meares Creek at south end of Meares Island	Chum and coho salmon spawn, dog salmon	#790	486
<i>hitaqtl'a</i>	Lemmens Inlet	Troll for winter spring salmon	#794	488
<i>"clicksclecutee"</i>	East side of Lemmens Inlet, known as Adventure Cove	Sardines	#799	490
<i>tup'alh h'in</i>	A lagoon on west side of Lagoon Island in Lemmens Inlet	Troll for winter spring salmon	#802	491
<i>hisnit</i>	Lake and creek draining into west side of Lemmens Inlet, directly east from Kakawis	Sockeye, steelhead	#803	492
<i>chaqmii7a</i>	Northwestern tip of Stubbs Island	Troll offshore for salmon, large halibut	#815	503
<i>tl'aa7ii7is</i>	Beach known locally as Sunset Beach on southwest end of Stubbs Island	Blueback fishing	#818	505
<i>ts'ii ?um</i>	Fishing bank; bearings are Moser Point, inside of McKay Reef and east side of Lennard Island	Halibut	#825	508
<i>qatsuwatl h</i>	Fishing bank; bearings are hills north of Portland Point, east side of Lennard Island and Felice Island	Halibut fishing place	#826	508
<i>?iitsaapi</i>	Tonquin Island	Place to hand-troll for salmon	#828	508
<i>ich'aachisht</i>	A small bay near southeast end of Echachis Island	Halibut, cod; deep sea fishing	#829	509
<i>tinwis</i>	MacKenzie Beach	Offshore halibut fishing	#837	514
<i>ch'ah ayis</i>	Chesterman Beach	Offshore halibut fishing; troll for spring salmon	#838	514

Fisheries

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
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<i>nanaqwuu7a</i>	A point of land at south end of Chesterman Beach	Needlefish; close shore salmon trolling	#839	515
<i>ch'uuchatswii7a</i>	Cox Bay; could also be a passage at nearby Portland Point	Spring salmon trolling; halibut, lingcod fishing	#841	515
<i>ts'aam'ita</i>	Known locally as "Maltby Slough" located south from <i>shiwa7a</i>	Coho	#844	517
<i>qishqii</i>	A low mountain called Vargas Cone, located east from Cox Point and northwest from Radar Hill	This area was used as a bearing for fishing banks	#845	517
<i>tl'i hiiqtts'us</i>	A slough located east from <i>ts'aam'ita</i>	Chum salmon	#846	517
<i>?aqmaqimlh</i>	Name for Gowland Islands	Salmon bank	#847	518
<i>hup'ich</i>	Confused location: Northwest of Radar Beaches and southeast from Cox Point	Fishing station	#848	518
<i>ch'uuchilhsui7a</i>	A sheltered passage on north side of island located just northwest of Portland Point	Coho	#849	519
<i>tin'im7a</i>	Fishing bank located approximately two miles southwest of Portland Point	Fishing bank	#851	521
<i>wa7ichulh h</i>	A bay inside Box Island	Troll for salmon	#853	521
<i>hisaawist'a</i>	Area northwest end of Long Beach now Esowista Indian Reserve #3	Coho salmon	#854	521
<i>ts'its7ii</i>	Sandhill Creek south of central portion of Long Beach	Salmon	#861	525
<i>tit7atu</i>	A creek with a waterfall located immediately south of Kootowis Indian Reserve #4	Coho and chum salmon	#864	527
<i>kwuutwis</i>	Kootowis Indian Reserve #4 at mouth of Kootowis Creek in Grice (or Mill) Bay	Chum salmon, coho spawn	#865	528
<i>pakwatqquu7a</i>	South side of broad point at entrance to bay leading into lower Kennedy River	Troll for spring salmon	#876	533
<i>hilhsyaqtlis</i>	Eelsuklis Indian Reserve #10 at head of Tranquil Inlet	Chum, coho, spring salmon, steelhead, and few sockeye	#877	533
<i>unaatsulh h</i>	Onadsilth Indian Reserve #9, at mouth of Tofino Creek	Chum, coho	#878	534
<i>uuqwmin</i>	Okeamin Indian Reserve #5 on east side of mouth of lower Kennedy River	Sockeye, steelhead	#888	539
<i>muts'uu7a</i>	Area not far below rapids on lower Kennedy River, slightly upstream from Okeamin Indian Reserve	Sockeye	#889	543
<i>hilhp'ii7a</i>	Area upriver from head end of rapids on lower Kennedy River	Sockeye	#892	544
<i>shiishaawilh</i>	Ilthpaya Lake	Sockeye	#894	546
<i>aamapilh</i>	Area on west side of Clayoquot Arm, near its head end	Fishing camp; later sockeye hatchery	#900	549
<i>?ayuus</i>	A site on west side of Clayoquot Arm, near head end slightly north of <i>aamapilh</i>	Sockeye	#901	550
<i>tla7uukwi</i>	Clayoquot Indian Reserve #6 at mouth of Clayoquot River emptying into north end of Clayoquot Arm of Kennedy Lake	Spring, dog salmon, sockeye and coho	#902	551
<i>t'iqm'aa</i>	Site on east side of Clayoquot Arm, south from <i>qaqaas</i>	Fishing in the vicinity	#906	554
<i>winchi</i>	Mouth of upper Kennedy River at east end of Kennedy Lake	Spring, dog salmon, sockeye, pink, chum, and coho	#913	557

Shellfish / Beach Food Gathering Areas

Place Name	Area	Association	(Bouchard and Kennedy, 1990) Ref.	Page #
Nuu-Chah-Nulth and scientific names are provided in Appendix V.				
<i>mukwaqis</i>	The largest of a cluster of islands located west from chaachaak and <i>maaqiyu</i>	Gooseneck barnacles and purple sea urchins	#19	46
<i>cha7aa</i>	Matlahaw Point (locally known as “Boulder” Point) and to reef	Mussels, chitons, sea urchins, octopus	#36	52
<i>apqwuu7a</i>	Beginning of Antons Spit	Clams	#65	65
<i>?ami ha</i>	Area on southwest side of Le Claire Point	Large mussels [California mussel]; their shells were used as knives to cut up whales	#78	69
<i>m’umuu7a</i>	Refers to a point immediately southeast of <i>?u?um’alhukw</i>	Large mussels [California mussel]	#94	76
<i>kw’uu7uus</i>	A beach situated just south of <i>yaa7aqtlis</i>	Large horse clams	#117	85
<i>?ayisaq h</i>	Northeast shore of Hesquiat Harbour from land immediately south of <i>kw’uu7uus</i> , southward to small creek	Cockles	#118	85
<i>humt huu7is</i>	A point located south from <i>?ayisaq h</i> and north from <i>ikisxa</i>	Gather cockles, dig clams	#119	86
<i>ikisxa</i>	A small bay on north side of Rondeault Point; more generally, Rondeault Point as a whole	Native littleneck clams	#122	87
<i>hilhw’in7a</i>	Specifically, a small bay with creek located immediately north of Hesquiat Point	Native littleneck clams, other beach foods	#129	89
<i>suukw-washt</i>	Rocks located southwest of Hesquiat Point	Gather black katy chitons and purple sea urchins	#131	99
<i>ma7uus</i>	A creek and area around creek mouth located east from k <i>’aayitis’ita?as</i>	Black katy chitons, purple sea urchins	#135	101
<i>lhu7aa</i>	A tiny island situated approximately 150 yards offshore from mouth of <i>hisnit</i> creek	Black katy chitons, California mussels, and gooseneck barnacles	#146	106
<i>tiitapi</i>	Circular beach located northwest from <i>ts’aht’aa</i>	Collected black katy chitons	#170	125
<i>yaqaachisht</i>	Refers to Barney Rocks known locally as Canoe Reef located southwest from Mate Islands	Black katy chitons, giant red chitons, gooseneck barnacles, California mussels	#189	133
<i>?uuts’usiis</i>	Refers to narrow passage between the two Mate Islands	Dig butter clams and littlenecks	#194	135
<i>samaxqwuu7is</i>	Manhousaht village site situated at northeast end of Canoe Passage across from northern tip of the larger of two Mate Islands	Giant red sea urchins	#201	137
<i>q’aahapi</i>	West-facing bluff on point which forms entrance to <i>haachiiqtlis</i>	Sea urchins	#209	143
<i>t’ima ?a</i>	Refers to both a rocky beach on east shore of Hot Springs Cove and smaller rocky beach directly across the Openit Peninsula on west side of Sydney Inlet	Black katy chitons	#212	145
<i>suuma ?a</i>	Kelp bed located directly offshore from <i>t’ima ?a</i>	Giant red sea urchins	#213	145
<i>ch’aa7ayapi</i>	Sharp Point at southern entrance to Hot Springs Cove	Sea cucumbers	#215	146
<i>sa7aaqwuw’a7a</i>	A point located at immediate southeast entrance to bay at <i>?upnit</i>	Native oysters	#228	150

