



Ditidaht
FIRST NATION

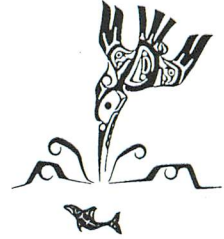
Ditidaht Community Plan

Working Document

August 18, 2017

Ditidaht First Nation

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Record of Decision

August 18, 2017


Ditidaht Community Plan

IT IS HEREBY RESOLVED BY COUNCIL THAT: The Ditidaht Community Plan, as reviewed on August 18, 2017 and prepared through extensive research and community consultation, is adopted as the will of the Ditidaht First Nation as a “living” document for achieving the vision of the Ditidaht People.

APPROVED BY: Ditidaht Council




Chief Robert Joseph



Councillor Terry Edgar



Councillor Kelly Sport



Councillor D. Darryl Tate



Councillor Jack K. Thompson

Ditidaht Community Plan

Our Vision sees a Healthy sustainable community where our families are well educated in our history and culture.

Through Unity, strong leadership, and based on Traditional Teachings, Values and Practice we provide good housing, employment and opportunities for all.

Based on Respect for our Territory, we develop our natural resources on land and sea for the benefit of many generations to come.

This Vision Statement was updated at the Community Engagement Meetings in 2014 by Ditidaht members. We have retained this Vision as the foundation of the Ditidaht Community Plan.

The goal of this Plan is to define work towards achieving this Vision.

Note

This Ditidaht Community Plan should not be interpreted as a final or complete statement on Ditidaht rights and title.

This is intended to be a working document that will continue to evolve and be updated over time.

Minor edits for clarity, March 28, 2018

Acknowledgements

This Ditidaht Community Plan was created by members of the Ditidaht First Nation with the assistance of the Planning Team and everyone who provided input into the Plan.

Everyone worked hard to make this a comprehensive document that acknowledges the past, understands the present, and looks to the future for our community. It could not have been done without membership's ideas and support.

Paul Sieber worked especially hard over the 3 years of the Plan to bring it to reality.



by Bobby Durocher

The design is a Thunderbird with its wings wrapped around the earth. On each wing represents the two sides of treaty negotiations

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1.0 Introduction

1.1 Background to the Project

This Ditidaht Community Plan (DCP) outlines the vision, goals, objectives, and actions for Ditidaht First Nation, establishing how the community will grow and change, how services will be provided to members, and how the Nation relates to other levels of government.

Where did the ideas in the DCP come from? From us! The DCP is a result of the efforts of many hours of researching issues with community members and staff, talking about the future and making choices on how we will move forward into the future, together. The Plan is shaped around values that were clearly heard from the community throughout the process:

#1 Build on the past: Traditional knowledge and the history of Ditidaht First Nation shapes this Plan. Wherever possible, knowledge and information from the Ditidaht Heritage Project have been incorporated. Ditidaht people have lived next to the sea since the beginning of time, and this relationship with the lands and waters will shape the Nation into the future. Much work has also been completed as part of the Treaty Settlement Process, and this information has also been incorporated into this Plan.

#2 Include people both from home and away: Ditidaht First Nation members live far and wide. We held meetings in key communities – Port Alberni, Nanaimo, Duncan, and Balaats’adt – and published a monthly newsletter so those further away could be involved in developing the Plan. It is our hope that everyone who was interested in the DCP had an opportunity at some time during the planning process to provide input into its content. We also hope everyone will stay involved in the implementation of this Plan.

#3 Take action: Without action, the DCP is just words. Ditidaht First Nation members were clear on the need to implement concrete, measurable actions.

#4 Work with other levels of government, agencies, and partners to achieve goals and objectives: There are some goals that require partnerships with other levels of government or agencies (for example, an infrastructure goal includes improving the road access to Balaats’adt as an objective). Where it makes sense, and benefits the Nation, this Plan supports building those partnerships. This includes ensuring that the DCP aligns fully with the goals, objectives, and outcomes of our Treaty Process.

The Plan has five chapters:

1.0 Introduction provides general information on the project and planning

2.0 The Past looks at where we have been and the events that have shaped the Nation. This extensive section grows out of our recent Traditional Use and Occupancy study.

Given that:

- a) this section should be included in every major Ditidaht planning document,
- b) it is fairly large, and
- c) printing costs are a significant factor in the distribution of planning documents,

the bulk of the Past section is provided as an Appendix so that it can be printed separately as needed and included for external parties within the appendices section.

3.0 The Present and the Future describes where we are now, and includes relevant statistics, data, and reports that help us to clearly establish benchmarks and the means to monitor growth and change, and where we want to go. Based on community input and the data collected on our lands and resources, this section sets out current or potential issues that are of concern to membership. Treaty agreements and discussions are also covered in this section.

4.0 Action Workplan includes a compilation of all the objectives identified in Section 3 with one or more Actions to achieve the objective. It is designed to be a starting point for the development of a separate Workplan document that establishes who is responsible (departments, groups, or individuals) and sets out timelines for achievements.

5.0 Implementation, Monitoring and Evaluation is a short section describing how the actions and changes to the present state will be implemented and subsequently monitored and evaluated against the vision and objectives of the Ditidahts as defined in the Plan. It also outlines what steps will be taken when the objectives are not being met.

1.2 What is a Community Plan?

This Community Plan is a document that includes the key elements important to Ditidahts, including governance, education, health, safety, lands, environmental protection, cultural values, sustainability and climate change. The Ditidaht Community Plan reflects input from Ditidaht First Nation members and establishes a time horizon for making identified changes happen in the community. Having a Plan benefits the community by clarifying how positive change can be achieved, while still protecting the values and ways of the community. The Plan supports the community to be proactive – able to seek out opportunities and plan for the future – instead of reacting to outside influences and situations.

The following steps were completed to develop the Plan:

Step 1: Collecting

Information - This phase was about building a solid foundation for the plan, including:

- Reviewing of all files relating to the DCP
- Researching population and development trends
- Deciding on the sequence of community events.

Step 2: Developing a Vision and Designing Scenarios -

This phase was about where we want to go and included:

- Involving all interested members
- Gaining agreement on a community vision – what is important to DFN?
- Weighing priorities – what should happen first? Next? And then after that?

Step 3: Identifying Options and Drafting the Plan - This phase was about making things happen. It included:

- Setting goal priorities and agreeing on objectives to achieve these goals
- Identifying who needs to be involved, how much it will cost, and when things need to happen.



Step 4: Agreeing on the Plan - The focus of this phase was gaining community consensus on the Plan. In this step, there were several formal opportunities for community members to shape the final Plan. Key actions in this phase include:

- Community meetings and consultation
- Adoption of the DCP by Chief and Council

Step 5: Implementing - This phase of the plan involves moving forward. Key actions include:

- Moving forward on priorities by assessing and tracking the impacts of decisions and adjusting plans to fit changing circumstances
- Developing partnerships where necessary
- Celebrating success as the plan unfolds.

Step 6: Monitoring and Evaluating - This phase is about monitoring and evaluating the results, and will weave through the plan at various points of implementation.

The DCP is a tool for Ditidaht leaders and the administration to use in strategic planning and decision-making. It also supports Ditidaht in asserting control over our lands and territory by clearly outlining the Nation's interests and intentions. The Plan can also be used as an educational resource in the Ditidaht School when the students are learning about governance and planning.

Ideally, the Plan is both strong and flexible. It sets out a course for the community, but can also be adapted to new opportunities and situations. In addition, the Plan:

- Guides economic, environmental, and social decision-making
- Provides a foundation for policies and regulations on land use and development
- Helps to make good use of resources
- Reinforces community values and priorities
- The Plan can help the community:
 - Set priorities for people, finances, and land uses
 - Build expertise among community members
 - Prevent conflict among competing priorities
 - Protect the lands and focus development
 - Build tradition and culture into every aspect of the community
 - Pursue new economic development opportunities and attract investment

This DCP will serve as the foundation for more specific action plans and will be reviewed every second year to ensure that there is widespread agreement on shared goals and objectives among the members of Ditidaht First Nation.

1.3 Defining What Needs to be Done

Goals, Objectives and Actions

The research and work with membership focused on issues that we want to see more of, or we would like resolved. The following is an explanation of how this plan addresses these issues.

What are **Goals, Objectives, and Actions**? In this Ditidaht Community Plan:

Goals are an ideal future condition to which the community aspires - the what/where we want to be. Goals are general guidelines that explain what we want to achieve in our community. They are usually long-term and expand on the Vision Statement. An example of a goal is:

“Protect public health and safety.”

An **Objective** focuses on a specific issue that needs to be addressed for us to reach our vision and our goals. Collectively, the objectives describe what needs to be addressed for us to reach our vision. An objective describes what we will do (or should do) to get there; how we will approach the goal. Objectives are specific and measurable, and break a goal or issue into achievable pieces. For example:

- *Objective 1: Revitalize our history and stories. Gain a community-wide understanding of who we are and where we come from.*

Actions are statements that say what will be done to achieve an objective and how we will do it. Every Action is specifically linked to an Objective. For example, steps to address the Objective above are:

1. Continue to develop opportunities for celebrating the history and stories of the Ditidaht people (e.g., during meetings, and events, such as the summer campout and other community gathering).
2. Continue to teach and record stories, songs, dances for future generations.
3. Identify funds and partnerships to support these activities.

To implement the plan, each Action will be reviewed and further developed to identify the costs, who needs to be involved in the Action, who will have overall responsibility for the Action, and the Action milestones (e.g., when to start, dates for completion of interim steps and overall completion). These requirements also will form the basis for monitoring and evaluation.

Through community meetings and comments from staff and members, five key goals were identified:

1. **Community Unity.** An ongoing theme through the community meetings and discussions was a need to find a way to “pull together”. There are many issues that may have impacted community unity in the past, but members are clearly interested in finding a new way forward.
2. **We need to be leaders in economic development.** We have successfully pursued economic development in the past and continue to do so. We need to build on these strengths and seize opportunities to provide jobs and wages for our people, and funding for additional programs.
3. **Health and Well-being.** Many people have talked about the same things – good quality long-term employment that pays a fair wage, education for themselves and their children, good recreational opportunities, living in a community that is safe, welcoming, and healthy for themselves and other Ditidaht First Nation members. All these things fall under the terms “sustainability prosperity”, which means protecting the things that are important to Ditidaht First Nation members, working to improve the mental, physical, spiritual, and emotional health of all members. This includes:
 - Being fluent in our language
 - Keeping cultural practices alive
 - Respecting and helping our Elders
 - Making changes to advance the financial self-sufficiency of our members
 - Encouraging entrepreneurship
 - Creating new recreational activities
 - Bringing back sports into everyday activities
 - Promoting healthy lifestyles
4. **Education is key.** There is widespread support for the Ditidaht Community School and for advancing education among all our members. It is recognized that there are barriers to this such as funding and distance to programs, but new ways to address these barriers are needed. The importance of “staying in school” was a common theme among members.
5. **Make needed improvements in Infrastructure.** Infrastructure is the foundation of many of the previous goals, from community spaces to promote unity and health and wellbeing, for economic development, to the community school and the road out to higher education. Maintenance of the existing infrastructure and developing new is critical to the success of this plan.

These goals are closely linked and are woven throughout the Plan.

The future is complex for DFN, and we need to improve communication, involve members, and establish a strong business reputation.

DFN is still involved in the treaty process. The goals, objectives, and implementation actions in this DCP will be revisited as many times as is necessary to make sure that this plan aligns with the outcomes identified in the Treaty process.

We also know that the priorities of our members will change over time. As we achieve certain goals and objectives, these will drop off our priority list. In addition, other goals, objectives, and implementation actions will become more important as conditions change or events impact DFN. Therefore, it is important to revisit this Plan frequently to ensure it remains relevant to DFN members. How we will do that is defined in Section 5 on Implementation, Monitoring and Evaluation.

2.0 The Past

While planning is about the future, it builds on the past.

The Ditidaht are, and have been since time immemorial, an organized society residing in our Territory on the west coast of Vancouver Island. We have a traditional system of laws governing all forms of social and economic relations. Our rights and title to our lands and its resources have never been ceded or surrendered.

The Ditidaht people speak the Ditidaht dialect of the South Wakashan sub-group of the Wakashan language. Our language is closely related to the Makah language spoken by the Neah Bay people, but the dialect is distinct from that of neighbouring First Nations. The Ditidaht language and Makah language are more closely related to each other than they are to the other Nuu-chah-nulth dialects.¹

For the purposes of this Community Plan, an extensive Ditidaht History has been prepared. Due to its size and usefulness as a stand-alone document, it is presented as Appendix 1.

¹ Ditidaht First Nation. (1994). "Ditidaht Settlement Sites and Their Cultural Significance, Prepared for the British Columbia Heritage Conservation Branch." Malachan, BC: Ditidaht First Nation.

3.0 The Present and the Future

Planning is about the future, but it is shaped by present day issues and circumstances.

What do we know for sure about the future? That it will be different than today, and we can choose our path.

This section sets out the community's vision and values, and points Ditidaht First Nation in the direction for achieving that desired future through goals, objectives, and actions.

This section contains subsections on each major topic and provides a snapshot on what the community is about today and what the present issues and concerns are for each topic.

Research for this Section

Many documents were reviewed to ensure we had a clear understanding of the issues that impact the community today, and to ensure that work that has already been completed would not be redone unnecessarily.

Several important themes were found in the reports, studies, and existing documents on the community. These are detailed in this section.

3.1 Our People

Overall, people want to live in a community that is safe, comfortable, supportive, secure and fun. The identification of specific objectives and then implementation actions in the Action Plan section will ensure that our community continues to move forward.

As stated in the Introduction, Community Unity is a primary goal of the DCP. Our people feel and expressed the need to continue to come together to pull together to move into the future.

Population

Table 1 - Registered Population as of January, 2017²

Residence Location	Number
Registered Males in Balaats'adt	98
Registered Females in Balaats'adt	76
Registered Males on Other Reserves	31
Registered Females on Other Reserves	37
Registered Males Off Reserve	247
Registered Females Off Reserve	284
Total Registered Population	773

As of January 2017, there are 773 Ditidaht Members, 174 or 22.5% who live in our home village of Balaats'adt. Sixty-Eight Ditidahts live on other reserves, mostly due to marriages with other Nuu-chah-nulth First Nations. The Ditidaht female to male ratio, about 51% female to 49% male, is the standard Canadian ratio.

As part of the development of this Plan, a Skills and Interests Inventory was conducted with membership. This is a lengthy and time-consuming process and the results were not available for inclusion in this initial Working Document. Once completed the results will be included in a future Working Document.

² Indigenous and Northern Affairs Canada, "Registered Population: Ditidaht, January 2017," http://fnp-ppn.aandc-aadnc.gc.ca/fnp/Main/Search/FNRegPopulation.aspx?BAND_NUMBER=662&lang=eng.

Culture and Language

Culture

Arts and culture includes:³

- Legends, stories, dances and songs – these are ways to transmit cultural traditions, history, and explain the relationship between people and the natural world.
- Critical to this is the involvement of Elders and people of knowledge so they can pass along what they know and provide guidance to citizens.
- In some cases, legends, dances, songs and masks belong to certain families and cannot be used without permission.

First Nations culture was directly targeted by the Federal Government for eradication in their efforts to turn Natives into “Whites”. It is only through the efforts of past and present Elders that our culture and language survives today.

- ***Objective 1: Revitalize our history and stories. Gain a community-wide understanding of who we are and where we come from.***

Language

The Ditidaht First Nation and the Pacheedaht people speak closely related dialects of a language called Nitinaht or Ditidaht. We are proud of this distinctive language. Our language is one of three closely related languages (Ditidaht, Makah, and Nuuchahnulth) forming the South Wakashan

The sacred mountain, kaakaapiya

It's our kaakaapiya, lots of prayers up on that mountain, sacred mountain.

Today we told our kids, when the Ditidaht Community School was built, we put in the back of that school is a round fireplace. That's for ceremonies, facing kaakaapiya. So when we're praying in there and doing the ceremony and that round thing in the back of the school today, it's facing the kaakaapiya for that special reason.

We put it there so people can face each other and the fire in the middle to take away the ugly spirits. Take the bad spirits away in the smoke. Do our blessing and whatever we need to do in that little circle behind the school.

We put it in the back because the kaakaapiya is sacred to us and my late brother he fought adamantly, he would get right in the face of the logging company, “Leave it alone!” He wasn't scared of them. This mountain is real sacred to us. He blocked them from going in there and he got the political behind him and all the whole village got behind him, protecting that mountain.

³ Nuuchahnulth Tribal Council: www.nuuchahnulth.org

sub-group of the Wakashan Language Family. The Ditidaht and Makah languages are much more closely related to each other than they are to Nuuchah-nulth.

Nuuchah-nulth speakers lived along the west coast of Vancouver Island between Cape Cook and Pachena Point; speakers of Ditidaht lived along the coast (including the area up the Nitinaht drainage and Cowichan Lake) between Pachena Point and Point No Point; and Makah speakers lived along the Olympic Peninsula in Washington State, between the Hoko River and Cape Alava. Nowadays, these groups are concentrated in several main villages.

Indigenous and Northern Affairs Canada (INAC) provides the following information on language from the 2006 and 2011 census information:

Table 2 - Ditidaht First Nation Languages characteristics

	2011			2006		
	Total	Male	Female	Total	Male	Female
Aboriginal language(s)	20	10	10	35	20	15
English only	160	95	70	200	105	90
Pop. with Aboriginal languages first learned (%)	12.5	11.1	0.0	7.5	9.1	10.5
Pop. with Aboriginal spoken at home (%)	6.3	11.1	0.0	10.0	9.1	10.5
Pop. with knowledge of Aboriginal lang. (%)	12.5	11.1	14.3	17.5	18.2	15.8

The First Peoples' Language Map indicates that there are 7 fluent speakers of the language, 6 who understand or speak the language somewhat, and 55 members who are learning the language.⁴

These resources are available through the First Peoples' Language Map website:

To access a Bibliography of Materials on the Diitiid?aa?tx̱ Language, go to:

<http://www.ydli.org/biblios/ditbib.htm>

A Diitiid?aa?tx̱ Language keyboard can be downloaded at:

http://www.languagegeek.com/nwc/nwc_keyboards.html

⁴ First Peoples' Language Map, <http://maps.fpcc.ca>

The Future of our Culture and Language

Community members talked about the need to integrate language and culture into everyday life. While offering a language class is a good idea, some community members noted that actually using the language is the best way to ensure it stays alive and spoken by a wide range of members. The focus should be on integrating language into everyday life, not just teachings in which members pick up a few words or phrases. Honouring our language is to honour our heritage.

Ditidaht and Pacheedaht work together to reinvigorate our language. A joint language plan was developed and is currently being implemented.

- ***Objective 2: Support language learning opportunities for all ages. Provide as many opportunities as possible for using our language.***
- ***Objective 3: Ensure the 2015 Language Plan is up- to-date and is coordinated with any Objective in this plan related to language.***

Archaeology

Heritage Resources are protected in BC under the *Heritage Conservation Act*. In accordance with the Act, an archaeological site may not be destroyed, excavated, or altered without a permit issued by the Minister or designate. A site is defined as a location where there is evidence of past human activity, and can include such things as ancient stone carvings, remains of houses or villages, caches, shell middens, and culturally modified trees. An Archaeological Impact Assessment is required when a proposed development will disturb or alter the landscape, endangering archaeological resources on the site.

Cultural heritage resources can also include such things as medicinal plants or places that are not identified as archaeological sites but still hold sacred or community value.

There are many sites of high significance in the Plan Area. Areas of former habitation, middens, gravesites, and working lands have all been identified. These areas will not be discussed, mapped, referenced or explored without direct approval of the Ditidaht First Nation through our Natural Resources Office.

Specific Objectives and Actions for protecting Archaeological and Heritage sites related to Archaeology are outlined in the Ditidaht Strategic Land Use Plan and are therefore not included in this document.

Inclusiveness and Unity

Many community members spoke to the need to pull together instead of pulling apart. Whether a member lives at home or away, there must be opportunities to gather together, share in each other's successes, and be part of the community. Ideally,

everyone feels like they are part of the decision-making structure and agree that actions are being taken to create a better community. Keeping members informed and encouraging participation is critical to community success.

Celebrating together is an important way to foster and grow inclusiveness and unity, especially when it includes or focuses on our shared culture and history. Volunteering and supporting celebrations are ways that individuals can encourage and support our community.

- ***Objective 4: Support a culture that celebrates and encourages culture, sports, recreational activities and volunteerism.***

Children, Youth and Elders

Different age groups often have different needs and desires. Children need to be provided with a safe and supportive environment. Youth need the opportunity to mature into independent adults. Elders need opportunities to share their knowledge and experience. All age groups need to feel they are contributing.

Youth will inherit the results of planning efforts, both good and bad, while Elders have the perspective needed for long-term planning. To ensure the needs of future generations are met, Youth and Elders must be included in all decision-making.

- ***Objective 5: Support Youth and Elder involvement in decision-making through Youth and Elder committees, Youth and Elder specific portions of community meetings, and other opportunities for their participation.***
- ***Objective 6: Develop more programs for young children.***
- ***Objective 7: Support our youth in all aspects of their lives.***

3.2 Land, Sea and Environment

Ditidaht traditional territory is large and diverse. It takes in the lands and waters stretching along the southwest coast of Vancouver Island between buuʔqawʔaa (Bonilla Point) on the east and čuʔdaqsuus (Pachena Point) on the west. The Pacheedaht First Nation, with whom Ditidaht shares close kinship, cultural and linguistic ties, are located to the east. The Huu-ay-aht are the neighbouring First Nation to the west.

Ditidaht inland territory on Vancouver Island further extends along ʕaʔkʷaq čuubaʕsaʔtx (Lake Cowichan) and its tributary river systems, reaching down the Cowichan River to the easternmost boundary at Skutz Falls.