Shellfish / Beach Food Gathering Areas

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>kwisutqwuu7a</i>	A bay just north from <i>?a?itlqwuu7a</i>	Green sea urchins	#238	159
<i>chukwsist'imt</i>	South side of <i>sa7aaqwuw'a7a</i>	Green sea urchins	#248	164
<i>p'uqwuu7a</i>	Point of land with a creek flowing through it located on east side of Sydney Inlet, south from mouth of Sydney River	Oysters	#269	176
<i>ts'itqat'imt</i>	Refers to Adventure Point	Red and green sea urchins	#276	179
<i>tluum'aqtlan'ulh</i>	Point known as Rocky Point, forms the northern entrance to Young Bay	Sea urchins	#288	185
<i>ts'anakw'a7a</i>	A creek located slightly south of <i>apqwuu7a</i>	Giant red sea urchins	#297	190
<i>tl'itsh'ulh</i>	White-coloured bluff on north side of Shelter Inlet east from <i>?inchasimt</i>	Small sized red sea urchins, abalone	#303	192
<i>ts'aqamyis</i>	A long beach located on north side of Shelter Inlet, west from Dixon Point	Dig clams; cockles, sea cucumbers; caught octopus	#306	194
<i>apswiy'alh</i>	Hayden Passage locally known as Rocky Pass	Green and red sea urchins, sea cucumbers, scallops	#309	196
<i>tanaknit</i>	Steamer Cove and possibly George Island	Butter clams	#314	199
<i>hats'uu</i>	Baseball Bay, located south from <i>chaw'in7a</i>	Sea cucumbers, butter clams, giant red sea urchins	#322	203
<i>ii7aaq</i>	Village site on west shore of Flores Island	Butter clams, horse clams	#323	204
<i>naxwaqis</i>	Sandy beach in bay on west side of Flores Island	Razor clams, large sea urchins	#337	210
<i>qay'aqimyis</i>	Long narrow constricted bay and lagoon on west side of Flores Island	Mussels	#340	212
<i>lhu7aa</i>	Small island with flat top located offshore and south from <i>qay'aqimyis</i>	Gooseneck barnacles, California mussels	#341	213
<i>tl'uchp'it</i>	A bay and beach south from <i>ch'ach'ap'iih</i> . Name also applies to low mountain peak situated northeast from the bay	California mussels	#346	214
<i>?uts'uus</i>	Siwash Cove	Various seafood	#364	245
<i>pakw'aa</i>	String of rock islands south from <i>?uts'uus</i>	Gathered goose barnacles	#365	246
<i>y'aaqhsis</i>	A long sandy beach that extends from <i>lhappuu7a</i> to <i>tl'i htl'aa</i>	Razor clams	#376	250
<i>ts'achit</i>	Refers to Tibbs Island, located southwest from Kutcous Point and northwest from Bartlett Island	Gooseneck barnacles	#394	256
<i>tlakishp'iq</i>	Group of small islands off northwest tip of Bartlett Island	Collected chitons	#397	257
<i>n'u'asaq h</i>	Refers to all of Bartlett Island and specifically to village site on west side of island	Gathered mussels	#398	257
<i>?itma'aqtl</i>	Refers to Lawrence Islets and the pass north of these islets	Gooseneck barnacles, chitons, sea urchins, and blue mussels	#402	259
<i>lhayipqwapiih</i>	Shot Islet, located northeast from <i>hiyuut</i> and southeast from Kutcous Point on Flores Island	Chitons, giant red sea urchins, abalone, green sea urchins	#407	261
<i>masaqwus h</i>	Refers to the Kutcous Islets, off Kutcous Point	Sea urchins, California mussels	#408	261
<i>p'aawatsqi</i>	Small island immediately offshore from southeastern end of Kutcous Point	Clams	#411	263
<i>qwaatswiis</i>	Shoreline area along southwest portion of Whitesand Cove	Dig clams; horse clams, crabs	#413	265

Shellfish / Beach Food Gathering Areas

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>chuupis</i>	A beach in Whitesand Cove extending from rocky point at northeast corner of Kutcouc Indian Reserve east to point that is north of McKinn Islets	Cockles	#414	266
<i>ch'ah amyis</i>	Tiny islet just offshore from eastern end of Whitesand Cove	Cockles, razor clams	#415	267
<i>?a?aaats'itaqwulh h</i>	Refers to McKinn Islets located east from Whitesand Cove	Clams, chitons, sea urchins	#418	268
<i>chaapi7a</i>	Tiny islet located immediately offshore from Flores Island	Clams, abalone	#459	287
<i>haachiiqtlis</i>	Dixon Bay, north of Dixon Point	Butter clams	#462	288
<i>ts'ikt'a?aqtl'a</i>	A triangular-shaped bay at northeast end of Millar Channel	Clams	#515	316
<i>mamach ?aqtlnit</i>	A creek located on east side of Millar Channel, south from <i>ts'a7ak</i> and north from Atleo River; locally known as Shark Creek or Shark River	Clams	#518	317
<i>chahtaakwis</i>	Small island offshore from mouth of "Shark Creek"	Clams	#519	318
<i>?ahniqwus</i>	A wide bay and beach located immediately north of the northern boundary of Seektukis Indian Reserve at mouth of Atleo River	Clams	#523	319
<i>ts'ikt'aqis</i>	Area at mouth of Atleo River known as Seektukis Indian Reserve #24 and the Atleo River	Butter clams, littleneck clams	#524	319
<i>ch'iituwis</i>	A creek draining into small bay south from <i>qaamiilhuwis</i>	Small butter clams	#527	322
<i>tlushtluushukw</i>	A bay containing a creek, located on north side of entrance to Herbert Inlet, south from entrance to Bedingfield Bay	Littleneck clams	#542	328
<i>t'iikuwis</i>	Tidal flats just offshore from Moyehai Indian Reserve #23 and extending to Moyeha River mouth	Native littleneck clams	#554	335
<i>yaa7aqtlis</i>	A long inlet and lagoon on east side of Bawden Bay	Sea cucumbers, clams	#585	350
<i>chaw'in7a</i>	Small island east from Clifford Point at southwest entrance to Bawden Bay	Abalone	#588	352
<i>ch'itaapi</i>	Area of Chetarpe Indian Reserve #17 and Catface Range located northeast from reserve	Sea urchins	#595	362
<i>qwayatsimilh</i>	A burial island off point of land immediately south of <i>ch'itaapi</i>	Sea urchins, chitons	#597	364
<i>ts'aqwuulh h</i>	Point on north side of Calmus Passage	Black katy chitons	#606	368
<i>niitpiilh</i>	Refers to Rhodes Island, at south entrance to Cypress Bay	Butter clams	#615	373
<i>tl'itsis</i>	Distinctively shaped bay south from Quait Bay, locally known as Honeymoon Bay	Clams	#625	379
<i>chu7is</i>	Refers to Saranac Island	Large butter clams	#629	381
<i>t'iimiq</i>	A clam bed at south end of <i>tu his</i> beach on northwest side of Vargas Island	Clams	#639	386
<i>kwuwat'as</i>	Leeke Islets located offshore from northwest side of Vargas Island	Giant red sea urchins, black katy chitons, gumboot chitons	#640	386