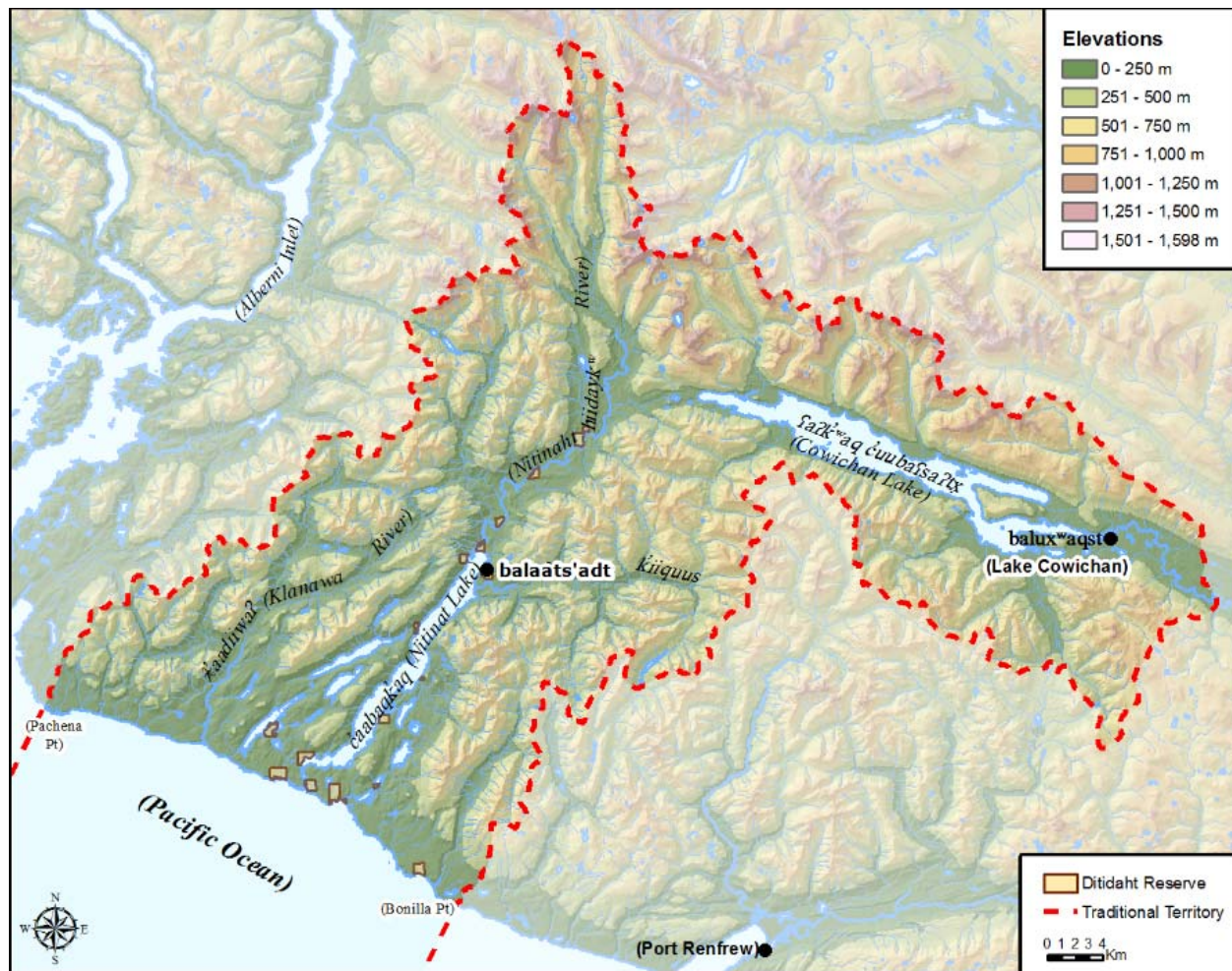


Figure 1 – Ditidaht Traditional Territory on Vancouver Island

The marine portion of our Traditional Territory extends directly offshore to the 200-mile limit of the economic zone claimed by most nations. As well as the offshore Traditional Territory, our offshore fishing and resource use area extends in a south-westerly direction from Cape Beale. This includes a number of rich offshore fishing banks including ʔuʂiiʔaaʔaq (Swiftsure Bank). The larger resource use area is shared with other Nuu-chah-nulth First Nations. The Traditional Territory and Resource Use Area are shown on the following map.

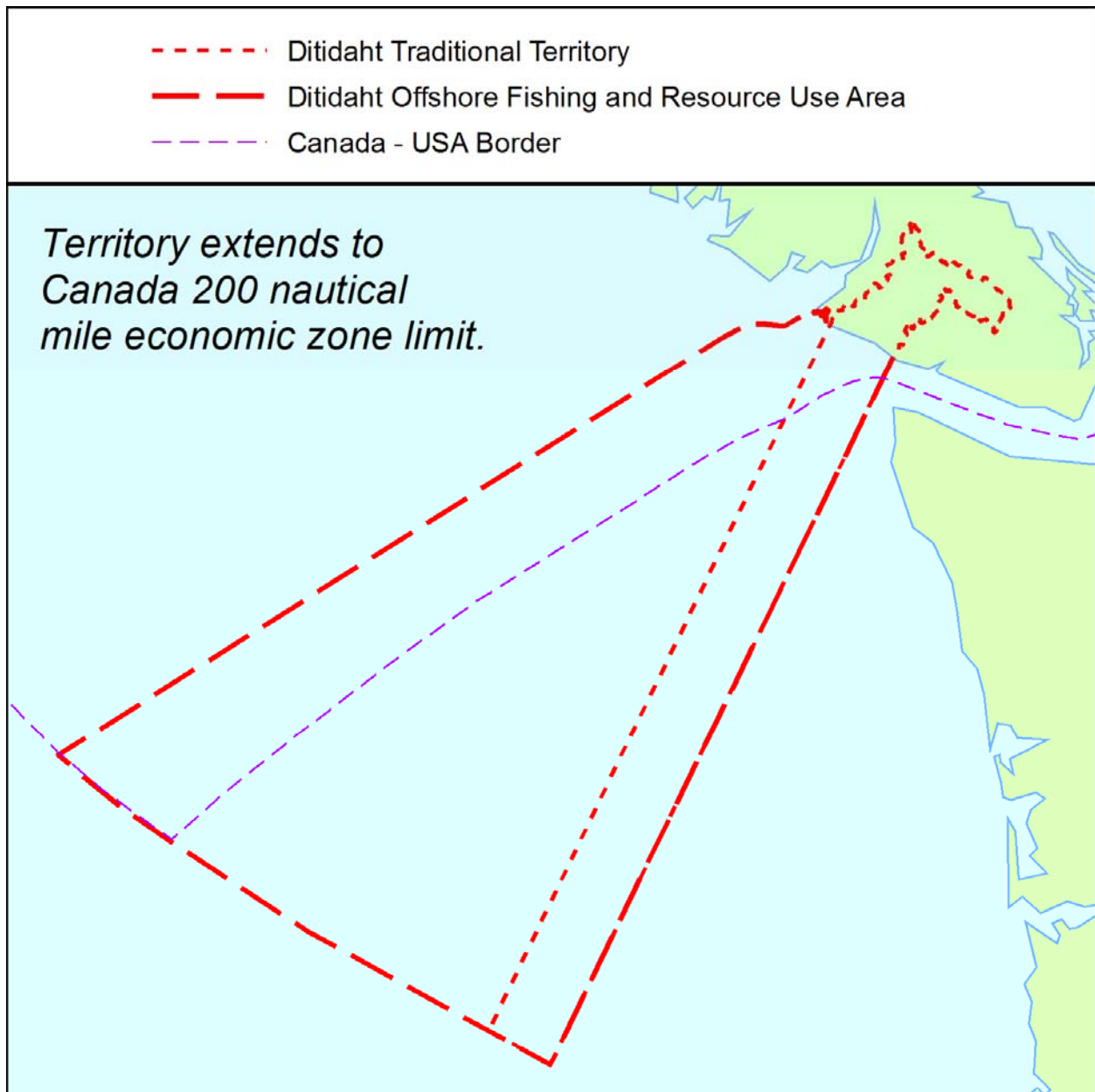


Figure 2 – Ditidaht Traditional Territory – Marine and Offshore Resource Sharing Area

Climate

Mild temperatures and heavy winter rains characterize the climate in the area. Based on Environment Canada's Climate Normals for 1971 to 2000, the average temperature range is 4.5°C in January and 14.8°C in August. Rainfall varies from averages of 422.5 mm in January to 76.8 mm in July. Snowfall can be expected from January to April, ranging from 12.1 cm in January to 9.6 cm in February, 6.6 cm in March and 1.2 cm in April. Winds come predominantly from the Southeast or Southwest. Winter storms occur from mid-October to mid-March.⁵

Malachan is in the Coastal Western Hemlock biogeoclimatic Zone (CWHvh1). This classification contains lands that are impacted by abundant rainfall and benefitted by mild temperatures. These lands are at a low elevation, ranging from mean sea level to 60 metres. Average daily temperatures range from a low of 5 degrees centigrade in January to a high of 16 degrees centigrade in July. Mean annual precipitation for the area exceeds 250 cm.⁶

Much of the coastal lands are located within the Southern Very Wet Hypermaritime variant of the Coastal Western Hemlock biogeoclimatic zone. The variant zone occurs in the low elevations between sea level and 150 metres, and is restricted to the narrow coastal fringe on the outer coast of southwestern Vancouver Island. Proximity to the Pacific Ocean moderates temperatures throughout the year and encourages high rates of rainfall.

Climate Change

As elsewhere along the British Columbia coast, the area is susceptible to rising sea levels due to tectonic processes and subsidence, atmospheric effects (such as El Nino events), changes to ocean temperatures and salinity, and intense storms. Based on coastal floodplain projections and visualizations created by the BC Ministry of Environment, the inlets are at a higher risk of flooding in the event of a tsunami or rising sea levels. Rates of coastline erosion and the subsidence of river deltas could potentially be high.⁷

⁵ Environment Canada. (n.d.) "Canadian Climate Normals 1971-2000 Station Data." http://www.climate.weatheroffice.gc.ca/climate_normals/results_e.html?stnID=277&prov=&lang=e&dCode=1&dispBack=1&StationName=tofino&SearchType=Contains&province=ALL&provBut=&month1=0&month2=12.

⁶ Gill, Jaspal. (1997) "First Nations Water Rights in British Columbia: A Historical Summary of the Rights of the Ditidaht First Nation (formerly Nitinaht First Nation)." Victoria, BC: BC Government, Ministry of Environment, Lands and Parks, Water Management Branch. <http://www.for.gov.bc.ca/hfd/library/documents/bib77223.pdf>.

⁷ Bornhold, B. (2008). "Projected Sea Level Changes for British Columbia in the 21st Century." www.env.gov.bc.ca/cas/pdfs/sea-level-changes-08.pdf.

If we act now we can mitigate the impacts of climate change through careful development and design of new infrastructure.

- ***Objective 8: Anticipate climate change when developing specific community plans (physical, economic development and resources). (For example, the, emergence of non-native flora and fauna, changes in water levels.)***
- ***Objective 9: Limit development on lands that are susceptible to flooding due to global warming.***

Environment

The coastal environment and uplands within the Traditional Territory have contributed to the Nation's long-standing success. In protected inlets and bays, in the freshwater and saltwater areas, in the lowlands and high alpine areas, there are many resources for residential settlement, fishing, hunting, and the collection of plants and other useful materials.

The coastal environment is rich with sub-tidal organisms, seabirds, shellfish, and marine mammals such as sea lions, seals, and whales. Though there has been a serious decline in commercial fishing over the past thirty years, the area continues to be known for fishing of herring, salmon, and halibut.⁸

On land, larger animals such as bears, cougars, deer, otters, and raccoons and birds such as woodpeckers, jays, and hawks can be found in the area. The coastal areas provide an important resting and feeding area for migratory seabirds and ducks. Attracted by seasonal spawning runs of Pacific Herring, rafts of surf scoters, goldeneyes, and gulls are commonly observed during the late winter and early spring months within sheltered areas. Seabirds observed in smaller numbers include bufflehead ducks, redneck grebs, common mergansers, mallard ducks, Barrows goldeneye, a red-throated loon, Canada geese, and several species of gulls and bald eagles. Marble murrelets are provincially red listed; a study completed by the World Wildlife Fund and Canadian Wildlife Services from April 2001 to January 2003 identified the west coast as supporting some of the highest densities of marbled murrelets in BC.

Streams in the area support many species of fish including Chinook salmon, Chum salmon, Coho salmon, Pink salmon, and Sockeye salmon. In addition, trout/char species have been identified, including Cutthroat trout, Rainbow trout, and Dolly Varden char.

⁸ Barkley Sound Planning Committee. (1994). *Barkley Sound Planning Strategy*. Alberni-Clayoquot Regional District.

Tree species most common to the temperate rain forests of the area include western red cedar, western hemlock, Douglas fir, Sitka spruce, alder, and Pacific dogwood.⁹ Vegetation within much of the coastal land base is indicative of CWHvh1. These forests are dominated by western hemlock, and accompanied by red cedar and amabilis fir. Major understory vegetation commonly includes salal, Alaskan blueberry, red huckleberry, deer fern, step moss, and lanky moss.

Soils along the coastal areas (up to 150 metres) typically have a thick humus organic layer on top of marine parent material creating parched water conditions. The soil moisture regimes are typically moist, while soil nutrient levels range between very poor to medium rich.

Sustainability

The word “sustainability” in this DCP means a wide range of things. Beyond the dictionary definition of the word, in this plan it means:

- Being careful with the development of the lands,
- Making sure that culture and language are part of everyday activities,
- Planning for climate change,
- Celebrating the achievements of members, and
- Considering the needs of future generations in all decision-making.

As such, sustainability is an overarching environmental requirement and requires that every decision balances the needs of future generations with current needs and desires.

- ***Objective 10: Reduce the negative impacts, including cumulative impacts, associated with upland, shoreline and foreshore development to the riverine, lake and marine environment.***
- ***Objective 11: Limit development on lands that are susceptible to present levels of flooding or tsunamis.***
- ***Objective 12: Require the consideration of sustainability initiatives in every potential partnership with outside agencies or developers.***
- ***Objective 13: Support alternative energy production that makes sense for DFN given its coastal location and land holdings.***

⁹ Pojar J. & MacKinnon, A. (1994). *Plants of Coastal British Columbia*. Vancouver: Lone Pine Publishing.

Lands

As previously discussed, the Ditidaht Community Plan is a strategic level plan. As such, it cannot address, in the depth required, more detailed aspects of Ditidaht planning efforts. Lands and resources is one of these aspects. As such, lands and resources requires a planning process and documentation separate from, but guided by, the DCP. Ditidaht has already prepared a **Strategic Land Use Plan (SLUP)** with extensive input from the community.

In discussions of lands and resources, membership regularly expresses the critical need to respect the environment and animal life, protect cultural sites and special features and ensure our lands and resources will be sustained for future generations. Land use and development decisions must be done very carefully.

The following objectives have been identified in the DCP process. The action for these objectives is to ensure they are already addressed in the SLUP. If any are not, they must be incorporated in the next round of evaluation and revision of the SLUP.

- **Objective 14: Ensure the lands and resources objectives raised in the DCP are addressed in the Ditidaht Strategic Land Use Plan and incorporate if not.**

The following objectives should be reviewed against the SLUP:

Land Use Objective: Traditional use areas, culturally sensitive features, environmentally sensitive areas, and hazard lands will be protected from development.

Land Use Objective: Current land use and future development will be sustainable and will not have negative impacts on the environment and wildlife

Land Use Objective: The potential impact on our members (lands, businesses, and long-term consequences) will be part of the consideration of any new land use or development proposal.

Land Use Objective: The community will be fully involved in decisions regarding new land uses and will be provided with all available information as early as possible in the review process.

Land Use Objective: Governments and organizations fully understand DFN's jurisdictional role in the management and care of the lands and waters.

Land Use Objective: Partners/agencies doing development on DFN lands comply with DFN environmental regulations.

Ditidaht Reserves

Ditidaht First Nation has 17 Federal Indian Reserves totaling 725.3 hectares. The Reserves were created in the 1890s in locations where Ditidaht people were currently living or had resource camps, or where they identified old village sites.

Indian Reserves are land parcels held by the “Crown”, in this case the federal government: “reserves are held by Her Majesty for the use and benefit of the respective bands for which they were set apart”.¹⁰ In times past, any decisions about the Reserves needed to be approved by the Indian Agent, or more recently, Indigenous and Northern Affairs Canada. Ditidaht is currently implementing a First Nation Land Management Regime where we will have much greater control, and won’t need “permission” for what we want to do on the reserve lands. Until, and if, we sign a Treaty and the reserves become Treaty Settlement Lands, the title remains with the “Crown”.

Table 3 - Summary of Ditidaht Reserves

Reserve	Area (ha)
Ahuk IR 1 / ʕaʔuk	53.4
Tsuquanah IR 2 / cux ^w k ^w aadaʔ	95.1
Wyah IR 3 / waayaa	53.4
Claoose IR 4 / ʔuuʔuuws	100.6
Cheewat IR 4A / čaax ^w iit	3.8
Sarque IR 5 / čaʔuk ^w uu	10.4
Carmanah IR 6 / q ^w aabaaduwaʔ	64.1
Iktuksasuk IR 7 / hitačaʕsaq	68.0
Homitan IR 8 / ʔubiʔadt	20.2
Oyees IR 9 / ʔuuyiyiʔs	42.3
Doobah IR 10 / dubaʔ	5.3
Malachan IR 11 / balaacadt	26.7
Ilclo IR 12 / ʔiʔuu	31.2
Opatseeah IR 13 / ʔupaačiʔa	28.7
Wokitsas IR 14 / waqitcaas	16.2
Chuchummisapo IR 15 / čačabisapuu	35.1
Saouk IR 16 / čaaʔuq	70.8
Total	725.3

¹⁰ Indian Act, 1985, R.S., c. I-6, s. 18 (1).

Please see Appendix 2 for descriptions, history, and maps of each reserve.

Ditidaht Fee Simple Lands

There are many forms of land title in Canada and Fee Simple is one of them. If someone owns title to private property such as a house in Port Alberni, it is usually held “Fee Simple”:

In English law, a fee simple or fee simple absolute is an estate in land, a form of freehold ownership. It is a way that real estate may be owned in common law countries, and is the highest possible ownership interest that can be held in real property.¹¹

In recent years, Ditidaht has purchased 3 parcels of Fee Simple land totaling 112.6 hectares at the head of Nitinaht Lake near Balaats’adt as they came on the market.

As well as the parcels Ditidaht has purchased, we have received lands under an Incremental Treaty Agreement as described following. Please also see Appendix 2 for maps of our Fee Simple lands.

Incremental Treaty Lands

On March 26, 2013, Ditidaht First Nation successfully negotiated and signed an Incremental Treaty Agreement (ITA) with the Province of British Columbia. The incremental treaty is a bi-lateral agreement with the Province that is separate and different from the treaty negotiations. The Incremental Treaty Agreement provides DFN with early benefits by the Province transferring lands to Ditidaht First Nation at agreed-upon stages, even if Ditidaht First Nation never finalizes a treaty.

These lands will be made available to DFN as noted in the chart below. Once transferred, these parcels of land will be Ditidaht First Nation land – regardless of whether we achieve a final treaty or not. If we successfully negotiate a final treaty, the land will become Treaty Settlement Land. Without a treaty, Ditidaht First Nation will continue to hold the land in Fee Simple. Incremental treaty lands can be used immediately for economic development or to build capacity. The Nation can also hold onto the land as part of a larger land plan. Land is transferred when a First Nation signs an ITA, when a First Nation signs an Agreement in Principle (AIP) and when a First Nation signs a Final Agreement (but before implementation).

Under the Incremental Treaty Agreement, BC will transfer land parcels to Ditidaht First Nation at planned stages, as we reach the following negotiation milestones:

¹¹ Wikipedia. “Fee Simple.” https://en.wikipedia.org/wiki/Fee_simple.

Table 4 - Incremental Treaty Agreement Lands

Land Parcel	Area	Transfer Date
Doobah	349.6 hectares	Signing of ITA (March 2013)
Malachan Block B	25.3 hectares	Signing of Agreement in Principle
Malachan Block A	45.3 hectares	Signing of Final Agreement

The Doobah parcel is 349.6 hectares in size. It is located on the closest access point on the lake with road access to the coast. Doobah is 7 times larger than our current reserve, Malachan. The parcel fits well with Ditidaht First Nation's long-term land goals. It is the last remaining entrance to the lake not under our jurisdiction, giving us more say in how the lake is used and managed. It also provides economic development opportunities in recreation and tourism.

The Malachan ITA lands, Block B (25.3 ha) and Block A (45.3 ha), have been identified as lands negotiated for transfer when the AIP is signed, and when Final agreement is signed. The Malachan parcels are different from Ditidaht First Nation's IR 11 Malachan. The Malachan ITA Lands will only be transferred subject to the ability to remove lands out of TFL 44. Otherwise, alternate lands will be negotiated.