Shellfish / Beach Food Gathering Areas

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>?itma7aqtI</i>	Lawrence Inlets of southeast tip of Bartlett Island	Gooseneck barnacles, sea urchins, chitons, and mussels	#641	386
<i>nachaa ?as</i>	Small bay on north side of Blunden Island	Collected beach foods	#652	390
<i>axwuus</i>	A bay on northwest side of Blunden Island	Collected beach foods	#653	390
<i>qwutimq h</i>	Cleland Island (locally known as "Bare Island")	Sea urchins, gooseneck barnacles, chitons, California mussels, sea anemones	#656	391
<i>haw'aa</i>	Small bay on southwest side of Blunden Island	Collected beach foods	#658	392
<i>ch'astu ?aktI h</i>	A hill on the larger of two small islands off southeast end of Blunden Island	Gooseneck barnacles	#659	393
<i>aa7inqwus</i>	Refers to a village site in a bay on southeast side of Blunden Island	Ahousaht gathered sea urchins	#661	393
<i>qilhtsma ?a</i>	Village site on west side of sandy beach in third bay west from Moser Point	Collected beach foods	#694	421
<i>ch'uch'upkw'ukw</i>	An island south from <i>qwu7ats'p'iqa</i>	Chitons, mussels, gooseneck barnacles, purple sea urchins	#697	422
<i>qwayatsimilh</i>	Refers to Wilf Rock, located southeast from <i>ch'uch'upkw'ukw</i>	Gooseneck barnacles, chitons and mussels	#698	422
<i>?aptsimiyis</i>	Bay immediately west of Moser Point and campsite at north end of bay	Collected beach foods; abalone	#703	425
<i>p'uuqwapii h</i>	An island located in northern portion of bay off Yarksis	Butter clams, sea urchins	#713	431
<i>ch'astuqwumyis</i>	A small island north from <i>p'uuqwapii h</i> , just offshore from northern boundary of Yarksis Indian Reserve	Butter clams	#714	431
<i>mamiisuwis</i>	Clam beach located immediately north from northern boundary of Yarksis Indian Reserve	Clam processing area; large butter clams	#715	431
<i>muqwumyisnak</i>	A very small island located at northwest end of bay that is northwest of Rassier Point	Butter clams	#720	434
<i>tlulhp'ich</i>	Area on west side of Meares Island vicinity of Cloolthpich Indian Reserve #12	Clams	#723	435
<i>?aq-witis</i>	Area locally known as McIntosh Bay or Marshall Bay at northeast end of Vargas Island	Crabs, clams, sea urchins, mussels, and abalone	#724	437
<i>huhuupan'u7as</i>	Keltsomaht village east of Robert Point on Meares Island	Clams	#728	439
<i>chaapiilh</i>	More southerly of the two Maltby Islets at entrance to Warn Bay	Butter clams	#764	456
<i>tl'itsi hts</i>	A point on north end of most northerly of Wood Islets near entrance to Mosquito Harbour on Meares Island	Butter clams	#774	461
<i>paniitl</i>	Refers to Mosquito Harbour at northeast end of Meares Island	Littleneck clams	#775	461
<i>ts'achiisuw'is</i>	Village site on north side of mouth of Sutton Mill creek which enters into small bay on west side Mosquito Harbour	Littleneck clams	#776	462
<i>ts'isaqis</i>	Bay locally known as Heelboom Bay	Butter clams	#778	464
<i>?aaqmaq hsis</i>	Village site located on south shore of Meares Island, along north side of Browning Passage, southeast from Ginnard Creek	Crabs	#788	485

Shellfish / Beach Food Gathering Areas

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>tu7ukw</i>	A creek located southeast from Meares Creek at south end of Meares Island	Razor clams	#790	486
<i>waaxp'inch'a</i>	Neilson Island, off Tofino locally known as Pond Island	Clams, barnacles	#792	487
<i>chaalhchiis</i>	The Arakun Islands on west side of Lemmens Inlet, near its entrance	Littleneck clams	#804	492
<i>matlaak h</i>	Deadman Islets located north from Tofino	Butter clams	#808	493
<i>ts'aaqtlis</i>	Small creek at eastern most end of Opitsat Indian Reserve #1	Cockles, clams	#810	494
<i>ch'ach'atis</i>	Refers generally to Stubbs Island and specifically to settlement "Clayoquot" located near northeast end of island	Clams, large horse clams, butter clams, crabs	#816	503
<i>chaatsa</i>	Refers to Felice Island, known locally as Round Island, situated west of Grice Point	Butter clams	#819	505
<i>haytyaa</i>	Refers to northernmost tip of Wickaninnish Island	Purple sea urchins, clams	#820	505
<i>?a?a'itlis</i>	Wickaninnish Island, and passage between Wickaninnish Island and Echachis Island	Gooseneck barnacles, butter clams, littleneck clams, black katy chitons, edible blue mussels, and sea urchins	#821	506
<i>qatsuwatl h</i>	Refers to Lennard Island	Green sea urchins, gooseneck barnacles	#827	508
<i>tl'uulhapi</i>	Refers to Alfred Beach south of Grice Point in Duffin Cove	Clams	#834	513
<i>ts'ix-wat-sats</i>	Refers to Frank Island just offshore from point between Chesterman Beach and Cox Bay	Green sea urchins and gooseneck barnacles	#840	515
<i>tl'i hiiqtlts'us</i>	A slough located east from <i>ts'aam'ita</i>	Crabs	#846	517
<i>hisaawist'a</i>	Area northwest end of Long Beach now Esowista Indian Reserve #3	Clams	#854	521

Summer and Winter Village Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
Nuu-Chah-Nulth and scientific names are provided in Appendix V.				
<i>hum7is</i>	Village site in Homais Cove	Village site, sealing and fishing station	#15	44
<i>ch'ikn'uu</i>	Refers to Smokehouse Bay west of Matlahaw Point	Winter village of the <i>ch'ikn'uu7at h</i>	#34	51
<i>hishkwii</i>	Hesquiat Indian settlement located in Hesquiat Harbour	Winter village of the <i>himayis7ath</i>	#46	56
<i>kiiqina h</i>	Houses were along the entire area between <i>aa7apswin7is</i> and <i>ts'uwaktlis</i>	Winter village of the <i>kiiqinath</i>	#69	66
<i>ma7ap'ii</i>	Now known as "Maahpe" Indian Reserve #4	<i>ma7ap'ii7at h</i> winter village	#85	73
<i>maatsuwis</i>	Area west side of the Hesquiat Lake outlet	Formerly a village of the <i>yaaq hsis7at h</i>	#99	78
<i>ap hskwapu7as</i>	Area on east side of the outlet of Hesquiat Lake just south of <i>tukwachisht</i>	Former <i>yaaq hsis7at h</i> village site	#110	81
<i>hisnit</i>	Hisnit Indian Reserve #34 including creek draining Kanim Lake into ocean	Sockeye salmon fishery and Manhousaht village site and fishery	#148	107
<i>samaxqwuu7is</i>	Former Manhousaht village site situated at northeast end of Canoe Passage across from northern tip of the larger of two Mate Islands	Winter village and summer Manhousaht campsite	#201	137
<i>?upnit</i>	Area on the east side of the Openit Peninsula (Openit Indian Reserve #27)	Village site was headquarters of Manhousaht Indians	#229	151
<i>kwu haa</i>	Head end of Stewardson Inlet	Former winter village wiped out by smallpox; recently people used to camp in vicinity while fur trapping	#253	165
<i>tusuwis</i>	Village site on north shore of Stewardson Inlet east from <i>kwu haa</i>	Former Manhousaht village site, wiped out during smallpox epidemic	#254	166
<i>?alhma7a</i>	A bay containing a gravel beach on east side of Sydney Inlet across from <i>sa7aaqwuw'a7a</i>	Former Manhousaht winter village site	#275	178
<i>ts'itqat'imt</i>	Refers to Adventure Point	Red and green sea urchins; lingcod bank just off the point	#276	179
<i>hasyukwis</i>	Small bay just north from Young Bay	Winter village; people camped here while making canoes	#287	185
<i>ts'a7ii</i> 'a lot of creeks come in'	Young Bay (known locally as East Bay)	A Manhousaht village taken over by the Ahousaht	#294	188
<i>ts'aqamyis</i>	A long beach located on north side of Shelter Inlet, west from Dixon Point	A Manhousaht village taken over by the Ahousaht; people camped here in temporary lean-to shelters while smoke-drying spring salmon	#306	194
<i>ii7aaq</i>	Village site on west shore of Flores Island	Village site	#323	204
<i>naxwaqis</i>	Sandy beach in bay on west side of Flores Island	Summer and winter village site	#337	210
<i>tl'uchp'it</i>	A bay and beach south from <i>ch'ach'ap'ii h</i> . Name also applies to low mountain peak situated northeast from the bay	Spring and summer village for the <i>tl'uchp'itaktupi7at h</i>	#346	214