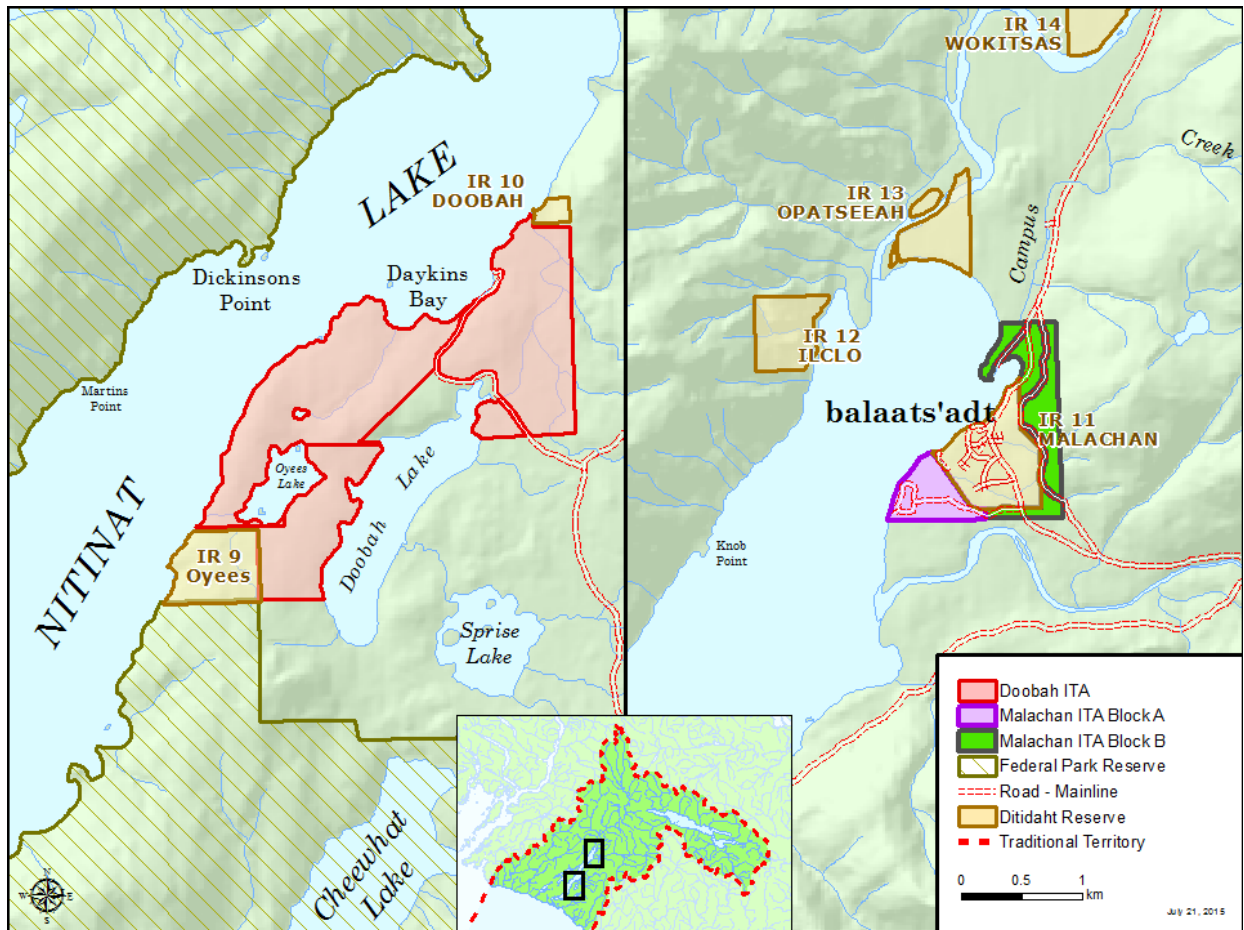


Figure 3 – Incremental Treaty Lands

For further discussion of the Treaty process and potential lands for return as part of the treaty, please see Treaty in Section 3.8.

Balaats'adt

As previously discussed, Balaats'adt, on Malachan Reserve, is the only village in the Traditional Territory currently and is where the highest concentrations of Ditidahts live. Please see Section 3.6 for additional information about Balaats'adt.

Fisheries

Fisheries in the Territory include fresh water and marine habitat, and include species such as salmon that utilize both.

There are a number of important river systems within Ditidaht territory including the ʔiixʷatiʔs (Carmanah), čaaxʷiyt (Cheewhat), ʔadiiwaʔ (Klanawa), and ixwaatʔaa (Darling) rivers.

Important tributaries to Nitinaht Lake include the čaaʔákaq (Nitinaht mainstem and Little Nitinaht), qíiquuws (Caycuse), x̱ubitadt (Hobiton), chaaxwiit (Cheewhat) and dubaʔ (Doobah) river systems.

Nitinat River: Nitinat River is the main river for DFN Food Fish. It averages 15,000-20,000 annual returns of Chinook and 150,000 returns of Chum.

Caycuse River: This river has been heavily impacted by past up-stream logging. An unknown number of Chum return to spawn annually.

Hobiton River: An average of 5,000- 7,000 sockeye return annually and an unknown number of Coho.

Cheewhat River: The estimate of sockeye annual return to this river is 800- 1,000.

Doobah River: This river is heavily impacted by past up-stream logging. An unknown number of Chum return annually.

The territory also includes Nitinaht Lake, a tidal inlet connected to the Pacific by a slim passage known as “the Narrows”. A salt water “lake”, such as Nitinaht Lake, is relatively rare on the coast. It is approximately 20km in length and averages about 1.2km in width with a surface area of 27.6km². It is connected to the ocean by a 3km long natural shallow channel. It is 203m at its deepest. A large portion of the lake is anoxic, that is, oxygen is almost entirely lacking beyond a depth of twenty-five metres. This is a severely limiting condition for marine life since below this level are high levels of hydrogen sulfide (“rotten egg” smelling). Weather conditions cause the lake to “turn over” periodically, which is deadly to the species that ordinarily thrive in the oxygenated top layer of the lake.

Nitinat Hatchery

The Nitinat River Hatchery was built in 1980 to help sustain salmon populations for local commercial, recreational and Ditidaht First Nation Fisheries. In 2015 it reared and released 3,599,845 Chinooks, 17,767,521 Chum and 122,935 Coho. Approximately 5% of salmon fry released survive and return to spawn.

Economic Opportunities for Ditidaht Fishermen

Once the Nitinat River wild salmon escapement and Hatchery Brood stock requirements are met annually, Nitinat Lake is opened up to the Ditidaht Fishermen for commercial sale to a DFN designated buyer in the fall for Chinook and Chum, pending DFO approval.

Rock Fish Conservation Areas: Dare Point and Carmanah Point

Since 2002, catch restrictions, fishery monitoring, stock assessments programs and Rock Fish Conservation Areas (RCAs) have been established throughout the B.C. coast. Recreational and Commercial fishermen are not allowed to fish within these areas. The

DFN membership are allowed to food fish within the Dare Point and Carmanah Point RCA's.

The Ditidaht Fisheries Department (please see Section 3.3) has developed a good working relationship with the federal Department of Fisheries and Oceans and continues to work cooperatively in the management of fisheries, including food, social and ceremonial (FSC) fishery and any economic opportunity fisheries.

Activities include stock assessment, enhancement and habitat restoration, negotiation, consultation, education and public awareness.

Draft DFN Fisheries Regulations: The following regulations are in place or pending:

- Monitoring and Enforcement
- General Fishing Regulations for Ditidaht Economic Fisheries
- Ditidaht Food and Fisheries Regulations Summaries
- Ditidaht Main Fisheries by type, location and fishing periods
- Consequences for Violating Ditidaht Fishery Rules and Regulations

Fisheries is addressed in the ***Strategic Land Use Plan***.

Wildlife

Through the Treaty Process, DFN will continue to be more fully involved in the management of any harvesting from the lands. This will include all hunting, fishing, gathering, and beachcombing activities.

Wildlife is addressed in the ***Strategic Land Use Plan***.

- ***Objective 15: Ensure the Fisheries and Wildlife objectives raised in the DCP are addressed in the Ditidaht Strategic Land Use Plan and incorporate if not.***

The following two objectives should be reviewed against the SLUP, along with others in the Strategic Land Use Plan:

Fisheries Objective: Protect and enhance salmon spawning areas.

Fisheries Objective: Monitor creeks for conditions and mitigate if damaged.

Wildlife Objective: Eagle, heron, and osprey nesting trees are protected on any lands within the Traditional Territory, along with any other significant wildlife habitat areas.

Wildlife Objective: Trophy hunting of mammals to obtain specific body parts and not using the animal for food and materials is not supported.

3.3 Governance, Administration and Community Services

Governance

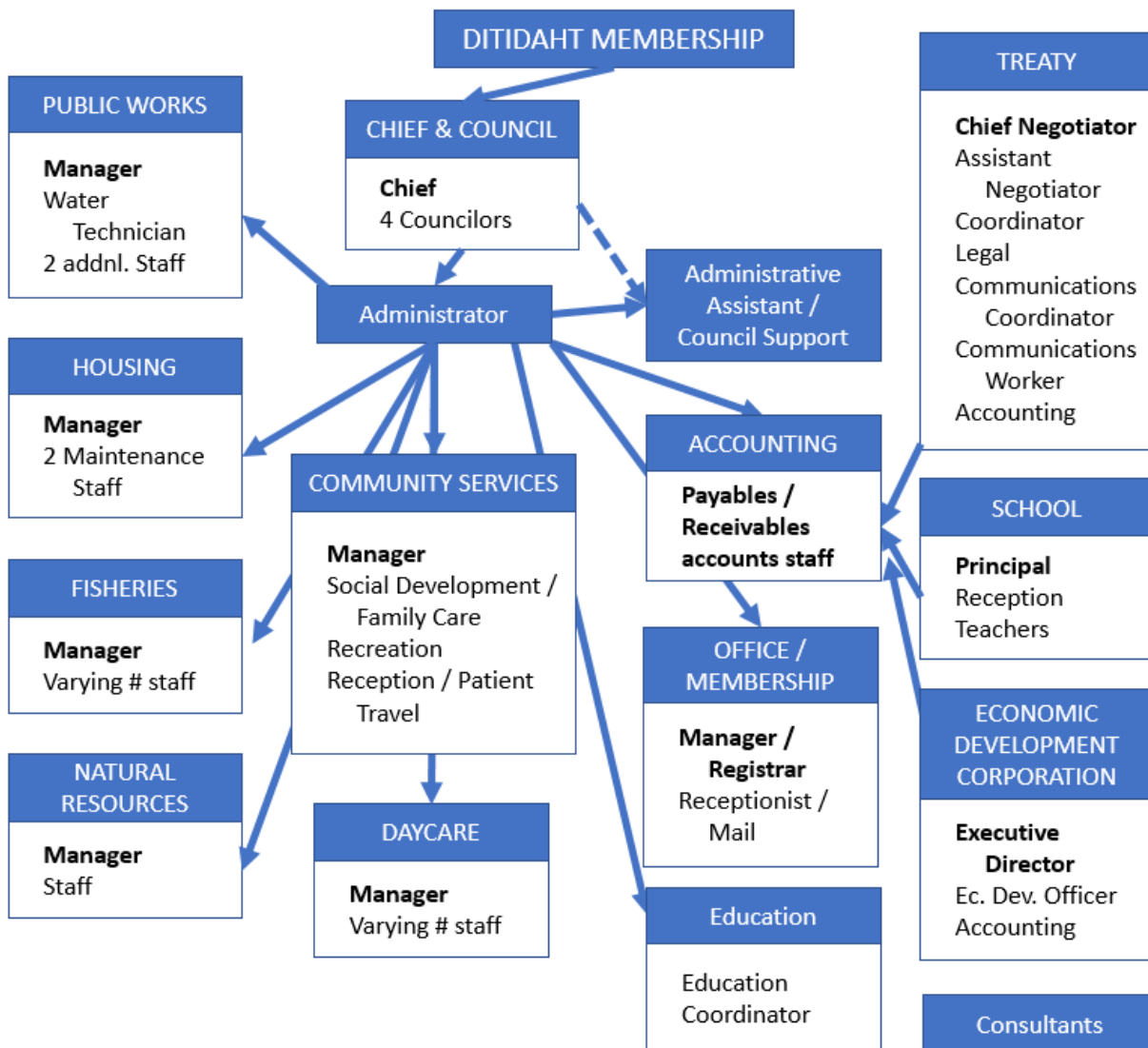
Governance refers to the process of making decisions, and the process by which those decisions are implemented.

Ditidaht First Nation is governed by the current (January 2017) Council of Chief Councillor Robert Joseph and Councillors David Darryl Tate, Kelly Sport, Jack Thompson Jr., and Terry Edgar.

The Chief Councillor and Council are elected for a four-year term. Their role is to work for the betterment of the Nation, addressing any issues that impact the members, lands, and resources, and to be the voice of Ditidaht First Nation. The elected officials are involved in a wide range of initiatives including the Treaty process, economic development, education, and social well-being for the members.

The table on the following page illustrates the administrative and departmental structure of Ditidaht First Nation.

Administration and Program Descriptions



Administration: The Administration is the liaison between Chief and Council and all the departments at DFN. They also act as the liaison between all departments. The administration is also responsible for finance and HR administration, as well as member administrative services.

Public Works Department: Oversees all community assets, including their regular repair and maintenance. They are also responsible for general upkeep and maintenance of our community including garbage collection and recycling, janitorial services for all DFN-owned offices and buildings (not including housing). Public Works also ensures public safety for our community.

Housing Department: Our Housing Department is responsible for managing all DFN-owned houses in the community. This includes repairs and maintenance to the homes, and renovations. Housing also ensures tenants are following DFN housing rules and paying rent on time on a monthly basis.

Fisheries Department: The one full-time Fisheries Manager and two seasonal Fisheries Guardian/Technicians are funded under the Aboriginal Fisheries Strategy. Fisheries responsibilities include salmon escapement activities, Hobiton River adult fish counting fence operations, Nitinat Lake Chinook, Coho and Chum assessments with Nitinat Hatchery, Cheewhat Lake tributary S2 salmon escapement surveys, crab surveys, ground fish surveys inside and outside of Dare Point or Carmanah Point RCAS, Canadian Food Inspection Agency bio-toxin surveys (mussels), and assisting Nitinat Hatchery staff with activities such as Chinook, Chum, Coho brood stock collection, catch monitoring, and membership food fish (Chinook and Chum).

Natural Resources: The Natural Resources Office (NRO) is responsible for ensuring that development in the Territory is done according to our Strategic Land Use Plan and applicable sections of this Community Plan. A major task is to respond to “referrals”. When an outside party proposes development in the Territory to the provincial government, they are referred to the NRO. The NRO then reviews the proposal for potential impacts and benefits and discusses them with the applicable Ditidaht administration people. A response is then sent back to the referred party and negotiations are initiated.

Since forestry has the biggest impact on the land, most referrals are from forestry companies. The NRO also liaises with the Province and forest companies on road maintenance.

Community/Health Services: Provides health services to Ditidaht members, including patient travel for medical services. They also oversee social development and family services for the Community. Community Health Services also provides services to our Youth and Elders through Youth Recreation and Elder Support Programs.

Daycare: The daycare is a licenced facility, providing full support for working and back-to-school parents. Their programs include a preschool, a daily language nest program, and health and nutrition. The program also supports the children’s learning through field trips, in addition to providing a play-based setting and opportunities for exploration. The Daycare works in partnership with the school and plans activities to build positive relationships between its staff and families.

Accounts: The Accounting department oversees the finances of the First Nation, including accounts payable and receivable.

School: Ditidaht First Nation has a Community School and its own Education Authority that supports the Community School, as well as language and culture learning. The School is an independent K to 12 school that provides quality education, guided by the Ditidaht Education Authority. The school follows the learning outcomes required for graduation by the Ministry of Education, and also provides students with traditional cultural education and Ditidaht language teachings.

Education: The Education Coordinator oversees primary, secondary and post-secondary education for Ditidaht First Nation members. Application assistance is available for DFN-education funding up to \$2,000 per member for each fiscal year. This is for course fees, tuition, registration, and books. It covers short term and long-term certification courses such as FOODSAFE, first aid, etc.

Economic Development: The Ditidaht Development Corporation (DDC) was established in 2010 and operates under a Board of Directors appointed by Chief and Council. The purpose of DDC is to generate revenue for the Ditidaht First Nation, create employment opportunities for Ditidaht members and to actively assert Ditidaht rights within Ditidaht territory.

The following objective is aimed at increasing the cohesion, coordination and documentation of Ditidaht's programs and services:

- ***Objective 16: An improved way of keeping track of Ditidaht government's business through information management / data base — tracking motions, paper and electronic filing systems, etc.***

Nuu-chah-nulth Tribal Council Services

The Nuu-chah-nulth Tribal Council (NTC) provides various programs and services to approximately 9,500 registered members, including Ditidaht. Approximately 6,300 Nuu-chah-nulth people live off reserve in communities across North America.

Services from the NTC include: Child Welfare, Economic Development, Education, Employment Training, Financial Administrative Support, Fisheries, Health Benefits, Infrastructure Development, Nursing, Mental Health, Membership, Newspaper, and Social Development.

NTC Child and Youth Services: Nuu-chah-nulth Early Years Outreach Program. Promotes healthy development for pregnancy, infants and children ages 0-6 and 0-12 through home and community visits.

NTC Education: Provides post-secondary funding and elementary school cultural development.

NTC Finance Department: Using the most current computer technology, the department provides timely, meaningful and effective financial information, transfers,

payments and support to the Chiefs of NTC, Nuu-chah-nulth Tribal Council and individual First Nations administrators and suppliers.

NTC Fisheries Department: In 2005, the department became the primary administration body for Uu-a-thluk, an aquatic management organization enabling 14 NTC First Nations to work collaboratively with other governments and groups for the sustainable management and economic development of ocean resources in NTC Territories. Uu-a-thluk activities increase NTC access to, and management of, sea resources and build NTC capacity to find jobs and careers related to the ocean. Uu-a-thluk is funded by the NTC through a contribution agreement with Fisheries and Oceans Canada.

Ha-Shilth-Sa Newspaper: The communication source for all NTC First Nations.
www.hashilthsa.com.

Health Promotion and Social Development: Non-Insured Health Benefits Mission Statement: To deliver various components of the NTC NIHB in coordination with community development/initiatives and provincial agencies/resources. To pass on Non-Insured Health Benefits information to NTC communities and people.

NIHB Programs: Optical Program, Medical Patient Travel, Mental Health Services, Medical Equipment and Supplies, Dental, Pharmacy, Status Card/Care Card/Medic Alert/CNIB- Canadian National Institute for the Blind.

NTC Human Resources- Mission Statement: The NTC is a vehicle to attract and retain qualified personnel and to assist employees in developing the skills and abilities necessary to fulfil the current and future capacity building needs of NTC communities.

NTC Employment and Training Program Mission Statement: We provide opportunities for education, training and employment-the stepping stones towards improved quality of life for those we serve. Long-term, sustainable employment will be achieved one success at a time.

NTC Nursing Services Mission Statement: The NTC Nursing Services partners with Nuu-chah-nulth-aht to deliver professional, ethical, culturally sensitive and responsible care.

Nursing Services Provided: Health Outreach Program, Disease Prevention, Immunization, Flu shots, Health and Disease Information, Breast Feeding Support, Well Baby Clinics, New Parent Groups, School Visits, Pre-kindergarten Screening, Dental Health Information, Sexual Health Information, Women's Health Program, Men's Health Program, Diabetic Support Group, Nutrition Counseling, Home Visits, Hospital Visits, Hospital Liaison Nurse, Urban Outreach Nurse, Referrals to Community Services, Hospital First Nations Advocate Nurse.

NTC Quu'asa Program: Mission Statement: To respectfully support the NTC Nations to achieve their full spiritual, mental, emotional, and physical potential, so families can

once again exercise full responsibility for the nurturing of all members and communities are once again healthy and self-governing.

Quu’asa Program: supports former Residential School Students and their families. Counselling, Cultural Support, Resource Material, Assistance with Common Experience Payment, Reconsideration Forms, Assistance in accessing Elder, Traditional, Emotional Support and Treatment Programs, Community Cultural Gatherings. Southern Region Contact: Jeff Gallic, Quu’asa Wellness Worker, Port Alberni. Phone: (250) 724-3939, jeff.gallic@nuuchahnulth.org.

NTC USMA Family and Child Services Mission Statement/Department Objectives: To support parents, extended families and communities in protecting their children from abuse and neglect. To recognize and strengthen NTC culture and identity. To strengthen and maintain the extended family system. To ensure the healthy growth and development of all children within NTC families and communities.

To provide protective services to NTC families by investigating reports of child abuse and neglect and ensuring the safety and support of children who are victims of abuse and neglect.

USMA Teams: Child Safety, Guardianship and Resource, Family Wellness, Administration, Foster Home.

Additional Community Services

Health Canada provides needed services to the community, although community members generally must access these services through provincial health channels (health units, medical clinics, and emergency services at hospitals).

A forest fire in the Traditional Territory would be serviced by the Province of British Columbia.

Police Services are provided by the RCMP detachment in Cowichan Lake/Duncan.

Safety and Emergency Preparedness

Ditidaht First Nation has completed an ***Emergency Response Plan***. This Plan identifies the following hazards or risks as “likely” and provides operational responses tailored to each potential emergency:

- Tsunami
- Landslide, mudslide, or subsidence
- Flood – flash, tidal surge
- Fire – forest, range, urban, wild lands, interface
- Snow, ice, hail, sleet, blizzard, avalanche
- Windstorm, cyclone, hurricane, tornado, waterspout, sand/dust storm

- Lightning strikes
- Fog
- Disease that impacts humans or animals
- Animal or insect infestations or damage
- Hazardous material spills or release
- Explosion/Fire
- Energy/power/utility failure
- Air/water pollution or contamination
- Communication system interruptions
- Computer, hardware or software malfunctions or breakdowns
- Telecommunications failure.

A new issue is the potential for oil spills should tanker traffic increase on the west coast. Ditidaht First Nation wrote to the National Energy Board in July 2014 to indicate that the Nation will remain involved in the regulatory hearings on the movement of oil and related products in west coast shipping lanes.

Due to the remote location of Malachan and other sites within the Traditional Territory, members will likely be the first ones on the scene of any emergency. For response to be successful, it is important that all concerned be made aware of their functions and responsibilities in the event of an emergency.

Part of safety and being prepared for emergency are roads and transportation issues. Please see Roads and Transportation in the 3.6 Infrastructure section for related discussion and Objectives.

The following Objectives relate to Safety and Emergency Preparedness:

- ***Objective 17: Ensure all members are aware of human/wild animal interface issues and ways to protect the community.***
- ***Objective 18: Continue to build and foster a positive relationship with the RCMP.***
- ***Objective 19: Promote safe and healthy working environments, conditions and practices for all employees, contractors, and volunteers.***
- ***Objective 20: Develop a detailed emergency plan that informs members both at home and away on actions to take before, during, and after an emergency event.***

Communication and Engagement

Communication is a component that is critical to our community's success. Ideally, everyone will feel like they are part of the Nation and see a role for themselves in building a greater community.