Summer and Winter Village Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>maan'u7as</i>	A midden mound on narrow point of land at western entrance to <i>?uts'uus</i>	Formerly part of the "Otsosat" village site	#363	244
<i>?uts'uus</i>	Siwash Cove	Main summer village of the Otsosat tribe, camped here while offshore halibut fishing	#364	245
<i>hu7ii</i>	Cow Creek	Formerly an Otsosat family group <i>hu7iistaqimlh</i> village	#372	248
<i>wa ?ixs7i</i>	Former Otsosat village site and a large creek situated not far west from Kutcous Point	Defensive type site; is the site of a battle between Otsosat and the Ahousaht	#393	255
<i>n'u ?asaq h</i>	Refers to all of Bartlett Island and specifically to village site on west side of island	Whale hunting base for the Otsosat. An Ahousaht war party attacked one night and war chief's reward was <i>n'u ?asaq h</i> to Herbert Arm	#398	257
<i>hitaqtlis</i>	Site at southeast end of Bartlett Island	Camping site in April during fur sealing, salmon and halibut fishing	#401	259
<i>qatqwuwis</i>	Area southwest end of Kutcous Point	Originally an Otsosat summer encampment but during Ahousaht-Otsosat war, captives lost their heads here	#412	263
<i>k'iilhxnit</i>	A long beach, locally known as Powell Beach on southeast end of McNeil Peninsula	Former village site	#420	269
<i>maalhts'aas</i>	Area at southernmost end of beach along eastern side of Marktosis village, west from point	Ahousaht village	#422	270
<i>maaqtusiis</i>	A narrow isthmus located near middle of the McNeil Peninsula - the Ahousat Indian Village	Former winter village of several groups of Otsosat	#423	270
<i>tl'iikapi</i>	Refers to a low cliff beside (north from) present-day boathouse in Marktosis Harbour	Former village in Raven story	#434	278
<i>mutskwi?as</i>	A creek and bay that this creek flows into, located in the central portion of east side of Sulphur Passage	Permanent village	#501	311
<i>ts'ikt'aqis</i>	Area at mouth of Atleo River known as Seektukis Indian Reserve #24 and the Atleo River	Fall fishing village belonging to the Otsosat, then after Ahousaht-Otsosat war, area changed hands	#524	319
<i>t'a ?aa</i>	Bedingfield Bay, located on north side of Herbert Inlet. Locally known as "Setcher's Bay"	Formerly an Otsosat winter village	#544	329
<i>wa hiitlmitis</i>	A bay with creek running into it, located on west side of Herbert Inlet, north from <i>pitsaasts'imit</i>	Overnight camp for the Otsosat on their way from <i>muuya hi</i> to <i>maaqtusiis</i>	#548	331
<i>nism'iis</i>	Area just south of creek that is immediately south of the Moyehai Indian Reserve	Possible village site; Otsosat held winter ceremonials known as <i>ts'aayiqs</i> (Power Dance)	#553	334
<i>muuya hi</i>	Moyehai Indian Reserve #23 and Moyeha River	Permanent village; before Ahousaht-Otsosat war, this was an important Otsosat fishery	#555	335

Summer and Winter Village Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>kwisuuqwak</i>	Refers to Mariner Creek, which enters east side of Moyeha River (locally known as East Fork)	Elk hunting ground of the Otsosat and possible village site on east side of Moyeha River	#562	340
<i>ama?a</i>	Village site on north side of Moyeha River at the confluence of Kowus Creek with the Moyeha	Year-round village of the Otsosat	#565	340
<i>ch'itaapi</i>	Refers to both the area of "Chetarpe" Indian Reserve #17 and to Catface Range located northeast from reserve	Ahousaht village site occupied in spring; caught dogfish, halibut and cod, hunted seals and collected sea urchins and herring spawn	#595	362
<i>ts'atiikwis</i>	Sutaquis Indian Reserve #18 on north side of Epper Passage	Ahousaht and Keltsomaht major/main capital winter village site	#611	371
<i>suuchaqs</i>	Wahous Indian Reserve #19 at mouth of Cypre River	Former village site, chief salmon fishing station of Ahousaht Indian Band	#617	374
<i>wa7uus</i>	Wahous Indian Reserve #19 at mouth of Cypre River	Ahousahts stayed here while using Cypre River fishery; also capital village where Ahousahts spent the winter	#620	376
<i>?imxwii</i>	Refers to all of Blunden Island	Five ancient Indian villages	#647	388
<i>aa7inqwus</i>	Refers to a village site in a bay on southeast side of Blunden Island	Summer village site while Ahousaht fished halibut, gathered sea urchins, went fur sealing and whaling	#661	393
<i>ts'a7is</i>	Small bay and creek at north end of Ahous Bay and creek draining into it	The <i>ts'a7is7athtaqlm</i> family group of Ahousaht summer village site	#667	396
<i>tup'alh hūn</i>	Refers to one of two creeks located at south end of Ahous Bay beach	Source of water for Ahousahts living nearby	#674	399
<i>?aa huus</i>	Area along north side of Ahous Point at south end of Ahous Bay	Family group of Ahousahts lives along north side of Ahous Point in summer months	#675	400
<i>uusis</i>	Beach and west-facing bay located immediately southeast from <i>tl'its'aa</i> on south side of Ahous Point	Major summer village site for Ahousahts. Whale, fur seal, hair seal, and sea otter hunting plus cod, halibut and salmon fishing undertaken	#677	402
<i>qilhtsma ?a</i>	Village site on west side of sandy beach in third bay west from Moser Point	Site occupied during spring and summer by Keltsomaht people. Whaling, halibut fishing, sealing and collecting beach foods; Indian rhubarb	#694	421
<i>kw'ukw'ukwh ulh</i>	Village site at north end of second bay west from Moser Point	Keltsomaht people stayed here in springtime (in April); whaling, fur seal hunting, halibut fishing	#702	424
<i>?aptsimiyis</i>	Bay immediately west of Moser Point and campsite at north end of bay	Spring and summer village of the Keltsomahts who fished for halibut, collected beach food, and went sealing here	#703	425
<i>y'aaqh sis</i>	Yarksis Indian Reserve #11 on east side of Vargas Island	Keltsomahts spring and summer village; former principal village	#712	428