We constantly seek out new ways to keep our members informed – both on reporting on what is happening and in ensuring that our members are part of the decisions that shape their lives and experiences.

We recognize that communication has been a challenge in our Nation, but we are working hard to address this issue through the following Objectives.

- ***Objective 21: Maintain and enhance the practice of open and transparent communication and share all information relevant to members as soon as it becomes known.***
- ***Objective 22: Seek out new ways of informing and involving members.***
- ***Objective 23: Enhance collaboration between various programs to maximize efforts and resources.***

3.4 Health and Wellbeing

Health and Wellbeing of our people is another key goal of this Plan.

We recognize that health and wellbeing are a result of many intersecting factors, including a sense of safety and belonging, connection to our culture and the land and sea, opportunities for learning and employment, and access to social, spiritual, physical and mental support services when needed. These areas are covered in various sections throughout the Plan. The Objectives in this section specifically address physical and mental health aspects.

Most members receive health services outside of the Territory. Hospital services are available in Port Alberni, Duncan, Nanaimo, Victoria and the Lower Mainland.

Members access the following services through the Vancouver Island Health Authority and the Ditidaht First Nation Tribe Health Clinic:

- Communicable disease control (immunizations, contact tracing)
- Maternal and child care (pre- and post-natal)
- Home and community care nursing and support workers
- Health promotions (heart disease, HIV Aids, nutrition)
- Mental health (counselling)
- Prevention and community development
- Access to treatment centres

- Infant development
- Environmental health services (water quality, sewage disposal, food inspections)
- Addictive behaviours counselling
- Medical travel
- Vision care
- Away from home counselling
- Medical supplies
- Prescription drugs

Community Health Representatives carry out health programs, initiatives and develop programs where necessary. NTC community health nurses are available every Thursday at Community Services for: Home care nurse: Elder/chronic illness assessments for home care assistance at the member's request. LPN-Licensed Practical nurse: Home visits at member's request, flu and other immunizations.

According to a recent study completed by the Nuuchahnulth Tribal Council on health issues in their member communities, the following are priorities for Nations on the west coast:¹²

- A multi-purpose centre to house health services, cultural and other activities to support the well-being of members on homelands
- Direct involvement of the Community Health Worker in raising awareness of health issues and how to address them
- Support to treat addictions, particularly after care
- More funds for patient travel
- More health care professionals (especially doctors and nurses) to improve access to services
- Elders' facilities
- Youth treatment centre
- More culture incorporated into the Infant Development Program.

Other areas of concern for the future include:

- Keeping culture as a key component of health services
- A concern for homeless members
- The need for multipurpose facilities in key locations
- Food – a community kitchen and programs for hunting, catching, gathering, preparing, and distributing food

¹² 2008 Health Survey, Nuuchahnulth Tribal Council website.

- Accessible day care for all who need it.

A Ditidaht Social Development Plan was in progress during the drafting of this plan. Many of the Objectives listed below may be addressed within that plan, however, they are listed here for reference and monitoring.

- ***Objective 24: Prioritize the health of our members – mentally, physically, spiritually, and emotionally – by providing services, employment, and infrastructure that supports a healthy community. All aspects of our members' health – physical, social, mental, and emotional are equally important, and programs and services will be directed to all aspects.***
- ***Objective 25: Ensure the safety of children and ensure family's rights are respected.***
- ***Objective 26: Find new methods of providing care in the community that meets changing demographics and community needs.***
- ***Objective 27: Explore options for improved physical and mental health.***
- ***Objective 28: Enhance access to mental health and substance use services.***
- ***Objective 29: Encourage a healthy active lifestyle through the promotion of teams, sporting events, and scheduled activities for youth.***
- ***Objective 30: Learn more about Balaats'ad residents' wants for recreation – e.g. swimming pool, etc.***
- ***Objective 31: Explore the development of a new recreation centre including community kitchen for teaching cooking and for emergencies (or increase access to school kitchen).***
- ***Objective 32: Promote healthy nutrition and greater levels of self-sufficiency and security through traditional food sources and through food production that fits the terrain and climate.***
- ***Objective 33: Explore ways to increase co-ordination across community / health programs.***
- ***Objective 34: Keep members informed on any changes to health care provisions.***

3.5 Learning and Education

Education is another of the overarching goals within this Plan. There is a strong interest in working with community members to advance their personal goals for education and

learning, not just among youth but among all ages. Ditidaht First Nation has its own Education Authority that relates to the Community School and promotes our language and cultural learning.

Ditidaht's Community School opened in 2004. The school had been a long-standing goal for the community since the 1960s when people started to relocate from more distant coastal areas to Balaats'adt; a larger population base with many young people meant a school was a real possibility.

The motivation for the school also was prompted by the daily commute for students. In the past, students bussed an hour and a half one way to attend classes. These students would leave at 7:30 am and would often not return until 5:30 pm, enduring a three hour commute on a dusty, rough road.

Today, students can learn where they live and the School has taken great strides to integrate language and cultural learning into day-to-day activities.

For DFN members, education is a life-long endeavor. It means both learning on our own as well as the process by which knowledge, skills, and values transfer from one generation to another.

INAC provides the following information from the 2011 Census for membership at Balaats'adt:

Highest Degree or Certificate	2011			2006		
	Total	Male	Female	Total	Male	Female
Population 15 years and over	100	55	45	130	70	55
No degree, certificate or diploma	35	20	15	60	30	35
High school diploma or equivalent only	30	20	15	20	10	10
Trades/apprenticeship or other non-university certificate	30	20	10	30	25	10
University certificate below bachelor level	0	0	0	10	0	0
University degree (bachelor level or higher)	0	0	0	10	0	0

DFN members are continuing to expand their educational accomplishments. An initial education survey was sent out early in the planning process. Surveys that are not conducted in person often don't get many responses, and the Education Survey has had a similar response. Most of the respondents were interested in further education.

A Skills and Interests Inventory that includes education levels is currently being conducted. Every effort is going to be made to contact each member over the age of 16 and fill in the inventory with them. This will provide us with much better information and statistics on both formal and informal education levels, cultural and traditional skills and desires of membership for further education. Also included will be past and present employment and future desires.

The Future of Learning and Education

Education is fundamental to our community's success, both for individuals and the Nation. We know that increasing education rates will address a wide variety of issues and help our community move forward. For DFN, education is viewed as a life-long activity, integrated into our day-to-day activities from pre-school through graduation to post-secondary training. We also value education for our adult populations, including our staff, Elders, and people home and away.

Education for our members includes both formal recognized programs as well as experiences that lift us emotionally, spiritually, physically, and culturally. We value traditional learning approaches and are working to develop new opportunities for better integrating traditional learning into our day-to-day activities. The whole community benefits when we learn together.

- ***Objective 35: Encourage youth to move forward through all levels of education and help them to define a goal-achieving path.***
- ***Objective 36: Strengthen systems of support for community members (especially youth) going to post-secondary education or further training in other communities.***
- ***Objective 37: Enhance capacity and supports for upgrading to complete grade 12 or post-secondary pre-requisites.***
- ***Objective 38: Enhance awareness of and access to programs and courses available at training institutions, colleges, and universities, including online programs.***
- ***Objective 39: Continue to support the Ditidaht Community School as the focal point of Balaats'adt. Seek out new ways to increase traditional learning education and integrating knowledge into our everyday activities.***
- ***Objective 40: Continue to encourage the integration of traditional and cultural learning into the school curriculum.***
- ***Objective 41: Seek out new funding for language programs and encourage all members to advance their knowledge of our language.***
- ***Objective 42: Support greater coordination of language classes from pre-school through adult.***
- ***Objective 43: Identify potential skills required for positions emerging from self-government and proposed economic development initiatives. Identify aligned education and training opportunities to meet future skill requirements (e.g., hospitality, resource-based, administrative).***

- ***Objective 44: Work with partners, governments, and businesses to develop cross-training and internship opportunities for DFN members.***

3.6 Infrastructure

The natural landscape and west coast location of Ditidaht First Nation's Traditional Territory affects accessibility to infrastructure and utilities.

Two primary areas were specifically identified as in need of improvement: the road access to Balaats'adt and communications with members. While these seem to be two diverse topics, at the core the objective is to work with what we have and improve it so future generations will be better served. Improvements to the roads will require the involvement of other agencies, and we need to move forward on this. Improvements to communications involves all of us – and we need to move forward on this as well (see Objectives in section 3.3 on Communications and Engagement). These are two areas where fast action is needed.



Figure 4 – Balaats'adt

Roads and Transportation

As a coastal community and as a Nation with a long-standing connection to the ocean, much of the lands within the Traditional Territory can only be accessed by sea. There are some safe harbour sites for person-powered or motor-equipped vessels along the coastline and many members are highly experienced fishers and boaters.

Balaats'adt can also be reached by a gravel forestry road accessed from Highway No. 18, or by the forestry road to Port Alberni.

- ***Objective 45: Prepare an Access and Transportation Plan that identifies critical travel routes and highlights road maintenance or bridge repair requirements as well as other transportation requirements.***

- **Objective 46: Develop transportation for membership to training opportunities, accessing out of community services, etc.**

Roads Maintenance

Port Alberni to Nitinaht Lake

Via Bamfield and Carmanah Mainlines. Total Kilometres 90.7km. Maintained by Western Forest Products to Industrial Standards only - they only maintain the road when their logging crews are traveling and hauling on it.

Nitinaht Lake to Lake Cowichan

Via Caycuse and South Shore Mainlines. Total Kilometres 89.3km. Via North Shore-Youbou: Total Kilometres 80.2.

The Caycuse Mainline road maintenance from the Caycuse - Carmanah intersection to the Nitnaht Falls (TFL-44) is the responsibility of Western Forest Products. This section is rarely graded as the company doesn't haul on it much. Most of their log production is hauled to China Creek sort near Port Alberni.

From: Nitnaht Falls to Vernon Creek Bridge section is the responsibility of Timber West private lands road maintenance.

Vernon Creek Bridge to Youbou/Lake Cowichan/Mesachie Lake (TFL-46) Teal Jones Ltd maintains the roads to industrial standard only when they are hauling on it. The only area Teal Jones has left within the Nitinat Lake watershed is on the West side of the Lake and is inaccessible due to the closure of the Little Nitinat Bridge. The Caycuse Mainline from Vernon Creek-Bridge to North Shore/South Shore mainlines are maintained to a minimum because of this.

Bamfield Mainline

From Port Alberni to Bamfield. The road is maintained at a minimum during the winter months. It is plowed of snow at 17-mile hill and sanded when it ices up. The B.C. Government allocates a small subsidy to Western Forest Products for this service.

From: The Bamfield Rd/ Carmanah Rd- intersection (Old Franklin Logging Camp) to Nitnaht Lake. There is no winter maintenance by Western Forest Products. Summer grading in this section of road is only done when they're hauling on it.

Caycuse Mainline

There are three logging companies using this mainline and are responsible for different sections of road maintenance. There is very little grading from Nitinaht to Vernon Creek Bridge at any time and no roadside brushing. This a safety issue especially at bridge approaches. There is no maintenance at all during the winter months. When there is a fall or winter storm event, the first Ditidaht members using this route must carry a chainsaw for downed trees to get through to Youbou.

Nitnaht Lake to Carmanah -Walbran Provincial Park

Via Rosander Mainline. Total kilometers- 15.8km.

Note: This only deals with the mainlines to Port Alberni and Lake Cowichan, not secondary logging roads in Ditidaht Territory. The long-term future DFN objective is to have a paved highway from Port Alberni-Nitinat-Lake Cowichan. Short term is to have a higher-level maintenance plan on these mainlines funded by B.C.

The following Objectives focus on road maintenance and safety:

- ***Objective 47: Work to enhance safety on the roads to Balaats'adt and within the community.***
- ***Objective 48: Improve accessibility to Balaats'adt through better road maintenance and upgrades.***
- ***Objective 49: In the long term, work to transfer the ownership/jurisdiction of the Alberni route to the province and pave the road in its entirety.***
- ***Objective 50: Develop future transportation and infrastructure improvements at the highest possible quality, keeping long term objectives for growth and development in mind.***

Housing

Currently, Ditidaht First Nation's housing is focused at Balaats'adt, which is the only location where DFN provides housing for community members. There are 64 houses currently in the village:

- 23 CMHC-DFN Owned Rental Houses
- 9 DFN Rental Houses Mortgaged
- 10 DFN Owned Rental Trailers
- 3 Private Trailers
- 19 Private Houses
- 4 Derelict Houses

There is also a 7-plex teacherage for staff at Ditidaht School that is occupied from September to June.

The current residences at Balaats'adt were developed from 1960 forward, as people moved to these lands from more distant coastal areas.

As economic opportunities and infrastructure (roads, housing, services) improve it is anticipated that the demand for housing will increase. If 50% of current members (385 people) required housing at home then approximately 160 total housing units would be required at Malachan. This would significantly change the community. While it is unlikely that half of the membership will seek to relocate to Malachan in the immediate future, plans should be in place for future phases of subdivision and for servicing to meet the needs of the membership.

Households

INAC prepared data from the 2006 and 2011 Census on households and the characteristics in each household as shown in the following table.

Table 5 - Balaats'adt Households¹³

Household type	2011	2006
Total – All private households	55	60
One family households	35	35
Couple family households	20	30
Female lone parent households	0	10
Male lone parent households	10	0

¹³ <http://www.bac-lac.gc.ca/eng/census/Pages/census.aspx>

Multi-family households	0	0
Non-family households	20	15
Median household income (\$)	na	na

Selected Occupied Private Dwelling Characteristics	2011	2006
Total number of Dwellings	55	60
Dwellings constructed more than 10 years ago	35	50
Dwellings constructed within the past 10 years	20	15
Dwellings requiring minor repairs only	20	25
Dwellings requiring major repairs	20	15

Overall, the data indicates that housing characteristics are similar when comparing 2006 to 2011.

The Future of Housing

- ***Objective 51: Investigate the feasibility of alternative forms of housing at Balaats'adt. (Elder's housing as a top priority, youth housing, affordable housing, multi-unit housing, use of universal design principles).***
- ***Objective 52: Investigate the practicality of purchasing lands for member housing in Nanaimo, Port Alberni, and Duncan.***
- ***Objective 53: Look for programs to help members with their own housing.***
- ***Objective 54: Explore options for green infrastructure including green energy options for heating and cooling buildings, lighting sources, construction materials and techniques.***

Community Facilities

The community maintains the following facilities:

- School
- Band office
- Dock
- Community Hall
- Motel

Hydro / Electrical

Balaats'adt is serviced by a BC Hydro power line. A run-of-the-river power generation station is in development for the Little Nitinat River that may provide very economical power to the village as well as a yearly source of revenue.

Other Utilities

Water

Balaats'adt's water supply is drawn from a surface water intake out of Malachan Creek. Water is piped into a reservoir and distributed via gravity feed in utility pipes for water service and fire protection to the community. Drinking water is tested for general bacteria, total coliforms, and fecal coliforms including E. Coli to standards set by Health Canada.

Currently there are two water licenses on Malachan Creek (the most significant watercourse in relation to Balaats'adt); Ditidaht First Nation holds both.

The last regional water survey on Malachan Creek was completed in 1983 and shows regular flows year-round.¹⁴

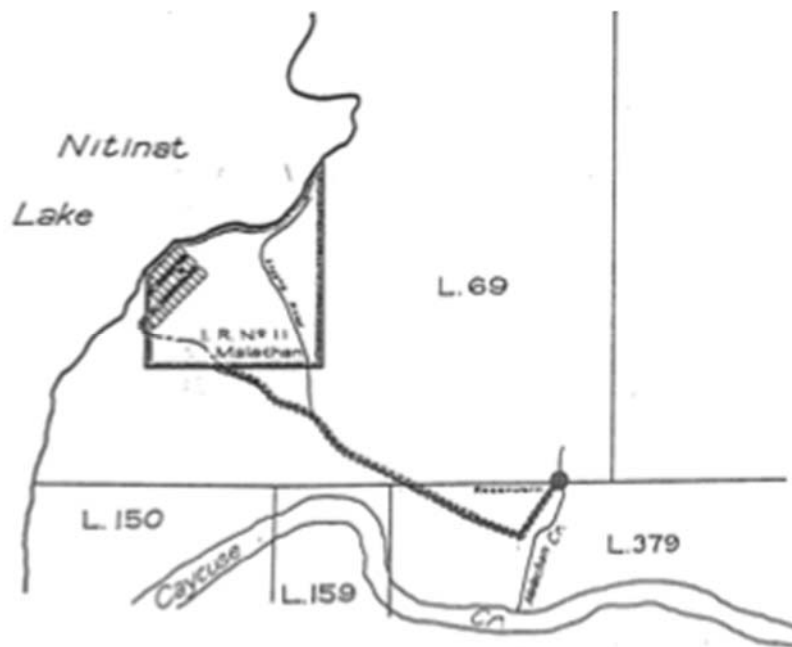


Figure 5 – Balaats'adt Water Licence Map

¹⁴ Government of BC Ditidaht First Nation Water Rights Report (1997)
<https://www.for.gov.bc.ca/hfd/library/documents/bib77223.pdf>

The watershed of Malachan Creek upslope of the water intake is a registered Community Watershed. Designated under the BC Forest and Range Practices Act (FRPA), community watersheds require special management to:

1. Conserve the quality, quantity and timing of water flow
2. Prevent cumulative hydrological effects having a material adverse effect on water¹⁵

The Community Watershed is also designated a Special Management Zone in the *Ditidaht Strategic Land Use Plan*. The following map shows the community watershed.

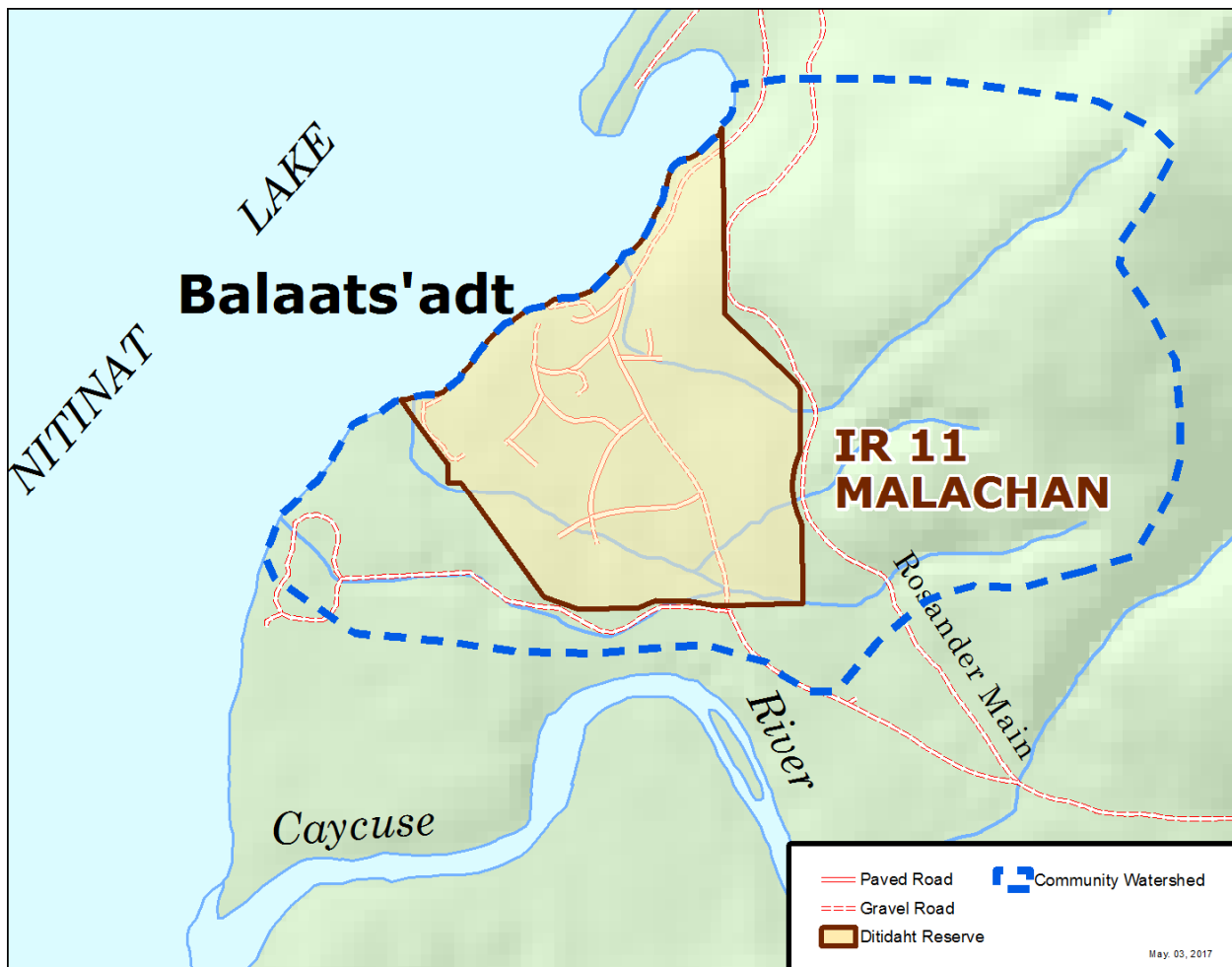


Figure 6 – Balaats'adt Community Watershed

- **Objective 55: Protect water resources and ensure that any development recognizes the potential impacts on water supply.**

¹⁵ <http://www2.gov.bc.ca/gov/content/environment/air-land-water/water/water-quality/community-watersheds>

Solid Waste

Balaats'adt operates under the "5 Rs" for solid waste management:

- **Reduce** – decreasing solid waste in volume, weight, and toxicity
- **Reuse** – repeat the use of an item
- **Recycling** – reformation of products that can be remanufactured
- **Recovery** – reclamation of energy or materials from the waste stream by incineration or distillation
- **Residual Management** – disposal of the final waste materials after the other 4 Rs.

Currently, residents in Balaats'adt adhere as much as possible to the 5 Rs. Any residual solid waste is collected at regularly scheduled weekly pick-ups. Residents can also process organic waste in backyard composting pits, or can drop off yard wastes at the Cowichan Valley Regional District/Alberni Clayoquot Regional District landfills. Auto hulks must be disposed of by the vehicle owner, generally to a scrap metal company.

Due to air pollution, burning of garbage is not recommended.

Liquid Waste

Currently on Balaats'adt liquid waste is processed through individual conventional septic tanks and drain fields.

Storm Water

Drainage is by overland flow into ditches that then flow into creeks and tributaries in the area.

Future Infrastructure

DFN is committed to ensuring all members of the community are supported in the long term with appropriate infrastructure (water, sewer, storm water, and hydro) and roads that meet the present needs and are developed with future improvements in mind. The Objectives in this section are closely linked with other aspects of the plan, including Lands, Environment, Economy, etc.

The following Objectives identify key improvements to the community that would make significant differences to the future of members.

- ***Objective 56: Develop a Balaats'adt Village Plan that catalogues existing infrastructure and maintenance/upgrade requirements, population projections and future housing needs, etc.***
- ***Objective 57: Develop a high level of knowledge on the costs and issues with servicing of DFN lands that have been identified for development.***

- ***Objective 58: Maximize the efficient use of all infrastructure that is built to service new development.***
- ***Objective 59: Use local materials and labour whenever possible to reduce economic leakage from DFN.***

3.7 Economy

The Nation is and has been involved in a range of economic development opportunities. There have been some setbacks, including the loss of the sawmill, but new opportunities are on the horizon through current initiatives and the Treaty Process.

Through history DFN has a long and storied past of successfully living and working on the lands. We need to make sure that the lands and resources within our Traditional Territory are used in ways that work for us. This means acquiring new lands through Treaty Settlement or purchase, to ensure we are key partners in major resource development projects, and to move forward with our other economic development plans.

Bryan Cofsky, as Executive Director under the direction of the Board of the Ditidaht Economic Development Corporation (DDC), manages economic development for the Nation and assists the administration in external program applications, reporting and treaty negotiation support. The aim is to create both growth in existing resources and First Nation businesses, while identifying and establishing new opportunities and maintaining the communication link between the administration, treaty team and private sector companies.

Jack Thompson Jr., as Economic Development Officer (EDO), is responsible for facilitating, promoting and supporting community economic development businesses and oversees the day-to-day operations, while providing opportunities for local employment.

The Board of Directors of the Economic Development Corporation includes Carl Edgar Jr., Jack Thompson Sr. and Peggy Hartman.

Community Engagement - Treaty - Ditidaht Development Corporation understands that the success of the Treaty Process generally depends on its members fully understanding both the process and the substance of the treaty negotiations. The Ditidaht negotiators and communication team are undertaking creative community outreach and consultation with members on and off-reserve. DDC provides summaries and workplans to Treaty Team Coordinators to incorporate into their community engagement process.

Current Businesses and Economic Development

The General Store, Nitinaht Lake Motel, Windsurf Park and Comfort Camping operate seasonally, from May to September. Retail professional contractors have worked closely this season with DDC, incorporating cash management systems, inventory controls and mentorship of members.

West Coast Trail Cooperation Board - A strong business relationship with Parks Canada is an important factor in creating and maintaining opportunities within the Pacific Rim National Park. A Cooperative Board was formed to work together in determining off season preparation, contracts, employment, environmental issues and other requirements.

Boardwalk Construction - DDC reached agreements with Parks Canada on the Boardwalk Replacement Project for the West Coast Trail. With assistance from DFN Public Works, DDC supplied lumber, work crews, transport and camp requirements, creating both seasonal employment and revenue.

Nitinat Lake Motel¹⁶

According to the website, the motel offers comfort and convenience just minutes from the Nitinat Lake Windsurfers' Park at beautiful Nitinat Lake, Vancouver Island. Prices range from \$65.00 to \$100.00/night. One-bedroom rooms or suites with kitchenettes are available. There are also shower and washroom facilities for campers.

The Motel is close to hunting, fishing, hiking and is a boat ride away from the world-renowned West Coast Trail. The motel is open year-round. New bedding and furniture were purchased for the 2017 opening and was received well by our clientele. The Motel, along with the Comfort Camping in Tsuquadah, is part of our on-line booking system at www.westcoasttrail.com.

Windsurfers' Park¹⁷

Nitinat Lake is well known to avid windsurfers, sport fishermen and back-country enthusiasts for its unique and natural beauty while offering some of the most consistent winds in the world.

As noted on the website, "On a typical sunny day from about 11 in the morning you can look down the lake and see a wind line. Within 30 minutes the wind will be at 15 to 20 knots. As the day progresses the winds will peak to 25 to 30 knots and on those perfect storm days with a fog bank visible at the other end of the lake winds will be to 40 knots.

¹⁶ <http://www.Ditidaht First Nation.ca/parks--recreation/#sthash.quKldsxj.dpuf>

¹⁷ <http://www.Ditidaht First Nation.ca/parks--recreation/#sthash.quKldsxj.dpuf>

As evening approaches the winds die down and usually stop, making for a pleasant night of story-telling around the campfire”.

Windsurf Park was upgraded in 2014 with additional sites, potable water, fibre optic cable and a host shack. Ditidaht manages the Park and uses the income for wages and upgrades. At present and until Treaty, BC Parks contracts the site to DDC. DDC is contemplating a Licence of Occupation prior to Treaty. The pros to this would include gaining control and removing BC restrictions on camp fees, rules and regulations, infrastructure, expansion and reporting requirements. The negative impact would be the responsibility of taking on liability, danger tree removal, warden visibility and enforcement.

The Park offers camping with picnic tables, fire pits and outhouse facility at \$12 – \$14 per night. The maximum stay is 14 days and the campground is monitored daily by Ditidaht First Nation Campground staff. Reservations are not accepted.

West Coast Trail Comfort Camping¹⁸

Ditidaht First Nation also manages a site along the West Coast Trail in Pacific Rim National Park. These are premium campsites that offer wood burnings stoves, wood floors, wide cots and outdoor decks and are located near Nitinat Lake Narrows. The cost is approximately \$80/night and capacity is limited to four people. This business ramped up in 2014 with the purchase and installation of 7 canvas tents measuring 12 x 14. Popularity has grown annually and is marketed both through our website and Parks Canada's, as well as through a Facebook platform.

Forestry

The Ditidaht Forestry Ltd. (DFL) holds 3 Timber Sale Licences in both TFL #44 and TFL #46. The Nation is actively logging (Fall, 2016) and has a partnership with Timber West. This partnership is closely managed by DFL to assure maximum profits to Ditidaht. DDC is also in negotiations with the Ministry of Forest Lands and Natural Resources as well as Western Forest Products and Teal Jones in acquiring long-term access to resources through licences and/or revenue sharing.

Little Nitinaht Hydro Project

River Green General Partnership is solely owned by the Ditidaht Development Corp and is presently in the final stages of completing the BC Hydro interconnection line study for supplying power to BC Hydro. River Green has completed the requirements for the study and now has an agreement with BC Hydro. This Run of the River project is on the

¹⁸ <http://www.westcoasttrail.com>

Little Nitinaht River and Ditidaht holds the water licence for the project. If the interconnection study shows the project is feasible, Ditidaht will seek financing and commence construction. The return will be very profitable to the Nation for years to come. Costs to date have exceeded \$1.4 million with over 80% coming from external grant programs such as New Relationship Trust, the Clean Energy Fund and the INAC Community Opportunity Readiness Program.

New Tourism and Marketing - Doobah

DDC has met with and hired professional site planners and land management specialists to identify best usage of the 350 hectare site recently acquired by Ditidaht from the Province during Treaty negotiations.

Utilizing funds from Treaty Related Measures, Indian Affairs Economic Development and our Corporation, a new approach to strategically prepare a best use and site plan is being developed. This plan, combined with the Nitinaht Narrows Land Use Plan, will be completed by spring 2017.

DDC is working with the Cowichan Valley Regional District (CVRD) and Destination BC in "Unleashing the Nitinaht". This will encourage tourists from all over the world to visit our area thus providing opportunities for members.

Ditidaht representation has also met with BC government ministers and has been lobbying jointly with the Cowichan Regional District for road improvements and upgrades, understanding that success for Nitinaht and the surrounding communities could only be achieved through proper access. Talks have been very promising.

2017 will also see new road signage to Nitinaht on both the highway and logging roads.

Land Base Aquaculture Study

DDC has recently completed a business case researching the feasibility of a contained aquaculture facility for sustainable Coho and Steelhead. The old saw mill site at Chuchummisapo has been identified as a suitable site already containing power and well water. DDC is presently at the stage where firm construction costs, markets and funding will determine the success of the project. This will potentially create Ditidaht construction jobs and raise the community's profile in a sector that dovetails with its traditional harvesting rights.

St. Jean's Cannery & Associate DFN Corporations

Ditidaht is a one-fifth partner in the Seafood Cannery that employs 130 people. Five Nations own 20% each of 20,878 Shares with the remaining 14,272 shares owned by the previous owner. Canadian Western Bank holds the operating and term loans. The purchase price of the cannery was \$6.3 million. Gross annual sales are \$7.8 million with a net profit of \$2.8 million.

Other Business Enterprises

- General Store
- Gas Station
- Boating/tours
- Various other individual and tribal businesses

In the past, many members were employed in the region's logging, fishing, fish processing, mining, and paper mill industries. All of these areas have seen significant declines in recent decades, requiring citizens to venture into new economic activities or move away home to find employment.

Today, the west coast/Vancouver Island economy revolves predominantly around tourism, and local businesses provide visitors with lodging, dining, and supplies. Sport fishing is an important industry, and anglers come to fish the area's waters for salmon and halibut. In recent years, ecotourism has become more of a focus due to the area's wealth of recreational opportunities. Activities include boating (sailing, kayaking, cruising, and canoeing), marine wildlife viewing, diving, shellfish harvesting, camping, hiking, beach activities, day sightseeing, and access to Pacific Rim National Park.¹⁹

Commercial recreation tenures are a potential source of income for Ditidaht First Nation. In the future, Ditidaht First Nation will be able to capitalize on a growing interest in knowledge-based tourism and tourism related to Vancouver Island and the west coast. While challenges include a short tourism season, access, and the perceptions of visitors seeking a more established experience, it is anticipated that these challenges can be met with planning and marketing.

Ditidaht First Nation is in a favourable position from an economic development perspective given that the Nation has jurisdiction over spectacular waterfront areas and their location is central to Duncan, Port Alberni, and the west coast (including Pacific Rim National Park). This may encourage new aquaculture/fish farming opportunities, an industry that is supported by the provincial government. The Nation also has access to fresh water resources, which could enable power production facilities on watercourses with sufficient water capacity. Excess power resources could be sold to BC Hydro.

Forestry activities have diminished on the west coast in recent years, but this remains a viable industry.

¹⁹ Makhoul, Anne. (2004). *Bamfield, BC: Wonderful Things Can Happen at the End of the Road*. Ottawa: Caledon Institute of Social Policy. <http://www.caledoninst.org/Publications/Detail/?ID=433&IsBack=0>.

Opportunities

Other opportunities could include:

- Steep slope areas – could be suitable for additional run of the river projects.
- Waterfront lands – Ditidaht First Nation has jurisdiction over significant areas of undeveloped waterfront lands that have high values for recreation and tourism.
- Existing campgrounds – the campgrounds are well used and could be expanded and facilities upgraded, providing opportunities for increased fees. There is the potential for selling 99-year leases on Ditidaht lands for more permanent occupancy by non-members and yearly revenue.
- Marina – there are several sites that could be considered for the development of marinas/docks. Issues will include septic and water servicing, weather conditions, floating breakwaters, access roads, and other required infrastructure. Should a marina development be considered, spin-offs could include a resort, restaurant, laundry facilities, showers, and improved access for windsurfers.
- Aquaculture – while a separate investigation is required, areas have historically been highly productive for finfish and shellfish. More intensive farming of these resources could be investigated.
- Forestry and plant harvesting – the Traditional Territory contains new opportunities for forestry and plant harvesting.

With the signing of a Treaty, the Nation would have many new opportunities to grow its economy through ecotourism, micro-hydro development, and real estate development. The economic outlook for the area remains positive, stemming from a strong and continued demand for real estate and tourism.

Workforce Characteristics

It is difficult to obtain accurate statistics on employment as many members are self-employed or work more than one job over the course of the year. The chart below details information provided by INAC on work considered in the National Occupation Classification:

Labour Force Indicators	2011			2006		
	Total	Male	Female	Total	Male	Female
Participation rate	47.4	54.5	44.4	69.2	78.6	66.7
Employment rate	31.6	27.3	33.3	57.7	57.1	50.0
Unemployment rate	33.3	50.0	0.0	22.2	27.3	0.0
Industry						
Total-Industry	95	55	45	130	70	60
Agriculture, resource based	0	0	0	15	10	0
Manufacturing, construction	0	0	0	15	10	0
Wholesale, retail	0	0	0	10	0	0
Finance, real estate	0	0	0	0	0	0
Health, education	15	0	10	25	0	15
Business services	0	0	0	0	0	0
Transportation, warehousing	0	0	0	0	0	0
Other services	35	20	15	40	25	15
Occupation						
Population 15 years and over	95	55	45	130	70	60
Management	10	0	10	na	na	na
Natural sciences, health	0	0	0	na	na	na
Social sciences, gov't	20	0	10	na	na	na
Sales and service	0	10	0	na	na	na
Trades and related	0	0	0	na	na	na
Primary industry	10	0	0	na	na	na
Other Occupations	0	0	0	na	na	na

A key objective of the revised National Occupation Classification developed in 2011 was to harmonize the coding structures and to eliminate all other differences between the NOC of Human Resources and Skills Development Canada 2006, and Statistics Canada's NOC for Statistics 2006. Due to this structural realignment, occupational data for the two years are not directly comparable. As a result, comparisons between 2011 and 2006 are limited to "Population 15 years and over" only. In addition, as the mandatory long-form census was not required in 2011, the data may not be comparable or accurate.

As noted earlier, a Skills and Interests Inventory is currently in progress which will augment information that is currently available and inform future planning.

Objectives related to economic development and workforce development are included as part of an overall economic development strategy for current and future plans.

- ***Objective 60: Ensure each economic development plan as well as the planned overall Economic Development Strategy is aligned with the DCP and includes versions of the following objectives:***

Economic Objective: Exercise our rights to lands and resources in our Traditional Territory through economic development activities.

Economic Objective: Achieve financial self-sufficiency for DFN through economic development.

Economic Objective: Reduce the number of members needing social assistance by providing training, personal development programs and economic development opportunities – this does not mean that all members will be placed in Nation-created jobs, but that every member will be encouraged to achieve and grow.

Economic Objective: Increase local opportunities for training and employment.

Economic Objective: Seek new economic development activities that fit the culture, lands, and people of DFN.

Economic Objective: Focus on economic development initiatives that make sense for DFN's lands and resources.

Economic Objective: Shape a thriving economy that provides tax revenues, income, and long-term prospects for individuals and DFN through the development of lands and resources.

Economic Objective: Explore new activities in forestry and gravel extraction by completing evaluations and surveys on all the lands.

Economic Objective: Investigate new marine based economic opportunities, including aquaculture and tourism.

Economic Objective: Increase usage of the Ditidaht store for other ventures (e.g. windsurfing, Visitors Centre, art sales, jam making, cedar bark carving) as well as providing training opportunities in service industry and customer service.

3.8 Treaty

Treaty is one of those subjects that relate to almost all aspects of the Plan, making it difficult to choose where it should be placed in the document. Treaty will have a very significant, long-term impact on the Ditidaht people in taking back control of their lives.

In British Columbia today, the treaty negotiation process has six stages, a process agreed upon by First Nations and the provincial and federal governments. The stages (outlined below) are meant to guide the parties through negotiations and ensure that all issues are addressed as part of the treaty process.

1. First Nations start the negotiation process when they file a statement of intent to negotiate a treaty.
2. At stage 2 of the process, the federal and provincial governments and the First Nation ready themselves for negotiation by establishing negotiating teams, preparing background information, identifying preliminary topics for negotiation and setting up consultation mechanisms.
3. The three parties negotiate a framework agreement – an agenda that sets out the topics, process and timing for negotiations.
4. At stage 4, the three parties negotiate an agreement-in-principle (AIP) – negotiators discuss each topic listed in the framework agreement. An AIP forms the basis of the treaty.
5. The parties conclude a final agreement. Negotiators work out final legal and technical details and wording on the provisions contained in the agreement-in-principle.
6. The parties work cooperatively to implement the provisions of the treaty. This happens over a period of years according to a plan set out in the treaty.²⁰

Ditidaht First Nation is in Stage 4 - Agreement in Principle negotiations - and has been negotiating at a common table with the Pacheedaht First Nation since 1996. These negotiations are proceeding together, but independently, meaning that each Nation will have its own Treaty if the negotiations are successfully completed.

As of January 2017, Ditidaht anticipates moving into the Final Negotiation phase during the year. After further negotiations, membership will vote on the final Treaty, followed by signing of the Treaty if acceptable. This may be as soon as 2020.

The following map shows lands that were submitted by Ditidaht for consideration as part of the Treaty Process. These areas are modified over time as negotiations continue.

²⁰ INAC. “Six Stages of Treaty Negotiations.” <https://www.aadnc-aandc.gc.ca/eng/1100100022827/1100100022828>.

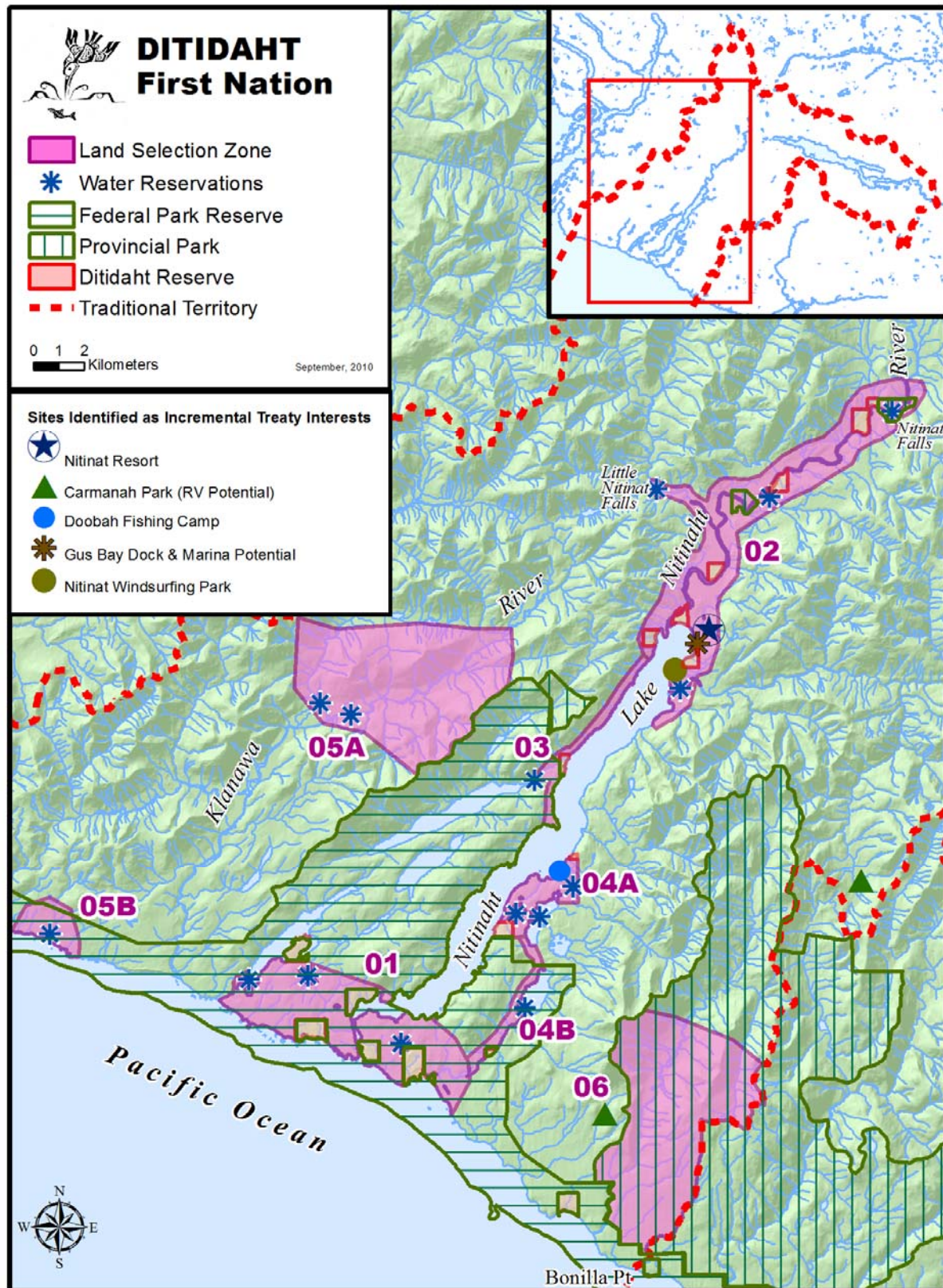


Figure 7 – Ditidaht Identified Potential Treaty Settlement Land, 2010

DFN is also negotiating on lands that are held by the provincial and federal governments. While there is very little Crown Land on Vancouver Island, there are scattered parcels that may be of interest to DFN as the Nation moves through the Treaty process.

DFN may also add other lands to the land base under their jurisdiction through the Treaty process and post-Treaty. These lands may be acquired by:

- **direct purchase** (where DFN buys the lands in fee simple),
- a **partnership** with the land owner (where DFN and the land owner establish a contractual agreement on the return that will be received by each party from the lands), or
- an **impact - benefit agreement** where lands are turned over to DFN as a result of the impacts of a larger development project.