Summer and Winter Village Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>yaaspaalh h</i>	A large v-shaped bay located north from <i>mamiisuwis</i> as well as the creek entering into bay and former village site located on southwest side of creek mouth	Keltsomaht people stored their boats and canoes in bay	#716	432
<i>tlulhp'ich</i>	Area on west side of Meares Island vicinity of Clouthpich Indian Reserve #12	Became residence of the Keltsomaht people after they abandoned <i>y'aaqhsis</i>	#723	435
<i>huhuupan'u7as</i>	Keltsomaht village east of Robert Point on Meares Island	Home of the <i>huhuupan'u7as7at h</i> family group	#728	439
<i>haatsmuxw</i>	Former village site on west side of Bedwell Sound at its north end	Former village site of the <i>uu7inmitis7at h</i> who possibly lost the site when non-Indian prospectors came	#740	445
<i>uu7inmitis</i>	Village site on east side of Bedwell River mouth and lower Bedwell River (locally known as Bear River)	Now known as the "Oinimitis" Indian Reserve #14. Inhabited by the Keltsomaht people	#750	448
<i>maalhsit</i>	Former village site in Matset Narrows, just east from mouth of stream flowing into north side of narrows	Village site possibly wiped out by smallpox. Primarily a hunting and trapping site	#758	453
<i>t'iw'in7is</i>	Area just east from <i>maalhsit</i> and west from a creek that enters into north side of Matset Narrows	<i>qwaatswii7at h</i> winter residence and campsite while they were traveling from fall fishing site to winter village	#759	453
<i>k'aa7inmitis</i>	Located on east side of mouth of a creek that empties into northwest side of Warn Bay, northeast from <i>?upnit</i>	Possible former village site of the <i>qwaatswii7at h</i>	#766	456
<i>qwaatswii</i>	Village site located on west side of mouth of Bulson Creek at northeast end of Warn Bay	Village site. Fishery: chum salmon, cohos, spring salmon, sockeye, and steelhead	#768	457
<i>paniitl</i>	Refers to Mosquito Harbour at northeast end of Meares Island	Village site on north side of small bay which is located on west side of Mosquito Harbour; Keltsomaht came here to dry fish	#775	461
<i>ts'achiisuw'is</i>	Village site on north side of mouth of Sutton Mill creek which enters into small bay on west side Mosquito Harbour	Village site	#776	462
<i>yaalhapis</i>	Beach located immediately south from <i>ts'aquuu7a</i> and east from Lane Islet	Winter village of the <i>tla7uukwi7ath</i>	#783	483
<i>?aaqmaqhsis</i>	Village site located on south shore of Meares Island, along north side of Browning Passage, southeast from Ginnard Creek	Winter village site where Clayoquot people stayed trapping, duck and deer hunting; hair seal hunts and good trolling for spring salmon	#788	485
<i>tu7ukw</i>	A creek located southeast from Meares Creek at south end of Meares Island	Village site prior to 1900	#790	486
<i>ts'aaht'as</i>	A freshwater spring located about the middle of Opitsat Indian Reserve #1	Village of Opitsat	#811	494
<i>hupits'at h</i>	Area now identified as "Opitsat" Indian Reserve #1	Opitsat was occupied from mid-December to end of March	#812	495
<i>ch'ach'atis</i>	Refers generally to Stubbs Island and specifically to settlement "Clayoquot" located near northeast end of island	Summer village used by the Kennedy Lake Clayoquot	#816	503

Summer and Winter Village Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>chaatsa</i>	Refers to Felice Island, known locally as Round Island, situated west of Grice Point	Clayoquots lived here in the fall while digging and processing butter clams	#819	505
<i>ich'aachisht</i>	A small bay near southeast end of Echachis Island	Spring and summer village; convenient and valuable fishing station	#829	509
<i>shiiwa7a</i>	District Lots 278 and 279 on south side of Browning Passage across from Ginnard Point of Meares Island	Village site	#843	516
<i>hup'ich</i>	Confused location: Northwest of Radar Beaches and southeast from Cox Point	Village site where people stayed while drying halibut	#848	518
<i>aniishtaḡ</i>	Refers specifically to southeast corner of Indian Island now known as Indian Reserve #10	Ancestors of Police George "have from time to time made Indian Island their home"	#868	529
<i>chaa ḡsu7a</i>	A tiny island off tip of narrow point, at narrowest portion of entrance to lower Kennedy River	A winter village site where tidal traps were constructed	#884	537
<i>uuḡwmin</i>	Okeamin Indian Reserve #5 on east side of mouth of lower Kennedy River	Winter village	#888	539

Summer and Winter Camping Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
Nuu-Chah-Nulth and scientific names are provided in Appendix V.				
<i>paats'ista</i>	South side Barcester Bay	Fishing camp, usually during summer	#5	40
<i>?aa huus</i>	Area along western shore of Hesquiat Peninsula, northeast from <i>qaqatsts'ista</i>	Camping site while gathering Pacific silverweed and other roots	#10	42
<i>?ayqqwuw'a</i>	Located just south from <i>timksit</i> at Estevan Point	Campsite and gathering place of <i>?ayq</i> (plant)	#27	49
<i>cha7aa</i>	Matlahaw Point (locally known as "Boulder" Point) and to reef	Cod fishing camp, according to Drucker (1951)	#36	52
<i>wiknit</i>	Creek and land around mouth north from <i>t'aamukw</i>	Fall and winter campsite	#83	72
<i>maaksti</i>	A bay immediately north of <i>ikisxa</i> on Rondeault Point	Was a camp, then it got raided by Ahousaht	#121	86
<i>hilhw'in7a</i>	Small bay with creek located immediately north of Hesquiat Point	Summer place; spring salmon, cod, halibut	#129	89
<i>iihat'a</i>	A creek southeast of Hesquiat Point	Not a long-term camping or live-in site; strictly a stop off to obtain coho and chum, trap minks, raccoons and martens	#133	100
<i>ma7uus</i>	A creek and area around creek mouth located east from <i>k'aayitis'ita ?as</i>	Summer camp	#135	101
<i>tiitapi</i>	Circular beach located northwest from <i>ts'a ht'aa</i>	Summer camp while using nearby fish bank	#170	125
<i>saayach hsis</i>	Gravel beach in bay located southeast from <i>ts'aam'ita</i>	Manhousaht summer camp	#183	130
<i>aat'apqsa</i>	Small creek entering the northwest side of Canoe Passage	Alternate water supply for settlement at <i>suna xqwuu7is</i> ; possible camping site	#200	137
<i>samaxqwuu7is</i>	Manhousaht village site situated at northeast end of Canoe Passage	Winter village, summer campsite	#201	137
<i>tusuwis</i>	Village site on north shore of Stewardson Inlet east from <i>kwu haa</i>	Fishing camp for small chum salmon	#254	166
<i>kiish hniqwus</i>	Manhousaht fishing camp on an island at mouth of Sydney River	Camp occupied for fishing only	#263	171
<i>muchaa</i>	Area at northwest end of Holmes Inlet where two creeks drain into inlet	Camp while fishing	#280	180
<i>hasyukwis</i>	Small bay just north from Young Bay	Winter village; camped here while making canoes	#287	185
<i>ts'aqamyis</i>	A long beach located on north side of Shelter Inlet, west from Dixon Point	Camped here while processing clams and smoke-drying spring salmon	#306	194
<i>tanaknit</i> 'place of mosquitoes'	Steamer Cove and possibly George Island	Southwest corner, a grassy patch was where people used to camp	#314	199
<i>yukwsaasaqh</i>	Known as Riley Cove	Campsite due to coho creek	#317	201
<i>tl'iikw'aqtlis</i>	Stream emptying into south end of Riley Cove	Campsite while fishing for coho	#318	202
<i>tl'um'aqtlis</i>	A bay which forms west side of Indian Reserve #28 at <i>tuutuxwulh7in7a</i>	Campsite at south end of bay; fresh water problem	#330	208