4.0 Action Plan

A key part of this Plan is moving from ideas to actions. This section sets out the community's objectives and actions that will be implemented as shown in Section 5.0.

This section contains the previously identified Objectives developed out of community comments and the direction provided by other planning documents. Each Objective is followed by a listing of draft Actions that provide steps to achieve the Objective. It is anticipated that the Actions will continue to be developed after the completion of this phase of the Plan. The Actions are a critical part of the Plan: without them, the Plan is just words.

The Actions serve as a checklist for Chief and Council and administration to ensure the plan is put in place, and a way for the community to monitor progress.

Detailed Workplans will be developed, based on the Objectives and Actions listed in this document. The Implementation Workplans will be broken down into four categories:

- Immediate (to be completed within a year);
- Short term (to be completed within 5 years);
- Medium term (to be completed over 10 years);
- Long term (to be completed beyond 10 years); and
- Ongoing (to be started in the short term with no planned date for finishing- these are activities that are part of the ongoing operations or ways of doing business).

Objectives and Draft Preliminary Actions

Culture

- ***Objective 1: Revitalize our history and stories. Gain a community-wide understanding of who we are and where we come from.***
 1. Continue to develop opportunities for celebrating the history and stories of the Ditidaht people (e.g., during meetings, and events, such as the summer campout and other community gathering).
 2. Continue to teach and record stories, songs, dances for future generations.
 3. Identify funds and partnerships to support these activities.

Language

- ***Objective 2: Support language learning opportunities for all ages. Provide as many opportunities as possible for using our language.***
 1. Continue to support the language program and opportunities to integrate language into everyday life.
- ***Objective 3: Ensure the 2015 Language Plan is implemented and is coordinated with any Objective in this plan related to language.***
 1. Review 2015 Language Plan and continue to implement.

Inclusiveness and Unity

- ***Objective 4: Support a culture that celebrates and encourages culture, sports, recreational activities, learning and volunteerism.***
 1. Plan for and jointly coordinate events that are focused on, or include, traditional activities, sports, recreation and food preparation.
 2. Make regular opportunities to recognize the successes and contributions of our members.
 3. Look for ways to encourage volunteerism in the community, including by providing a menu of ways/places that people can volunteer. Provide training for volunteers.
 4. Develop a committee that supports cultural and recreational activities.
 5. Create items that encourage connection and demonstrate pride in Ditidaht culture, art and activities (e.g., t-shirts, jackets, fridge magnets with contact information, etc.)

Children, Youth and Elders

- ***Objective 5: Support Youth and Elder involvement in decision-making through Youth and Elder committees, Youth and Elder specific portions of community meetings, and other opportunities for their participation.***
 1. Develop/support a Youth Committee and an Elder Committee (possibly working together).
 2. Work with these committees to identify opportunities for participation that will bring their voices, knowledge and wisdom in decision-making and community engagement processes.
- ***Objective 6: Develop more programs for young children.***
 1. Meet with parents, school representatives, the Social Development Program, and other stakeholders to identify needs and possible programs.
 2. Explore interest in involvement in a committee to move ideas forward to action.
 3. Look for funding to support identified programs.
 4. Explore volunteer opportunities for community members in identified programs.
- ***Objective 7: Support our youth in all aspects of their lives.***
 1. Support a Youth Committee. The Committee can serve as a leadership development opportunity and a conduit for ideas on how to support Ditidaht youth, wherever they live.
 2. Explore volunteer opportunities for community members of all ages to support ideas the youth come up with.
 3. Actively engage youth in treaty and other planning processes.

Climate Change

- ***Objective 8: Anticipate climate change when developing specific community plans (physical, economic development and resources).
(e.g., emergence of non-native flora and fauna, changes in water levels)***
 1. Create a working group and develop a checklist, informed by baseline data and emerging and evidence-based practice, of key considerations for any plans being developed and ensure that all leadership and staff are aware of the checklist and use it as a reference when developing or reviewing plans.
- ***Objective 9: Limit development on lands that are susceptible to flooding due to global warming.***

1. Reference and include relevant studies and local knowledge when considering new development.

Sustainability

- **Objective 10: Reduce the negative impacts, including cumulative impacts, associated with upland, shoreline and foreshore development to the riverine, lake and marine environment.**
 1. Review current and future plans, referencing relevant studies and local knowledge.
- **Objective 11: Limit development on lands that are susceptible to present levels of flooding or tsunamis.**
 1. Review current and future plans, referencing relevant studies and local knowledge.
- **Objective 12: Require the consideration of sustainability initiatives in every potential partnership with outside agencies or developers.**
 1. Create a checklist of key consideration for any plans being developed and ensure that all leadership and staff are aware of the checklist and use it as a reference when developing partnerships and plans.
- **Objective 13: Support alternative energy production that makes sense for DFN given its coastal location and land holdings.**
 1. Identify opportunities for alternative energy production.
 2. Study potential impacts and advantages.
 3. Include alternative energy as a standing area of interest in future planning.

Lands

- **Objective 14: Ensure the lands and resources objectives raised in the DCP are addressed in the Ditidaht Strategic Land Use Plan and incorporate if not.**
 1. Review Strategic Land Use Plan objectives and harmonize with objectives noted in the DCP (see Lands section in 3.2 of this document).

Wildlife

- **Objective 15: Ensure the Fisheries and Wildlife objectives raised in the DCP are addressed in the Ditidaht Strategic Land Use Plan and incorporate if not.**
 1. Review Strategic Land Use Plan objectives and harmonize with Fisheries and Wildlife objectives noted in the DCP (see section in 3.2 of this document for specific objectives).

Administration

- ***Objective 16: An improved way of keeping track of Ditidaht government's business through information management / data base — tracking motions, paper and electronic filing systems, etc.***
 1. Continue support for information management / database system currently under development.
 2. Ensure all relevant staff are properly trained in use of the information management / database system.
 3. Identify information that can be drawn from the system and provided to community members as part of the Communications Strategy and keeping membership engaged and involved in community development.

Safety and Emergency Preparedness

- ***Objective 17: Ensure all members are aware of human/wild animal interface issues and ways to protect the community.***
 1. Develop learning plan that utilizes local knowledge and best practices from relevant agencies.
 2. Engage community and school in learning strategies.
- ***Objective 18: Continue to build and foster a positive relationship with the RCMP.***
 1. Continue to liaise with RCMP and develop opportunities for positive interactions and relationship building.
- ***Objective 19: Promote safe and healthy working environments, conditions and practices for all employees, contractors, and volunteers.***
 1. Support/develop committee to review current practices and identify ways to enhance safe and healthy work environments.
- ***Objective 20: Develop a detailed emergency plan that informs members both at home and away on actions to take before, during, and after an emergency event.***
 1. Review existing emergency plans and develop strategy for updating and adding detail. Consider developing a community committee for engagement in update and development of plan.

Communication and Engagement

- ***Objective 21: Maintain the practice of open and transparent communication and share all information relevant to members as soon as it becomes known.***
 1. Explore and address the root causes that challenge communication - foster opportunities for dialogue and questions.
 2. Ensure community events are advertised and scheduled for all members both home and away to have the opportunity to attend.
 3. Engage members in activities and updates at Port Alberni Office.
- ***Objective 22: Seek out new ways of informing and involving members.***
 1. Develop new methods of sharing information (for example, Instagram or Twitter) in addition to Facebook, the website and newsletter, while continuing with traditional methods of gatherings, meetings, and discussions.
 2. Identify and support members who will be “champions” in each location and will help organize local events and community engagement.
- ***Objective 23: Enhance collaboration between various programs in order to maximize efforts and resources.***
 1. Organize inter-program meetings and communications in such a way that makes best use of people’s time and to ensure relevant information is shared.

Health and Wellbeing

- ***Objective 24: Prioritize the health of our members – mentally, physically, spiritually, and emotionally – by providing services, employment, and infrastructure that supports a healthy community. All aspects of our members’ health – physical, social, mental, and emotional are equally important, and programs and services will be directed to all aspects.***
 1. Work in close collaboration across all community services to provide services that consider and address all aspects of health.
- ***Objective 25: Ensure the safety of children and ensure family’s rights are respected.***
 1. Work with relevant agencies to ensure Ditidaht family values and traditions are incorporated in programs, policies and planning.
 2. Ensure community members know their rights and have proper support, as required.

➤ ***Objective 26: Find new methods of providing care in the community that meets changing demographics and community needs.***

1. Consult with community members and program staff to understand the community's care needs and preferences, now and in the future.
2. Research emerging and good practices in similar communities that address changing demographics and are aligned with traditional values and healing approaches.
3. Consult on best approaches to support needs of Elders (e.g., aging in place, Elders care centre).

➤ ***Objective 27: Explore options for improved physical and mental health.***

1. Consult with community members and program staff to understand the current realities, strengths and needs in physical and mental health and what would help enhance health in these areas.
2. Research emerging and good practices in similar communities on how they are supporting optimum physical and mental health in ways that are aligned with traditional values and healing approaches.
3. Explore opportunities with Island Health for developing "Telehealth" capacity that will allow community members to have consultations with relevant healthcare providers.

➤ ***Objective 28: Enhance access to mental health and substance use services.***

1. Work with the First Nations Health Authority, Vancouver Island Health, NTC and relevant community groups (e.g., Local Action Teams), to clearly identify and communicate the need for enhanced access to mental health and substance use services.
2. Ensure mental health and substance use services are culturally safe and valuing of traditional healing approaches.
3. Explore programming and funding options that will allow people to access services that make the most sense for them and their families (e.g., counselling in the community, residential programs, family oriented supports, etc.).
4. Support and/or develop programs specifically aimed at supporting children and youth's mental health and in making healthy choices (e.g., related to substance use and other high-risk activities).
5. Explore opportunities with Island Health for developing "Telehealth" capacity for the provision of some mental health and substance use services.

- ***Objective 29: Encourage a healthy, active lifestyle through the promotion of teams, sporting events, and scheduled activities for youth.***
 1. Work with Youth Committee to identify healthy activities that will engage their interest and participation.
 2. Work in strong collaboration across community and school programs with other communities to enhance opportunities for sports and activities.
- ***Objective 30: Learn more about Balaats'adt residents' wants for recreation – e.g. swimming pool, etc.***
 1. Consult with community to understand recreational interests and priorities (suggestions included: recreation centre, tennis court, swimming pool, playground structures, zipline, BMX park, etc.)
- ***Objective 31: Explore the development of a new recreation centre, including community kitchen for teaching cooking and for emergencies (or increase access to school kitchen).***
 1. Bring together relevant community departments and programs to do a needs and use assessment for a recreation centre.
 2. If deemed feasible after assessment, identify means to fund a recreation centre.
 3. Incorporate into the update of the Balaats'adt Physical Development Plan.
- ***Objective 32: Promote healthy nutrition and greater levels of self-sufficiency and security through traditional food sources and through food production that fits the terrain and climate.***
 1. Support learning for members who are interested in knowing more about traditional food sources and harvesting.
 2. Identify if there are community members interested in local food production (gardening, small livestock).
 3. Consult with school on possible collaboration in a food production program.
 4. Work with local and external experts (including via Internet) to develop a food production plan that fits the terrain and climate.
- ***Objective 33: Explore ways to increase co-ordination across community / health programs.***
 1. Hold discussions with program managers and staff to identify ways of increasing coordination.

2. Explore whether co-locating of community programs would increase coordination and if that could be a future goal.
 3. If deemed feasible, explore options for co-location, including being housed within the proposed recreation centre facility.
- **Objective 34: Keep members informed on any changes to health care provisions.**
1. Work with Ditidaht program communications team(s) to coordinate communication efforts (e.g., through community newsletter, website, social media, etc.)

Learning and Education

- **Objective 35: Encourage youth to move forward through all levels of education and help them to define a goal-achieving path.**
1. Review and support existing strategies and plans developed by the school.
 2. Identify or develop strategy for a coordinated approach between the local school, local committees (e.g., Youth Committee), Education Coordinator, Elders, volunteers and other resources to support youth in continuing in school and identifying goals.
 3. Support mentorship program, pairing learners with appropriate mentors.
 4. Coordinate with the Treaty Skills and Inventory initiative to include consideration of supports for youth emerging into young adulthood.
- **Objective 36: Strengthen systems of support for community members (especially youth) going to post-secondary education or further training in other communities.**
1. Expand role of Education Coordinator or add additional resources to strengthen and coordinate supports for learners in decision-making, funding, transitions in and out of their respective communities, and succeeding while in programs.
 2. Develop a 'wrap-around' strategy that engages all relevant programs and agencies in supporting learners in all phases of continuing education/training (from planning, transitioning, settling and eventually moving on to next phase of life/learning).
 3. Ensure members (particularly youth) have the relevant skills and knowledge for living away from home (e.g., budgeting, cooking, self-care, mental health and substance use literacy, etc.)
 4. Develop a network of supports in the community that a member is moving to by connecting them to family, friends and relevant support services.

5. Use technologies (e.g., video conferencing, Skype, FaceTime, etc.) to stay in touch with and support members who are learning from a distance.
- ***Objective 37: Enhance capacity and supports for upgrading to complete grade 12 or post-secondary pre-requisites.***
 1. Use community consultation and research in similar communities to identify strategies to support those who would like to complete upgrading, both within the community and for members in other communities.
 2. Increase access to technology and program supports for completing pre-requisites within the community.
 - ***Objective 38: Enhance awareness of and access to programs and courses available at training institutions, colleges, and universities, including online programs.***
 1. Create more opportunities (such as career fairs and shadowing) where youth and adult members can learn about possible careers and learning paths.
 2. Explore resources for accessing online educational services, supports and training.
 3. Explore partnerships with educational institutions (e.g., universities and colleges) to provide distance-based and/or online career and educational counselling, including programs that can be completed online.
 4. Increase access to technology and program supports for online learning.
 - ***Objective 39: Continue to support the Ditidaht Community School as the focal point of Balaats'adt. Seek out new ways to increase traditional learning education and integrating knowledge into our everyday activities.***
 1. Continue to seek opportunities to support and collaborate with the Ditidaht Community School and involve community members in sharing and learning traditional knowledge and language.
 - ***Objective 40: Continue to encourage the integration of traditional and cultural learning into the school curriculum.***
 1. Support the school in continuing and expanding the integration of traditional and cultural learning into the school curriculum.
 2. Explore opportunities for enhanced volunteerism from community members in supporting this aspect of the school curriculum.
 - ***Objective 41: Seek out new funding for language programs and encourage all members to advance their knowledge of our language.***

1. Continue to support and identify funding for the integration of traditional and cultural learning into the school curriculum and community engagement opportunities.
- ***Objective 42: Support greater coordination of language classes from pre-school through adult.***
 1. Work with the school on continued and enhanced collaborations with the community, across the age span from early childhood to Elders, to increase Ditidaht language skills.
- ***Objective 43: Identify potential skills required for positions emerging from self-government and proposed economic development initiatives. Identify aligned education and training opportunities to meet future skill requirements (e.g., hospitality, resource-based, administrative).***
 1. Meet with Economic Development program, Treaty Team and other relevant departments and programs to identify anticipated jobs and skills requirements.
 2. Develop a long-range learning plan that outlines required skills and aligned learning options.
 3. Coordinate with other programs to create the infrastructure and conditions that will encourage members to live and work in the village
- ***Objective 44: Work with partners, governments, and businesses to develop cross-training and internship opportunities for DFN members.***
 1. Develop and maintain relationships with partners, governments, and businesses and actively seek out learning opportunities through practicums, internships, cross-training, etc.
 2. Dedicate staff resources to pursuing and coordinating these kinds of learning opportunities.

Roads and Transportation

- ***Objective 45: Prepare an Access and Transportation Plan that identifies critical travel routes and highlights road maintenance or bridge repair requirements as well as other transportation requirements.***
 1. Source funding for developing an Access and Transportation Plan and prepare the Plan.
- ***Objective 46: Develop transportation for membership to training opportunities, accessing out of community services, etc.***

1. Consult with members on their transportation needs and ideas for addressing those needs (e.g., DFN van or bus, bus tickets, etc.). Research most feasible approaches.
2. Include these needs in the Access and Transportation Plan.

Roads Maintenance

- **Objective 47: Work to enhance safety on the roads to Balaats'adt and within the community.**
 1. Continue to work with the Province and Tree Farm Licence holders to maintain the roads to Balaats'adt in safe conditions.
- **Objective 48: Improve accessibility to Balaats'adt through better road maintenance and upgrades.**
 1. Investigate new means of improving road maintenance for both the Port Alberni route and Lake Cowichan route in the short term.
- **Objective 49: In the long term, work to transfer the ownership/jurisdiction of the Alberni route to the province and pave the road in its entirety.**
 1. Continue to cooperate with Huu-ay-aht in negotiations to have the road from Port Alberni paved.
- **Objective 50: Develop future transportation and infrastructure improvements at the highest possible quality, keeping long term objectives for growth and development in mind.**
 1. Include long-term objectives in the Access and Transportation Plan.

Housing

- **Objective 51: Investigate the feasibility of alternative forms of housing (Elders housing as a top priority, youth housing, affordable housing, multi-unit housing, use of universal design principles) at Balaats'adt.**
 1. Include in the update to the Balaats'adt Plan outlined in Objective 56.
- **Objective 52: Investigate the practicality of purchasing lands for member housing in Nanaimo, Port Alberni, and Duncan.**
 1. Include in the update to the Balaats'adt Plan outlined in Objective 56.
- **Objective 53: Look for programs to help members with their own housing.**
 1. Include in the update to the Balaats'adt Plan outlined in Objective 56.
- **Objective 54: Explore options for green infrastructure including green energy options for heating and cooling buildings, lighting sources, construction materials and techniques.**

1. Explore potential partnerships for investment and development of green options (e.g., universities, government, private industry).
2. Identify funding opportunities and subsidies for families to incorporate alternative energy sources (e.g., solar).
3. Explore opportunities for post-secondary students to do thesis work or co-op studies on green options in the community.

Infrastructure – Water

- ***Objective 55: Protect water resources and ensure that any development recognizes the potential impacts on water supply.***

1. Expand the water study conducted for Treaty to into a Water Protection Plan.

Future Infrastructure

- ***Objective 56: Develop a Balaats'adt Village Plan that catalogues existing infrastructure and maintenance/upgrade requirements, population projections and future housing needs, etc.***

1. Source funding and update the 2001 Balaats'adt Physical Development Plan.

- ***Objective 57: Develop a high level of knowledge on the costs and issues with servicing of DFN lands that have been identified for development.***

1. Include in the update to the Balaats'adt Plan outlined in Objective 56.

- ***Objective 58: Maximize the efficient use of all infrastructure that is built to service new development.***

1. Include in the update to the Balaats'adt Plan outlined in Objective 56.

- ***Objective 59: Use local materials and labour whenever possible to reduce economic leakage from DFN.***

1. Include in the update to the Balaats'adt Plan outlined in Objective 56.

Economy

- ***Objective 60: Ensure each economic development plan, as well as the planned overall Strategic Economic Development Plan, is aligned with the Ditidaht Community Plan and the Economic Objectives. (See section 3.7 for list of specific economic development objectives.)***

1. Develop a ***Strategic Economic Development Plan*** for DFN that is detailed, focused on local opportunities and aligned with this DCP's vision and values.

5.0 Implementation, Monitoring and Evaluation

Circumstances change and implemented actions might not have the intended results. Monitoring and Evaluation provides insight on how the Plan may need to be modified in the future.

At the acceptance of this working draft, the steps required for Chief and Council (C&C) and Administration to implement the Plan are:

1. Acceptance of the Plan by C&C,
2. Creation of an Implementation Plan from Section 4.0 – Action Plan
3. Utilizing the Implementation Plan, review objectives, actions, responsibility centres, timelines, budget and revise as necessary,
4. develop agreement on monitoring, evaluation and reporting schedules and formats within policies and systems,
5. start to implement the Actions according to the start dates and follow the monitoring, evaluation and reporting schedule, and
6. Revise and update the plan annually, with community planning to be undertaken every 3-5 years.

Some Actions will be immediately implementable, others may start quickly but take many years to complete, and still others may not be started for a number of years.

Suggested milestones with possible timing:

Start date – initial monthly reports by Administration Team to Council, leading to quarterly reporting.

Fiscal year end reporting - Review of each action item and report on progress, adjust dates, budgets, etc., as needed, and

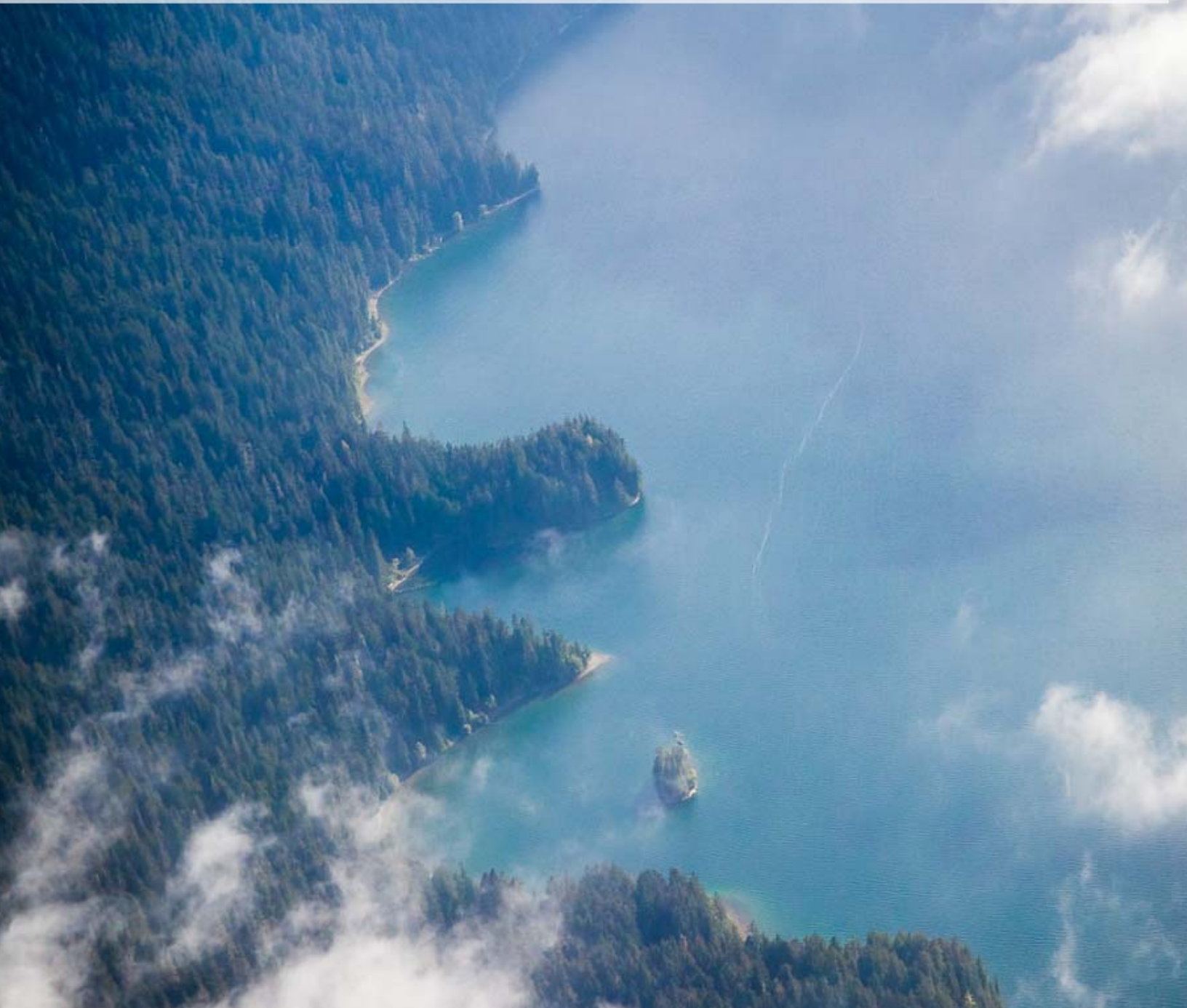
Review of action items and outcomes - Are the outcomes consistent with the objectives?

- If not revise, objectives, action items, measures of success, responsibility centre, budget, etc. and
- report to membership on progress, according to consistent with Council report format requirements.

Start date + 3-5 years – complete review of the present state of Ditidaht engage members to develop renewed DCP.

Appendix 1 - The Past

***Planning is about the future, but it builds on the past.
This is a look back into the history of Ditidaht First
Nation and sets the foundation for action.***



Language

The Ditidaht language, which is also spoken by the Pacheedaht, is one of three related west coast languages. Together, these languages make up the southern branch of the Wakashan language family.¹ The Ditidaht are often described in the historical record as “Nitinaht” and “Nitinat.” This pronunciation and spelling comes from the Nuu-chah-nulth language spoken west of Ditidaht territory, from Pachena Point to Cape Cook.²

Ditidaht language and territory are connected in the many place names that populate the Ditidaht landscape. These place names record knowledge, use, and occupation of our Territory. *λuuʔuuws* (Clo-oose), for example, the name of one of our major villages, translates into English as “camping beach.”³ A stretch of shoreline on eastern Nitinaht Lake where whalers traditionally harvested mussels to fashion into harpoon heads is known as *tl’uchtkaa*, or “mussel point.”⁴ Similarly, a rock near Nitinaht Narrows where whalers used to tie up their catch before it was processed is called *baλuuws*, or “tie-up place for whales.”⁵

Ditidaht Origins

The term “Ditidaht” translates into English as the “people of diitiida.” Diitiida is a village site located at the mouth of Jordan River in what is now Pacheedaht Territory. Several recorded oral traditions recount the common history of Ditidaht and Pacheedaht peoples at this site and describe subsequent Ditidaht migration to the west.

In 1931, Chief Peter shared the following story with an anthropologist named Morris Swadesh. Chief Peter was a leader of the *wawa.xʔadiʔsaʔtx*, a Ditidaht local group, who later married into the Pacheedaht.

¹ Arima, Eugene and John Dewhirst. (1990). “Nootkans of Vancouver Island.” In *Handbook of North American Indians, Volume 7, Northwest Coast*, edited by Wayne Suttles. Washington, D.C.: Smithsonian Institution, 391.

² Arima, Eugene, Denis St. Claire, Louis Clamhouse, Joshua Edgar, Charles Jones and John Thomas. (1991). *Between Ports Alberni and Renfrew: Notes on West Coast Peoples*. Vol. 121 Canadian Ethnology Service, Mercury Series Paper. Hull, Quebec: Canadian Museum of Civilization, 248. Linguists John Thomas and Thom Hess report that at an October 1984 Nuu-chah-nulth Tribal Council (NTC) meeting near Tofino, the NTC “proclaimed that the language and people previously known as *Nitinaht* be called henceforth *Ditidaht*.” John Thomas and Thom Hess. (1981). “An Introduction to Nitinaht Language and Culture.” Victoria, n.p.

³ Ditidaht First Nation. (1994). “Ditidaht Settlement Sites and Their Cultural Significance, Prepared for the British Columbia Heritage Conservation Branch.” Malachan, BC: Ditidaht First Nation, 29.

⁴ This translation was given by late Ditidaht Elder Martin Edgar. Late Elder Joe Edgar offered an alternative translation, “roots on rocks.” He stated that the word *tl’uchtkaa* is derived from *tl’u7bach*, or root, “because all along this area there are bare roots on the rocks.” DFN TUOS Database.

⁵ Bouchard, Randy and Dorothy Kennedy. (1994). “Ditidaht Indian Place Names and Site Utilization: Field Notes, 14 February 1994,” 75-76.

How the Nitinahts came to Nitinaht, Chief Peter, 1931⁶

Translated and Transcribed by John Thomas

“The Tatoosh Island people were performing the wolf ritual dance and invited the Ozette people. The invitation was for the wolf rituals. The Ozettes got ready and set out in canoes. They arrived at Tatoosh Island [a small island off Cape Flattery, Olympic Peninsula, now Washington State] just in time when it got dark, they landed there that evening. It was evening they say. They all went into the big house. And then they began to sing their rattles, and while singing he was beating on the drum. The head of the rattle fell off, was cut off. And then the Ozettes saw that. They got angry. The Ozettes got angry and they started fighting. They (the Ozettes) didn’t even sing, they went home to Ozette. They went home in canoes, the Ozettes. They went on a war party back to Tatoosh Island. They arrived at Tatoosh. They landed at night. They began fighting killing the Tatoosh Island people. Many of the [...] died. They went home to Ozette. The Tatoosh Island people did not retaliate. They were afraid because they have no place to hide.

“Alright,” said the Chief, “let us move,” the Chief said. They moved household, went by water that night to Jordan River. The many people moved household to Jordan River. The many people started living there. They stayed there a long time.

They use to see Klallam Bay [Clallam Bay, Juan de Fuca Strait, Washington State] people and when they saw them they use to pull up their canoes and stand the canoe up on end, there were many Ditidaht people, [...], break up, and they killed the Klallams. They would just let the women live, make slaves of them.

Again they saw Sooke people going along in a canoe. There were many people in the canoe, men and women too. They would pull up their canoe and up end their canoe again; it was not long and they let it fall again. The canoe broke to pieces again. They killed all the men, killed them all. They took the women, took them for slaves, they did not kill them.

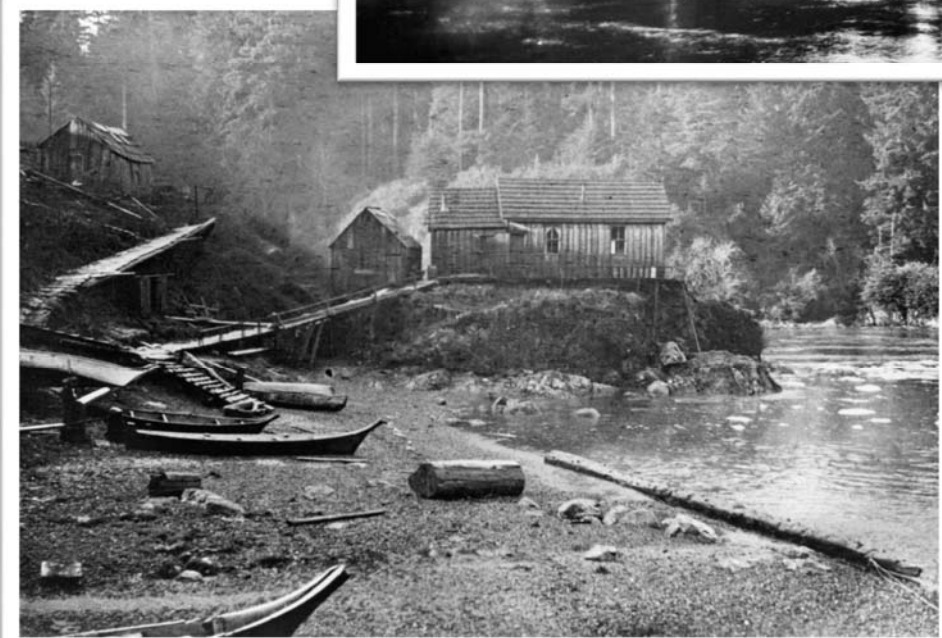
They were doing this for a long time, they done this many times. Then the Klallams started thinking, the Sooke, all the up-sound tribes, and Saanich people, all the different tribes. And then the Klallams got very angry, so did the Sookes, all the Salish people, all the tribes were now very angry. So the tribes decided to go on a war party to raid the Ditidahts, Jordan River people. They started fighting. They fought for one whole day. They stopped fighting, the raiding

⁶ Chief Peter. (1931). “How the Nitinahts Came to Nitinaht. Translated by John Thomas in 1985 for Pacific Rim Ethnography Project.” Philadelphia: American Philosophical Society Library, Franz Boas Collection of American Linguistics, Mary Haas and Morris Swadesh Field Notebooks, Notebook IV: 23-32. Account has been lightly edited for clarity. [...] signals line of text missing from translation.

party went home. Many Ditidahts were killed. Many different tribes were killed. Many Klallams were also killed.

Then they (the Ditidahts) moved household to Cullite Bay, to Carmanah and Cullite, all the Ditidahts. Some went to Clo-oose and Whyac and Cux^wk^wa da?. The Village of Whyac also had many people who always stayed there. They all moved there.”⁷

***Right: waayaa (Whyac)
Village, ca. 1894-1904.
BC Archives Visual
Records Collection,
PN17756, AA00885***



***Left: waayaa (Whyac)
Village, Alberni Valley
Museum, PN03466***

⁷ Chief Peter goes on in the account to describe halibut fishing at Swiftsure Bank and a Ditidaht attack on the Makah.

Some histories relate that another group, the Daʔu.wʔa.tx, were already living at Nitinaht Lake when the people moved from diitiida.⁸ Other accounts state that the Daʔu.wʔa.tx were actually another people called the Tʔa: ʔasaʔtx, who arrived later from north of Cape Cook and eventually merged into the Ditidaht and Makah.⁹ Oral history also describes attacks by the Makah on the Ditidaht, after the Ditidaht had settled in the Nitinaht Lake area.¹⁰ Several Makah place names, such as ʔiiquuws (Caycuse, “place to torch bottom of canoe”), remain in Ditidaht Territory today.

The late Ditidaht leader and linguist John Thomas gave another description of movement from diitiida. He situated this experience prior to a Great Flood that occurred in the distant past:

“In the preflood era only the village di.ti.daʔ Jordan River existed. There were three brothers living in di.ti.daʔ who moved away. One settled at ča.di on Tatoosh Island off Cape Flattery. From him descend the Makah people. A second brother settled at pa.či.daʔ Port Renfrew and the eldest settled at wa.ya.ʔaq on the south side of the outflow from Nitinaht Lake to the Ocean. From these four sites the Nitinaht and Makah populations grew and spread until the disastrous smallpox epidemic of 1852.”¹¹

Stories of the Great Flood recount how our ancestors were saved from rising waters by anchoring their canoe to the sacred mountain, kaakaapiya.¹² Flood stories are still alive in our oral tradition and Ditidaht people continue to visit kaakaapiya for purposes of prayer and ʔuusibč, or ritual bathing, a form of training for power that our ancestors practiced prior to ceremony and activities such as fishing, hunting, or whaling.

⁸ Edgar, Joshua. (1983). “Transcript of Interview with Joshua Edgar and Joe Edgar by J. Haggarty and R. Inglis, 13 September 1983.” Royal British Columbia Museum (RBCM), Pacific Rim Ethnography Project, Binder: Ditidaht Place Name Data Sheets, Victoria, BC, 1; Ditidaht First Nation, “Ditidaht Settlement Sites and Their Cultural Significance,” 108; DFN009, Interview, 2014; Haggarty, James and Richard Inglis. (1986). “Pacific Rim National Park Ethnographic History.” Unpublished Manuscript, Parks Canada Western Region, Calgary. Copy held at Archaeology Division, RBCM, 201.

⁹ John Thomas in Arima et al., *Between Ports Alberni and Renfrew*, 285-286.

¹⁰ Charlie Jones and John Thomas in Arima et al., *Between Ports Alberni and Renfrew*, 300-309.

¹¹ Thomas and Hess, “Introduction,” 160.

¹² Recorded Flood stories include Ida Jones in Bates, Ann M. (1987). “Affiliation and Differentiation: Intertribal Interactions among the Makah and Ditidaht Indians.” Indiana University, 1987, 293; Carmichael, Alfred. (1922). “The Legend of the Flood According to the Ohyaht Tradition,” in “Indian Legends of the West Coast of Vancouver Island (Manuscript),” Victoria: B.C. Archives, Add Mss. 2306. Carmichael writes in preface to this account that, “This legend was told to *Hy-na-um* by *Cheepsaw*. *Cheepsaw* was brother to the father of *Hy-na-um*, the father was *Tsa-tsa-wist-a-a*, *Hy-na-um* told it to me.” Haggarty and Inglis have described *Hy-na-um* as “a Ditidaht.” Haggarty and Inglis, “Pacific Rim National Park Ethnographic History,” 201. Carmichael also published this account a number of years later in a Victoria newspaper: “Children of the Ya-Ee: An Indian Legend,” *Daily Colonist* (2 June 1957), 13-14.

Ditidaht Governance and Villages

The Ditidaht First Nation consisted, before European Contact, of a number of independent local groups. These groups were headed by leaders known as chaabat, who held hereditary claims to specific territory and ceremonial property.¹³

These local groups included:

- the qwa.ba.duwaʔaʔtx, main village of qwa.ba.duwaʔ (Carmanah);
- the wawa.xʔadiʔsaʔtx, main village of wawa.xʔadiʔs;
- the qaqbaqisaʔtx, main village of qaqbaqis;
- the ca.xʷi.ytaʔtx, main village of ca.xʷi.yt (Cheewaht);
- the ʔu.ʔu.wsaʔtx, main village of ʔuuʔuuws (Clo-oose);
- the wa.ya.ʔqaʔtx, main village of waayaa (Whyac);
- the cuxʷkʷa.dʔaʔtx, main village of cuxkʷaadaʔ (Tsuquadah);
- the caqqawisaʔtx, main village of caqqawis (Tsacowis);
- the ʔa.di.wa.aʔtx, main village of ʔa.di.wa (Klanawa);
- and the ʔuubaʔsatx, main village of baluxʷaqs.¹⁴

These and other Ditidaht settlement sites are located on or near ocean, river or lake shorelines. Our ancestors selected their village and camp sites based on a variety of factors including availability of food and fresh water, suitability for launching and landing canoes, exposure to wind and waves, aspect (exposed to which direction), defensive features and sightlines. The Ditidaht seasonal round included taking up residence at several locations throughout the course of an average year in order to take advantage of locally or seasonally abundant resources. These locations continue to be of great importance to the exercise of Ditidaht culture and rights.

¹³ Bouchard, Randy and Dorothy Kennedy. (1991). "Preliminary Notes on Ditidaht Land Use," Prepared for Millennia Research, Ditidaht Indian Band, and British Columbia Heritage Trust, Ministry of Tourism and Ministry Responsible for Culture. Victoria: B.C. Indian Language Project, 6-8; Arima et al., *Between Ports Alberni and Renfrew*, 232, 282-288; Haggarty and Inglis, "Pacific Rim National Park Ethnographic History," 13.

¹⁴ List adapted from Haggarty and Inglis, "Pacific Rim National Park Ethnographic History," 198-199. Also, Bouchard and Kennedy, "Preliminary Notes on Ditidaht Land Use," 3-4. For a narrated Google Earth video that features several of these sites see "Traditional Territory Flyover Tour," on the Ditidaht website at <https://www.nitinaht.com/first-nation/>.

Right: qwa.ba.duwa? (Carmanah) Village, Royal BC Museum, Ethnology Collection, PN00896



Left: cuxk^waada? (Tsuquadah) Village, BC Archives Visual Records Collection, PN897, AA00880

Below: λuu?uuws (Clo-oose) Village, BC Archives Visual Records Collection, PN4759, AA00886



Ditidaht Traditional Ecological Knowledge

Our ancestors enjoyed unrestricted access to the ocean, rivers, and lands in our Territory throughout the vast majority of our long history. Over centuries, the Ditidaht people amassed a wealth of knowledge about our Territory based on direct observations and experiences. This Traditional Ecological Knowledge (TEK) has been continuously developed, verified, and expanded as it has passed down through many generations.

Ditidaht TEK includes knowledge and use of a wide range of plant and animal species that Ditidaht people harvested, and continue to collect, for a wide range of purposes, including food, medicine, shelter, clothing, ceremony, technology, and trade.

Our ancestors traditionally derived their food and livelihood largely from the ocean. Trees, plants, and land mammals boosted the Ditidaht diet and economy. As one Ditidaht author has explained:

“Most food provisions came from the sea. The staple foods were all species of salmon, halibut and groundfish, as well as inter-tidal foods such as mussels, barnacles and sea urchins. These were supplemented with marine mammals, particularly whale and seal, as well as deer, moose and elk from the land. Roots and green plants, fruits and berries rounded out the diet.

Food harvesting became severely limited in the winter when southeasterly winds, known to gust up to 100 miles per hour in modern times, began in November. The Ditidaht survived off the preserved food prepared in the previous summer. Food ‘surpluses’ were exchanged by independent groups and between individuals. Winter villages, using a system of centralized pooling and redistribution, amassed resources for feasting or potlatching. Both food and wealth items were exchanged.”¹⁵

Archaeological investigations that have taken place in our Territory offer evidence of varied and rich resource gathering practices in the past. Research at the east end of Iktuksasuk Indian Reserve #7, for example, uncovered “plentiful” amounts of the following: “Whale bone, salmon and dogfish bones, mussel shell, land and sea mammal bone, adze-cut wood chips, inner cedar bark strips, wood debris, and fire-altered rocks.”¹⁶

¹⁵ Joseph, Robert. (1996). “Introducing Co-Management at Nitinaht Lake, British Columbia.” MA Thesis, University of British Columbia, 46.

¹⁶ Eldridge, Morley. (1992). “Ditidaht Tribal Heritage Resources: An Inventory and Management Plan,” Report Prepared for Ditidaht Band Council and BC Heritage Trust. Sidney: Millennia Research, 26; Eldridge, Morley and Tal Fisher. (1997). “Archaeological Data Recovery from the Ditidaht Wet Sites *Wikipalhuus* (295t, Desf-9) and

Ditidaht resource harvesting was and remains a spiritual practice accompanied by prayer and, in the case of specialized activities such as whaling, rigorous training. Activities such as salmon fishing, seafood gathering, or grass and cedar bark harvesting are carried out according to Ditidaht teachings that accord high respect to every living thing.



Left: Mary Chester Dyeing Grass, Alberni Valley Museum (AVM), PN03463; Right: Effie Tate Weaving, AVM, PN03443

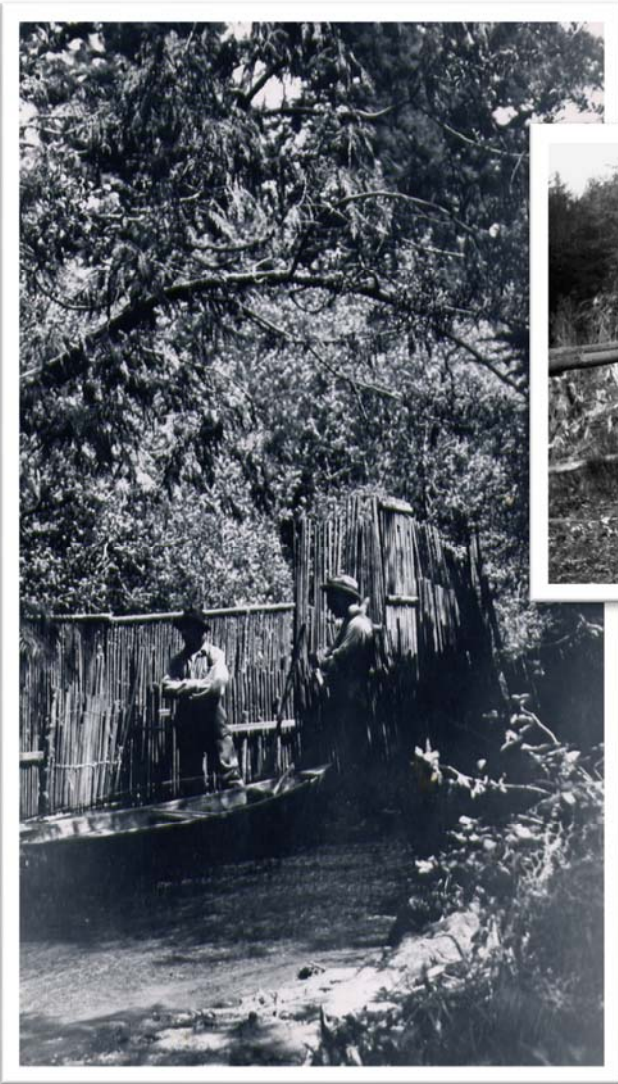
These teachings of respect are connected to the traditional Ditidaht stewardship principle of **ʔuuʔawałkʷ** (“to take care of”):

“... people only took what the resource would support in a given year. If a run couldn’t support a harvest in any given year, then harvesting efforts were directed to a different species (rather than simply being ‘scaled back’). Attention was re-directed on a continuum depending on the nature of resource shortage. If a species was in jeopardy, attention was directed to other salmon species. If all salmon were scarce, then other fish were harvested. If all fish were scarce, then sea mammals were substituted, or if no marine species were abundant, venison was substituted, and so forth.”¹⁷

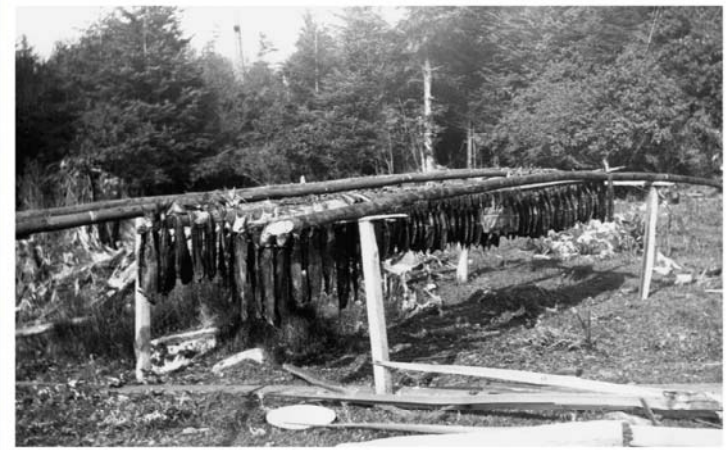
Hit'ilhta7sak (296t, Desf 10), Nitinat Lake B.C.,” Preliminary Report Submitted to Archaeological Services, Parks Canada, Department of Canadian Heritage, and Ditidaht First Nation.