Summer and Winter Camping Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>naxwaqis</i>	Sandy beach in bay on west side of Flores Island	Village site used both in summer and winter; also summer campsite	#337	210
<i>?uts'uus</i>	Siwash Cove	Otsosat tribe camped here beginning March and April while fishing offshore for halibut	#364	245
<i>ayiisaq h</i>	Refers to Cow Creek	Camping area while fur sealing and fishing for halibut	#371	248
<i>n'u?asaq h</i>	Bartlett Island and more specifically to village site on west side of island	Camping area while halibut fishing off Cleland Island; fur seal hunting base as well as whale hunting	#398	257
<i>hitaqtlis</i>	Site at southeast end of Bartlett Island	Camping site during fur sealing, salmon and halibut fishing	#401	259
<i>ch'iitkwaqy'akwa nu7is</i>	Largest Whaler Islets located east from Bartlett Island	Sometimes used as camping site but lacked fresh water	#405	260
<i>haachiiqtlis</i>	Dixon Bay, north of Dixon Point	Camping site	#462	288
<i>t'aamukwsit</i>	Large pool in Megin River below outlet of Megin Lake	Used to camp here while fishing	#478	299
<i>kwists7ii</i>	Talbot Creek (spawning channel for sockeye) flows into Megin River just west of western end of Megin Lake	Good campsite, lots of food available; "invisible" people live here	#479	300
<i>ma7uwis</i>	An islet east from mouth of Megin River	Camping area where people dried butter clams and dug roots of Pacific cinquefoil and wild clover	#483	302
<i>wati h</i>	Area now identified as "Watta Indian Reserve #25" at mouth of Watta Creek	Camped in fall to process fish	#491	305
<i>chalhchakts'us</i>	Refers to several islands in bay south from <i>mukwaqat'as</i>	Camping spot during chum salmon run	#493	307
<i>tuqwata</i>	Second creek south from <i>tl'imaqis</i> on east side of Shelter Inlet	Camped along shore	#498	310
<i>mutskwi?as</i>	A creek and bay that this creek flows into, located in the central portion of east side of Sulphur Passage	Permanent village and winter encampment	#501	311
<i>?a hniqwus</i>	A wide bay and beach located immediately north of the northern boundary of Seektukis Indian Reserve at mouth of Atleo River	Former camping site	#523	319
<i>ts'aaqtl'aa</i>	A small creek just south of the point on which <i>tsikipqimilh</i> is located	Campsite while making dugout canoes	#529	323
<i>wa hiitlmitis</i>	A bay with creek running into it, located on west side of Herbert Inlet, north from <i>pitsaasts'imit</i>	Overnight camp for the Otsosat on their way from <i>muuya hi</i> to <i>maaqtusiis</i>	#548	331
<i>wins h</i>	Gibson Cove	Camp while obtaining redcedar bark, spruce roots	#574	344
<i>qwayatsnit</i>	West-facing bay located on north side of Calmus Passage, southeast from <i>huy'anak</i>	Ancient encampment	#603	367
<i>hinap'ii7is</i>	A bay on north side of Calmus Passage just east of <i>t'ut'ukwis</i>	Campsite	#605	368
<i>ts'aqwuulh h</i>	Point on north side of Calmus Passage, the tiny rock islets just offshore and the beach immediately east from this point	Beach was a special meeting place for Ahousaht war commanders	#606	368

Summer and Winter Camping Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
wa7uus	Wahous Indian Reserve #19 at mouth of Cypre River	Ahousahts stayed here while using Cypre River fishery; also capital village where Ahousahts spent the winter	#620	376
shitlaapqamilh	Welcome Island, located in center of southern portion of Cypress Bay	"Topsail Charlie" used to camp on island	#628	381
t'aakwist	Sandy beach located immediately southwest of h'aayipqwapis	The h'ach'aa7ath tribe (Barkley Sound tribe) landed here hoping to raid the Ahousahts while they were camping at lu his	#636	384
lu his	A beach on the northwest side of Vargas Island, south from t'aakwist	A camping area used by the Ahousahts	#638	385
tl'atl'at h'n-qwu7is	A lengthy beach on west side of Vargas Island, south from huup'ichis	Formerly an Ahousaht camping site	#645	388
ch'ich'iip'alhswis	A beach located on east side of Blunden Island, just north from aa7inqwus	Ahousaht summer encampment	#649	389
nachaa ?as	Small bay on north side of Blunden Island	Ahousaht summer encampment	#652	390
haw'aa	Small bay on southwest side of Blunden Island	Ahousaht summer encampment	#658	392
uuis	Beach and west-facing bay located immediately southeast from tl'its'aa on south side of Ahous Point	Major summer village and campsite for Ahousahts	#677	402
nituus	Keltsomaht camping site located not far east from hitaql'a	Keltsomaht camping site	#692	420
?aptsimiyis	Refers to both the bay immediately west of Moser Point and a campsite at north end of bay	Spring and summer village of Keltsomahts; formerly campsite	#703	425
tl'ayaqwulh h	A bay and beach on east side of Vargas Island, north from mukwa ?aqlulh h	Small summer campsite	#707	427
y'aaqhsis	Yarksis Indian Reserve #11 on east side of Vargas Island	Keltsomahts' spring, summer and winter village and camp	#712	428
k'anuwis	Small bay west from Rassier Point and east from yaaspaalh h	Temporary camping site for the uu7inmitis7at h people	#717	433
hupii7itaqwulh h	A small bay with sandy beach located immediately west of Rassier Point	Temporary camping area where Keltsomaht warriors practiced shooting arrows	#718	433
titis	A creek and narrow bay into which this creek enters located on west side of Bedwell Sound north from Rant Point	Camping site used by uu7inmitis7at h on their way in or out of Bedwell Sound	#735	442
tluushtluushukw	Located on west side of Bedwell Sound, north from ?a7ukwnak	Stop over place only, no fish in any of the creeks	#738	443
p'inw'alhuwis	A bay just north from tluushtluushukw and on west side of Bedwell Sound	Storage site for large canoes	#739	444
t'iw'in7is	Area just east from maalhsit and west from a creek that enters into north side of Matset Narrows	qwaatswii7at h campsite while they were traveling from fall fishing site to winter village	#759	453
siw'apq	A small bay northeast of Matset Narrows and north of the Maltsby Islets	qwaatswii7at h campsite while trapping and hunting	#762	455
qaaqaawis h	Area at mouth of Brother Creek emptying into bay on west side of Meares Island	Site of former Christie School; fishing campsite	#781	466
ts'aqwuu7a	Generally refers to Dawley Passage, Meares Island	Camp on the northeast side of ts'aqwuu7a point	#782	482

Summer and Winter Camping Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>wawa?it'a</i>	Area at northwestern end of Lemmens Inlet	Possible camping site	#800	490
<i>tl'uulhapi</i>	Refers to Alfred Beach south of Grice Point in Duffin Cove	Camping site used when people were traveling	#834	513
<i>ch'uuchatswii7a</i>	Cox Bay; could also be a passage at nearby Portland Point	Camp while traveling overnight	#841	515
<i>hup'ich</i>	Confused location: Northwest of Radar Beaches and southeast from Cox Point	Village and campsite where people stayed while drying halibut	#848	518
<i>tin'im7a</i>	Confused location: Drucker indicates <i>tin'im7a</i> is on immediate south side of Cox Point; consensus report that <i>tin'im7a</i> was at Portland Point, about four miles southeast from Cox Point	Camp in bay immediately north from Portland Point	#850	519
<i>t'ayis</i>	Refers to Schooner Cove	Camp	#852	521
<i>wa7ichulh</i>	Bay inside of Box Island	Overnight camp	#853	521
<i>hisaawist'a</i>	Area northwest end of Long Beach now Esowista Indian Reserve #3	Summer halibut fishing camp	#854	521
<i>hilhp'ii7a</i>	Area upriver from head end of rapids on lower Kennedy River	Overnight camping spot owned by the <i>apwin7as7at h</i> family group	#892	544
<i>aamapilh</i>	Area on west side of Clayoquot Arm, near its head end	Former camping site before hatchery was built	#900	549
<i>?ayuus</i>	A site on west side of Clayoquot Arm, near head end slightly north of <i>aamapilh</i>	Camping area used by Clayoquots while smoke-drying sockeye	#901	550
<i>lham'aachi</i>	A site about halfway down the east side of Clayoquot Arm	Camping place possibly owned by <i>?aqwitis7at h</i> family	#904	553

Spiritual Training Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
Nuu-Chah-Nulth and scientific names are provided in Appendix V.				
<i>cha7aa</i>	Matlahaw Point (locally known as "Boulder" Point) and to reef	"Great Shark" believed to live in waters; ritual diving place off Boulder Point	#36	52
<i>t'icha7am</i>	Applies to Rae Lake	People came here to train for spiritual power	#95	77
<i>k'inlhimits</i>	Underwater site on east side of outlet from Hesquiat Lake just south from <i>?iit'at'ulhh</i>	Train for spiritual power by diving down to see two sharks in underwater cave	#112	82
<i>?ayisaq h</i>	Applies to northeast shore of Hesquiat Harbour from a point of land immediately south of <i>kw'uu7uus</i> , southward to a small creek	A monster octopus lived in a small lake. Man who owned lake trained for power here. The octopus did not bother owner but killed anyone else	#118	85
<i>tlaamaayukw</i>	A site on a mountain that is east of headwaters of <i>ma7uus</i> creek	Trained for spiritual power and became a great whale hunter	#136	102
<i>cha7aksim</i>	A tiny rock island located in the middle of the entrance to bay at <i>hisnit</i>	Trained for power and hunted whales	#147	107
<i>naatya?aqtlilh</i>	A tiny cave located at base of the spruce tree near the summit of low hill behind the houses at <i>hisnit</i> village	Spiritual power to train as a whaler. Had to abstain from sex for eight months. Chief Swan obtained good luck by sticking his spear inside the cave as well as his shotgun or rifle before going seal hunting	#152	117
<i>ch'ituukwachisht</i>	A small narrow elongated islet located just offshore and south from <i>chaskwatqis</i> near the entrance to <i>yuulhw'in</i>	In Manhousaht story, this site is where a magical cormorant lived, whose power came from a dentalium [shellfish] within its body	#186	132
<i>ayaap hi</i>	Refers to a distinctive rock pinnacle which only shows at low tide, located off the southeast end of Sharp Point	A <i>t'apsulh</i> 'ritual diving place'; Manhousaht men trained for power here, dove off the rock and swam underwater	#216	146
<i>hat'inqwulh</i>	Located on a point of land northeast from <i>kw'utsma7aqt'l'a</i>	A person trained for spiritual power could go through a reddish-colour spring water pool which somehow connected to the ocean	#225	149
<i>?ayis</i>	Site on the west side of Sydney Inlet	Trained to become hair seal hunters in a cave, on a new moon	#242	161
<i>tl'uchqii</i>	Refers to Sydney Cone, a high mountain located slightly northwest from mouth of Sydney River	Manhousaht men would climb mountain when undergoing spiritual training (whale hunters)	#264	173
<i>tl'itshuulh</i>	Distinctive white-coloured bluffs on north side of Shelter Inlet, east from <i>?inchasimt</i>	A favourite training place for Willie Swan and Herbert Johnson. They would dive off the cliffs and go underwater as far as they could	#303	192
<i>kwuukwuukw'ii h</i>	A rock crevice located just east of a point of land that is east of Riley Cove	Food was left in crevice and people would pray for good luck in sealing	#316	201

Spiritual Training Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>ii7aaq</i>	Village site on west shore of Flores Island	A Manhousaht whaler trained for spiritual power by swimming around entire offshore island	#323	204
<i>chuupis</i>	A beach in Whitesand Cove extending from rocky point at northeast corner of Kutcouc Indian Reserve east to point that is north of McKinn Islets	Pubescent girls would bathe in spring here; there was a whaler's shrine about a quarter of a mile north of Whitesand Cove	#414	266
<i>wihaaqsusiis</i>	A lagoon and creek that drains into it	People once trained for spiritual power here	#429	275
<i>ch'iiqtlis</i>	A tiny stream that drains into a small bay on southeast side of Matilda Inlet, just south of the Indian Reserve boundary	People used to train for spiritual power in vicinity of this creek	#439	280
<i>maqy'aa-qw'aqtlilh</i>	A burial cave near point on east side of Flores Island, north from <i>yaaqswiis</i>	Sea otter hunters and <i>lahal</i> players went here while training for spiritual power	#455	286
<i>naanachqi</i>	A high mountain near headwaters of Megin River	People went here to train for spiritual power	#480	301
<i>wanachis</i>	A high mountain located not far east from <i>chalhchakts'us</i>	People went here to train for spiritual power	#494	308
<i>mamach'aaqtlinit</i>	Refers to a creek known locally as Shark Creek or Shark River, located on the east side of Millar Channel, south from <i>ts'a7ak</i> and north from the Atleo River	At base of Shark Creek is a deep pool where some people underwent ritual bathing for spiritual power	#518	317
<i>kwakwumkw'ukw</i>	Is a rock formation located on east side of Millar Channel	Underwater cave where supposedly a shark lives; young men would dive down to try and enter this cave in order to obtain spiritual power	#531	323
<i>nuchts'uu</i>	Applied to all of McKay Island, known locally as Cone Island	A small pond here was used by people training for spiritual power (whale hunting)	#538	326
<i>ch'ihnait'aqtlis</i>	A small v-shaped bay on west side of Herbert Inlet, south from <i>t'it'aa</i>	Place where Otsosat chief experienced a "blood-dripping rainbow"	#551	332
<i>t'it'aa</i>	Is name of a waterfall and stream located on west side of Herbert Inlet, south from Moyehai Indian Reserve	People would go up this waterfall to purify their eyes; also trained for spiritual power to assist in fur seal hunting	#552	333
<i>nism'iis</i>	Area just south of creek that is immediately south of the Moyehai Indian Reserve	Winter ceremonials known as <i>ts'aayiqqa</i> (Power Dance) held here	#553	334
<i>sasachk'a</i>	Located just south of <i>iihatis</i> . Could also be an area of shoreline along east side of Herbert Inlet near northern entrance to Gibsons Cove	People trained for spiritual power in a cave located in vicinity	#573	343
<i>ts'aqwuulh h</i>	Applied to Bawden Point	Young men dived underwater and entered a cave while training for spiritual power and for testing their bravery; the cave helped a woman get pregnant	#582	249
<i>qwayatsnit</i>	West-facing bay located on north side of Calmus Passage, southeast from <i>huy'anak</i>	Near the headwaters of the upper western branch of <i>qwayatsnit</i> creek was a place where people trained for spiritual power	#603	367

Spiritual Training Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>ulh7uxwumilh</i>	An island in Epper Passage, northwest of Morfee Island	Special diving spot just off south end of <i>ulh7uxwumilh</i> . Ahousahts used to dive for good luck before playing <i>lahal</i> at Opitsat	#608	369
<i>?a?itl</i>	A cave located at west end of beach known as <i>milhaatuqwis</i>	People trained for spiritual power in this cave	#632	383
<i>?a?asit</i>	A small lake located south and slightly west from <i>milhaatuqwis</i>	Ritual bathing for purification purposes; magical little seal lives in lake	#633	383
<i>?aa huus</i>	Area along north side of Ahous Point at south end of Ahous Bay	Ritual diving spot located on north side of the Foam Reefs off Ahous Bay	#675	400
<i>tutushkachisht</i>	An area of ocean south and slightly west from <i>shaayiik h</i>	Men train for supernatural power especially to assist them in whaling, by diving under the water here	#683	405
<i>ch'isaxsats</i>	Applies to Dunlap Island, located northeast from the northeastern end of Vargas Island and southwest from Robert Point on Meares Island	A ritual diving spot off southwest end of Dunlap Island	#725	438
<i>kwu hswii</i>	Applies to Mount Guemes on the northwest side of Bedwell River mouth	Possibly ancient training site	#741	445
<i>kwiihkwiiqwuu h</i>	Name of a side hill on west side of Bedwell River, west of the confluence of Ursus Creek with Bedwell River	People used to train for spiritual power here	#744	446
<i>?inmista</i>	Applied to mountain east from the mouth of the Bedwell River	People used to train for spiritual power on this mountain	#752	451
<i>ch'i hlhaa</i>	An area at mouth of a creek flowing into east side of Bedwell Sound, south from <i>?iitsaq</i>	A man was training for power up on the mountain called <i>?inmista</i> and during course of his training obtained two songs	#753	451
<i>tl'itsi htis</i>	A point on north end of most northerly of Wood Islets near entrance to Mosquito Harbour on Meares Island	A man trained here before killing chief <i>kaan'aqim</i>	#774	461
<i>puxwpuxwsh</i>	Refers to a cave at Schindler Point where water comes in at certain tides and shoots upwards through a hole in the rock	Ritual diving spot off Schindler Point	#814	502
<i>qatsuqwtl h</i>	Refers to Lennard Island	Ritual diving spot for whalers off this island; would dive into an underwater cave; a one-eyed basking shark could be found down there	#827	508
<i>ch'ihnit</i>	A small point of land on west end of Kennedy Lake, just south of mouth of Staghorn Creek	People trained around <i>ch'ihnit</i> for spiritual power	#898	548
<i>winchi</i>	Refers to an area at the mouth of the upper Kennedy River at the east end of Kennedy Lake; now identified as "Winche" Indian Reserve #7	Old timers used to undergo ritual training for whale hunting up on a cone-shaped mountain situated northeast from <i>winchi</i> ; Larry Lake, located on south side of Kennedy Lake across from <i>winchi</i> was a place where <i>sit'aqinim</i> trained for spiritual power	#913	557

Burial Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>hum7is</i>	Village site in Homais Cove	Graves near shoreline halfway between creek and northwest end of Homais Cove	#15	44
<i>hishkwii</i>	Area where Hesquiat Indian settlement is located in Hesquiat Harbour	Graves indicated near beach at southeast end of village	#46	56
<i>?a?itl</i>	Applies to area northeast from <i>ma7ap'ii</i> creek	Cave burials here	#86	74
<i>naatya?aqtilih</i>	A tiny cave located at base of spruce tree near summit of low hill behind <i>hisnit</i> village	Burial cave below bluff on east side of trail from <i>hisnit</i> to Kanim Lake; folklore about kidnapped babies being hidden here	#152	117
<i>?a?itlqwuu7a</i>	Located on point of land forming northern entrance to <i>?upnit</i> bay	Burial cave of chiefs	#237	159
<i>maqy'aa-qw'aqtilih</i>	A point of land north from <i>haachiqtilis</i>	Burial cave near the end of the point; bones of a Manhousaht chief were placed here; twins and mother also buried here	#241	160
<i>?ayis</i>	Located on the west side of Sydney Inlet	Burial cave situated between <i>?ayis</i> and <i>maqy'aaqw'aqtilih</i> ; there is a swimming hole inside burial cave	#242	161
<i>qaqmaptqwuu7a</i>	Small point of land on north side of Shelter Inlet, on east side of bay that is north of Clio Island	The corpse of a Keltsomaht man who died at Megin River was taken here for burial	#305	193
<i>?a?itlnak</i>	Located on west side of Flores Island, north from <i>tuutuxwulh7in7a</i>	Burial cave	#326	206
<i>ch'ith'taak</i>	Name of the islet just off point of land at south end of <i>k'iilhxnit</i>	Used as a burial island	#417	268
<i>k'iilhxnit</i>	A long beach, known locally as Powell Beach on southeast end of McNeil Peninsula	Tree burial and burials in vicinity of Yates Point (near north end of <i>k'iilhxnit</i>)	#420	269
<i>asilhmitis</i>	Applied to area of present day cemetery on beach at east side of north end of Marktosis Indian Reserve	Cemetery for Marktosis village	#425	273
<i>kwispaa</i>	Refers to entire inner (western) side of narrow isthmus at <i>maaqtusiiis</i> which constitutes eastern portion of Marktosis Harbour	Otsosat cave burials near north end of <i>kwispaa</i> ; could also be burials near south end of <i>kwispaa</i>	#435	278
<i>maqy'aa-qw'aqtilih</i>	A burial cave near point on east side of Flores Island, north from <i>yaaqswiis</i>	Sea otter hunters and <i>lahal</i> players went here while training for spiritual power	#455	286
<i>qwayatsimilh</i>	An island off the point of land immediately south of <i>ch'itaapi</i>	A burial island	#507	364
<i>tl'itshuu7is</i>	A large bay on west side of McKay Island	Burial caves in bay on west side; also folklore about little creatures known as <i>maatsmayuxwin</i> who carry and shoot short invisible spears at people	#537	325

Burial Sites

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>qwaqwatl'aq simkw'ukw</i>	A whale-jaw-shaped low rock bluff along shoreline just southwest from <i>?um'aqtl'a</i>	Burial box holding body of Otsosat chief was hoisted up to top of bluff	#571	343
<i>kitsiit</i>	Applied to island off northwest tip of Clifford Point	Tree burials on this island	#590	353
<i>?aqis</i>	A wide beach north from Chetarpe Indian Reserve	Tree burials along beach; trade beads were found here in conjunction with burials	#594	355
<i>y'aaqh'sis</i>	Yarksis Indian Reserve #11 on east side of Vargas Island	Graves were found immediately north of eight houses	#712	428
<i>tlulhp'ich</i>	Area on west side of Meares Island	A grave south of the more southerly stream was found here	#723	435
<i>ts'achiisuw'is</i>	A village site on north side of mouth of Sutton Mill creek which enters into small bay on west side of Mosquito Harbour	Tree burials at Sutton Mill creek	#776	462
<i>kwisuwat'a7a</i>	Refers to northwest side of Stockham Island	A burial ground found on south side of westernmost point of Stockham Island	#806	493
<i>matlaakh</i>	Refers to Deadman Islets located north from Tofino	Several graves on each islet	#808	493
<i>hupits'at'h</i>	Now identified as Opitsat Indian Reserve #1	Uninhabited village of 200 destroyed by Americans (March 1792); graveyard about 200 yards west of village and a rock island where graves were situated; a burial cave located behind the village is reserved for mothers of twins and twins themselves and for women who died giving birth	#812	495
<i>uuqwmin</i>	Identified as Okeamin Indian Reserve #5 on east side of mouth of lower Kennedy River	Tree burial of a lady who was frightened of insects	#888	539

Rock Transformations

Place Name	Area	Association	(Bouchard and Kennedy, 1990)	
			Ref.	Page #
<i>qaqatsts'ista</i>	A group of rock islands located slightly northeast of Perez Rocks offshore from Hesquiat Peninsula	Once three men in a canoe who were transformed because they were hunting seals in someone else's territory	#8	41
<i>a7uutuu7a</i>	Area on western side of Hesquiat Peninsula at north entrance to Homais Cove	Woman carrying baby was transformed near shoreline; nearby rock was her husband	#14	43
<i>suukw-washt</i>	Rocks located southwest of Hesquiat Point	These rocks are belongings of some people transformed	#131	99
<i>m'ukws7iichitl</i>	A large split rock on the beach at <i>?upnit</i> , west from the island <i>siixp'aa</i>	Woman transformed as she carried a whale's tail	#232	157
<i>qaqa7utskw'ukw</i>	Ten feet south of <i>m'ukws7iichitl</i> rock is a small rock about two feet high	This rock is the pack basket belonging to the woman transformed at <i>m'ukws7iichitl</i>	#233	157
<i>ch'aapukw-kwachitl</i>	A rock configuration offshore, about 150 yards north of small point north of <i>qaqma7a</i>	Rock originally two men in a canoe hair seal hunting, something happened and they were transformed	#244	162
<i>chukwsist'imt</i>	Located on south side of <i>sa7aaqwuw'a7a</i>	Dogfish transformed into stone	#248	164
<i>shitlaapqkwachitl</i>	A group of small rock islands at eastern entrance to bay into which Megin River drains	Legend has it that some people traveling to <i>mutskwi'as</i> in Sulphur Passage and their belongings were turned to stone here	#485	303
<i>chaapi7a</i>	Applies to Belcher Point and in particular to a rock near water's edge on south side of tip of the point	Originally a sea lion hit the rock point and was transformed into stone. Another story has a man training for power as a hunter and he was transformed into stone	#500	310
<i>pakwatqquwu7a</i>	An area on north shore of Herbert Inlet, east of point at southeast entrance to Beddingfield Bay	Shape of a skate in rock here	#545	330
<i>rah7iitskwachitl</i>	A point on the west side of Herbert Inlet, south of <i>ch'i'hnit'aqtlis</i>	Can see outline of a person in rock here	#550	332
<i>iihtupsit</i>	Rock on east bank of Moyeha downstream from Kowus Creek	Rock was once a whaler who was training for spiritual power when he was transformed here	#563	340
<i>qwaqwatl'aq simkw'ukw</i>	A low rock bluff along shoreline southwest from <i>7um'aqtl'a</i>	Rock is shaped like jaw of whale	#571	343
<i>kist'a</i>	Small island just off northwest shore of Warn Bay	A rock on island containing a depression said to resemble a chamber pot	#767	457
<i>qaqa7utskw'ukw</i>	Located on east side of Fortune Channel	A large rock shaped like an overturned pack basket	#771	460

Nuu-Chah-Nulth and scientific names are provided in Appendix V.

Note: These serve as one example of sites with specific oral histories associated with them.