¹⁷ Joseph, “Introducing Co-Management,” 66-67.

Fish weirs were an important technology used to manage Ditidaht salmon stocks. Weirs were fence-like structures, sometimes accompanied by traps, which were set up in rivers and streams in order to capture and selectively harvest salmon as they returned to their spawning grounds. Weirs were built on a number of important waterways in Ditidaht Territory, including the čaax^wiyt (Cheewaht), the xubitadt (Hobiton), and the čaaʔakaq (Nitinaht) Rivers. Stone fish traps were also constructed in Ditidaht waters.



Left: Fish weir on the čaax^wiyt (Cheewhat) River, Bamfield Community Museum and Archives, Logan Family Collection



Above: Fish Drying at λuuʔuuws (Clo-oose), ca. 1930, Alberni Valley Museum, PN02804

Weirs were built and removed according to salmon migration cycles and harvesting occurred only on runs strong enough to support it. More male fish were taken than female and strong specimens were moved over weirs so they could spawn upstream. Families also engaged in

stream cleaning while they worked the weirs. Government officials eventually banned fish weirs, calling them a threat to salmon conservation efforts. Today, however, officials are “starting to realize that the fence was a good management tool.”¹⁸

Our ancestors harvested throughout Ditidaht Territory according to seasonal rhythms, as our people do today. Specialized housing and transportation technology facilitated this movement in the past. House planks made of ɣubis (red cedar), for example, were moved from main villages to seasonal camps with canoes built for this purpose. Other specialized canoes were built for ocean travel, river travel, and war. Ditidaht canoes were highly valued and widely traded on the west coast.

Resources like red cedar were, and are, used for a range of functional and artistic purposes. In addition to house planks and canoes, for example, ɣubis was traditionally harvested for house posts, fish traps, boxes, arrow shafts, gaff sticks, and salmon spreaders, among many other applications. Bark was used for making mats, baskets, clothing, ornaments, ropes, and ties. Cedar boughs were also used in rituals including manhood training; young Ditidaht men scrubbed themselves with the boughs to remove their human scent before going hunting. Favoured places for cedar harvesting include areas surrounding dubaʔ (Doobah), uuyiyiʔs (Oyees), Upper čaaxʷiyt (Cheewaht), ʕuuʔuuws (Clo-oose), ʔaʔukw (Ahuk), and cusiiyt (Tsusiat). Cedars traditionally logged around Tsusiat Lake were roughed out into canoes, then lowered down Tsusiat Falls to the ocean below.

Navigation and boat handling were vital skills that were passed on early to Ditidaht youth. Today’s Elders have described learning, and later teaching their own children, to set landmarks and to navigate the challenging Nitinaht Narrows. One late Elder shared with a smile a story of impressing his son and grandsons when he navigated home from Swiftsure Bank in severe fog using his internal “old Indian compass” know-how, instead of GPS.

Another Elder recalled her education as a young girl growing up at waayaa, where she learned to cut and smoke fish, pick seafood, and pack wood and water at a young age. For this Elder, like generations before her, daily life meant “living off the land.”¹⁹

¹⁸ DFN019, Interview, 2015.

¹⁹ DFN003, Interview, 2015.

Contact to Present

Maritime Fur Trade

The earliest written records relating to the Ditidaht date from the period of European exploration and fur trading on the west coast. On 14 July 1788, a member of British captain John Meares' expedition observed "a village called Nittee Natt" while travelling to the Strait of Juan de Fuca via longboat. Robert Duffin and his crew "came to off the village" the next day and "attempted to enter a rivulet there, but found too great a surf on the bar to approach, so ran out and came to anchor in 10 fathoms, sand." A chief named "Kissan," Duffin recorded, "came along-side" and may have traded "several skins." The next day, Duffin and his crew reported encountering resistance at what was likely a Ditidaht village located further along the coast.²⁰

While the Ditidaht sent Duffin and his crew a strong territorial message, they also actively took part in the maritime fur trade. In spring of 1789, for example, Robert Haswell, an American trader aboard the ship *Columbia*, described trading with "the Chief" (who Haswell elsewhere identified as "Cassacan"), offshore from "the Village Nittenat."²¹ Haswell added that, "had we been provided with any thing that would have purchased Skins we should no doubt at this place have got near 200."²² This suggests both an abundance of skins and local Indigenous interest in trade. In June 1791, John Hoskins, another American trader on a second journey by the *Columbia*, also described trading offshore from "Nittenat"; "Cassacan the Chief," along with "his Lady," was again present.²³ Fur trade records also include evidence of Ditidaht people traveling for the purpose of participating in the trade.²⁴

²⁰ Duffin, Robert. (1790 [1788]). "Appendix No. IV: Copy of Mr. Duffin's Journal," in *Voyages Made in the Years 1788 and 1789 from China to the North-West Coast of America*, edited by John Meares. London: Logographic Press [Reprinted in *Bibliotheca Australiana* #22, N. Israel/ Amsterdam, Da Capo Press/ New York, 1967], n.p. Duffin describes purchasing "several skins" at the start of his journal entry for 16 July 1788; it appears that he purchased these from Kissan.

²¹ Haswell, Robert. (1990 [1789]). "Haswell's First Log," in *Voyages of the Columbia to the Northwest Coast 1787-1790 and 1790-1793*, edited by F.W. Howay. Boston: Massachusetts Historical Society. Reprinted 1990 by the Oregon Historical Society, Portland, 71. In a footnote, editor Howay writes that the chief who Haswell encountered was "Cassacan, who is mentioned in Haswell's second log." Howay, "Haswell's First Log," 81, fn 4.

²² Haswell, "Haswell's First Log," 81.

²³ Hoskins, John. (1990 [1791]). "Hoskins' Narrative," in *Voyages of the Columbia to the Northwest Coast 1787-1790 and 1790-1793*, edited by F.W. Howay. Boston: Massachusetts Historical Society, 195-196.

²⁴ Magee, Bernard. (1793). "Voyage Made on Board Ship Jefferson to Northwest Coast 1791-1793," BC Archives. Mf A273 (3), n.p. See entries for 25 October 1793 and 5 April 1794.

Disease and Depopulation

In addition to the fur trade, early Contact records also suggest the spread and impact of introduced European diseases upon the Ditidaht. In his June 1791 description of trade offshore from “Nittenat,” John Hoskins also recorded the presence of venereal disease and smallpox.²⁵ John Boit, another American aboard the same expedition, observed that “‘Twas evident that these Natives had been visited by that scourge of mankind the Smallpox.” Boit added that, “The Spanish as the natives say brought it among them.”²⁶

Smallpox, together with other epidemic and chronic diseases, took a massive toll on the Ditidaht and our Nuu-chah-nulth neighbours. According to anthropologist Eugene Arima, the total Nuu-chah-nulth population “plunged from perhaps about 30,000 in 1788” to less than 4,000 by the late nineteenth century.²⁷ One significant smallpox outbreak in the early 1850s had particularly devastating effects on the Ditidaht and resulted in movement away from several villages.²⁸ Warfare, stimulated by the introduction of European weapons and trade, further contributed to population loss and a process of amalgamation as some Ditidaht local groups disappeared and others merged together.²⁹

The Colony of Vancouver Island was created in 1849 and population estimates from this period reflect declining Ditidaht demographics due to disease. Settler W.C. Grant wrote in 1857 that “some 300 savages called the Nitteenatuch or Nitteenats” are found settled around “an inland saltwater loch” (Nitinaht Lake); he estimated the wider “Nitteenats” population, which in this case appears to include both the Ditidaht and Pacheedaht peoples, at 1,000.³⁰ In 1855, two years before Grant’s article was published, two traders based on the west coast, Peter Francis

²⁵ Hoskins, “Hoskins’ Narrative,” 196.

²⁶ Boit, John. (1990 [1791]). “Boit’s Log,” in *Voyages of the Columbia to the Northwest Coast 1787-1790 and 1790-1793*, edited by F.W. Howay. Boston: Massachusetts Historical Society, 371.

²⁷ Arima et al., “Introduction to Volume,” *Between Ports Alberni and Renfrew*, 1.

²⁸ Thomas and Hess, “Introduction,” 160; Arima et al., *Between Ports Alberni and Renfrew*, 288; Haggarty and Inglis, “Pacific Rim National Park Ethnographic History,” 88-89. Trader Samuel Hancock, who was based in Neah Bay, reported a smallpox outbreak among the Makah in 1853. Some Makahs, he writes, “conceived of the idea of crossing the Strait and going to the Nitinat tribe living on Vancouver’s Island”; they carried smallpox with them “and soon nearly all those who fled from Neah Bay, besides a great many of the native tribe, became victims to the epidemic.” Hancock, Samuel. (1927). *The Narrative of Samuel Hancock, 1845-1860*. New York: Robert M. McBride & Company, 181.

²⁹ Haggarty and Inglis, “Pacific Rim National Park Ethnographic History,” 91, 305; Arima et al., “Introduction to Volume,” *Between Ports Alberni and Renfrew*, 1.

³⁰ Grant, W.C. (1857). “Description of Vancouver Island,” in *Journal of the Royal Geographical Society* 27: 285, 293. In an 1849 report, Grant describes a “numerous” Ditidaht population, but does not give a specific number. W.C. Grant. (1849). “Report on Vancouvers Island, 25 October 1849.” In BC Archives, A/B/20/G76.

and William Banfield, prepared an informal regional census that included “Nettinets total population 800 including men women and children able bodied men, or to use the native term, 250 Skookum or warriors.”³¹ In 1859, Governor James Douglas appointed Banfield a Government Agent for the southwest coast of Vancouver Island and, the following year, Banfield followed up with a census of the adult male Indian population of the region in which he listed the number of “Netinett” men at 200.³² The first formal census of Native populations on the west coast, conducted by Indian Agent Harry Guillod in 1881, reported a Ditidaht population of 280. Guillod noted that these people were “Living in four rancheries between Cape Beale and Pacheena,” suggesting amalgamation resulting from depopulation.³³

Colonial Economy and Exploration

In addition to population estimates, Banfield recorded further details about the Ditidaht in a series of articles published in the *Victoria Daily Gazette* in 1858. He described a “Netinett” population of “about five hundred.” Speaking also to Ditidaht social structure, Banfield wrote:

“during the spring and summer months they divide themselves into different encampments, or kinds of clanships, each having a recognized chief or head of a house; but withal acknowledging one as supreme.”

“They are different in this respect,” Banfield added, “from any other tribe I have met with.”³⁴ Banfield also described Ditidaht practices of canoe construction and warfare, offshore halibut fishing and the halibut trade, and the sale and exchange of other marine resources including dogfish oil (valued as a lubricant in the logging industry) and whale meat, blubber, and oil.³⁵

³¹ Francis, Peter and W.E. Banfield. (1855). “Correspondence: Peter Francis and W.E. Banfield to James Douglas,” in BC Archives, Colonial Correspondence, GR 1372, file 588a/2. Douglas drew on these estimates in his own 1856 census, “Indian Population Vancouver’s Island.” He lists the Nitinat “Place of Habitation” as Port San Juan, suggesting that these numbers include both Ditidaht and Pacheedaht people. James Douglas. (1856). “Indian Population Vancouver’s Island 1856,” in Great Britain, Colonial Office, CO 305/7, 106-09, London.

³² Banfield, W.E. (1860). “Male Adult Population. Tribes South West Coast Vancouver Island [Enclosure to Colonial Secretary, 4 March 1860],” in BC Archives, MS 0772, Hudson’s Bay Company. Fort Victoria.

³³ Guillod, Harry. (1882 [1881]). “Report: Guillod, West Coast Agency to Indian Superintendent, 22 September 1881.” *Annual Report of the Department of Indian Affairs for the Year Ended 31st December, 1881*. Ottawa: Queen’s Printer.

³⁴ Banfield, W.E. (1858). “Vancouver Island. Its Topography, Characteristics, &C, Number III: A Whale Killing by the Netinett Indians,” in *Daily Victoria Gazette*, Vol. 1 No. 26, 19 August 1858.

³⁵ Banfield, W.E.. (1858). “Vancouver Island. Its Topography, Characteristics, &C, Number II: The Netinett District,” in *Daily Victoria Gazette*, Vol. 1 No. 23, 14 August 1858; Banfield, W.E. “Vancouver Island. Its Topography, Characteristics, &c, Number III: A Whale Killing by the Netinett Indians”; Banfield, W.E. (1858). “Vancouver Island. Its Topography, Characteristics, &C, Number IV: Distribution of a Whale by the Nitinats, and Some Account of the Cowichans,” in *Daily Victoria Gazette*, Vol. 1 No. 33, 28 August 1858.

Banfield dedicated two articles to Ditidaht whaling, noting that the Ditidaht “are expert whale fishers, and in one season killed as many as 24.”³⁶

Commercial whaling off the west coast began in the same time period that Banfield was writing. The commercial hunt drastically reduced inshore whale populations and effectively brought an end to Ditidaht and other Indigenous whaling on the coast. Pacheedaht Chief Queesto Charles Jones, who was born circa 1876 and whose mother and second wife were both Ditidaht, recalled that by the time he was strong enough to use a big whaling spear, there were no whales left to be hunted.³⁷

Our ancestors also added the commercial fur seal hunt into our economy and seasonal round, beginning in the 1870s. Seals were hunted offshore from Vancouver Island during the spring, as herds migrated from California to the Bering Sea. Ditidaht and other Indigenous hunters from the west coast also travelled to these locations by schooner. Some of these sealing vessels were owned by Ditidaht people.³⁸ Seal populations and prices declined steadily from the last decades of the nineteenth century until 1911, when the commercial hunt was banned by international treaty.³⁹

In early September 1857, Joseph Pemberton, Surveyor-General of the Colony of Vancouver Island, embarked on an expedition across Vancouver Island, “to examine and report upon the country between Cowichin Harbour and the Nitinat of the Indians, not the Nitinat usually marked on the maps of Vancouver’s Island in Barclay Sound.”⁴⁰ Pemberton’s own record of the expedition is sparing. However, an account published several decades later by a member of his crew, Captain T. Sherlock Gooch, contains a number of details regarding the Ditidaht.

After traveling up the Cowichan River, along Cowichan Lake, and down most of the Nitinat River, Pemberton’s crew spent the night of 17 September camped at “an Indian settlement

³⁶ Banfield, “Vancouver Island. Its Topography, Characteristics, &c, Number III: A Whale Killing by the Netinett Indians”; Banfield, “Vancouver Island. Its Topography, Characteristics, &c, Number IV: Distribution of a Whale by the Nitinats, and Some Account of the Cowichans.”

³⁷ Chief Charles Jones with Stephen Bosustow. (1981). *Queesto, Pacheenaht Chief by Birthright*. Nanaimo: Theytus Books, 8, 37.

³⁸ Descriptions of the hunt include Department of Indian Affairs. (1910). “Report for West Coast Agency, 1910,” in *Annual Report for the Department of Indian Affairs for the Year Ended March 31, 1910*. Ottawa: C.H. Parmelee; DFN010, Interview, 2014; R. E. Wells. (1988). *There’s a Landing Today: Stories About the Lives of West Coast Residents of Vancouver Island between Port Renfrew and Cape Beale*. Victoria: Sono Nis, 26-27, 49.

³⁹ Murray, Peter. (1988). *The Vagabond Fleet: A Chronicle of the North Pacific Sealing Schooner Trade*. Victoria: Sono Nis Press, 214-216.

⁴⁰ Cited in Gooch, R.N., Captain T. Sherlock. (1886). “Across Vancouver’s Island,” in *Colburn’s United Service Magazine and Journal of the Army, Navy, and Auxiliary Forces*, Part II. London: Simpkin, Marshall, and Co., 521-522.

consisting of five lodges – two of these were on the sand by the [Nitinat] river, and the other three further back under a low cliff.”⁴¹ The next morning, an Iroquois member of Pemberton’s crew named Antoine “managed to hammer out from the Indian, who had a smattering of Chinook [a west coast trade language], that this settlement was tributary to the Nitinat chief, and that at a short distance to the southward the river discharged itself into a large inlet, having a narrow entrance from the sea, and that on the east side of this opening was the village of the Nitinat Indians.”⁴²

Gooch described this large village with considerable wonder. After passing through the Nitinaht Narrows, he and the rest of Pemberton’s crew:

“were now on the coast, but between us and the sea roared foaming white-crested breakers on the bar which formed the small harbor of Nitinat. Beyond these lay the boundless Pacific in all the glorious splendor of a September sunset; to the west rose grand limestone cliffs; to the east stood out a hilly wooded coast line; and on our north – reminding one of the romantic piratical strongholds described in boys’ story-books – towered the steep rock of Nitinat, crowned by its stockade village, from which hundreds of tawny blanketed (and unblanketed) savages were streaming down to gaze at the white strangers. Altogether our surroundings were grand, striking, and picturesque.”⁴³

Gooch also described the chief’s lodge, which, he wrote, “was in no respect different from those of his people”:

“[it] was a long, low flat-roofed building, constructed of baulks of roughly-hewn cedar, with the interior partitioned off by mats for the different married members of his family, and a passage common to all running through from end to end.”⁴⁴

Gooch wrote that the village was made up of “from twenty to twenty-five lodges, containing, in a rough estimate, about five hundred inhabitants.” The chief informed Pemberton that he had just returned from a raid on the “Callams” [Klallams]; twenty heads and two hearts were prominently displayed on twelve-foot long poles placed just outside the village stockade, “on a small circular green overlooking the Nitinaht Inlet.”⁴⁵

⁴¹ Gooch, “Across Vancouver’s Island,” 540.

⁴² Gooch, R.N., Captain T. Sherlock. (1887). “Across Vancouver’s Island (Continued),” in *Colburn’s United Service Magazine and Journal of the Army, Navy, and Auxiliary Forces*, Part I. London: Simpkin, Marshall, and Co., 27.

⁴³ Gooch, “Across Vancouver’s Island (Continued),” 31.

⁴⁴ Gooch, “Across Vancouver’s Island (Continued),” 32.

⁴⁵ Gooch, “Across Vancouver’s Island (Continued),” 32-33.

Robert Brown traveled a similar route through Ditidaht territory as leader of the Vancouver Island Exploring Expedition in 1864. Like Pemberton's expedition, Brown and several members of his crew travelled up the Cowichan River, along Cowichan Lake, and down the Nitinaht River and Nitinaht Lake to the village on the eastern shore of Nitinaht Narrows that Brown identified as "Wye-yack" (and, in a later publication, "Whyack").⁴⁶ Brown reported that he and his team passed a number of villages and fishing lodges en route to waayaa. The area below the Nitinaht River canyon, he observed, was "thickly studded with fishing lodges of the Nittinahts."⁴⁷

In his journal entry for 30 June 1864, Brown recorded that "The Nitinahts (or as they pronounce it Nitiinaas) were at one time a very powerful tribe, the terror of the coast but they have shared in the universal decay, & do not number more than 400 fighting men - They are still great bullies, it being impossible to take their village." Brown described the village of waayaa as "almost impregnable and stockaded facing the sea." Like Banfield a few years before, Brown also observed that the Ditidaht "are noted whale-fishers," participated in the dogfish oil trade, and "were at present in the stir of the halibut season."⁴⁸

Brown engaged three Ditidaht people to assist in conveying he and his team to Port San Juan and, on their journey eastward along the coast from waayaa, recorded details about several additional Ditidaht villages.⁴⁹ Several years later, Brown again described Ditidaht boundaries, writing that they have "the widest borders of any Indian tribe on Vancouver Island, and have a high reputation as hunters, whale-fishers, and warriors."⁵⁰

Like Gooch, Brown acknowledged the skill of the Ditidaht guides who he hired to transport he and his crew through the Nitinaht Narrows.⁵¹ The Narrows are located along the stretch of coastline that White mariners came to call the "graveyard of the Pacific," based on the number of their ships that it claimed.⁵² The rocky coastline and strong fog and wind encountered within Ditidaht territory combined to keep White visits to a minimum during and after the colonial

⁴⁶ Brown, Robert. (1864). "Journal: Vancouver Island Exploring Expedition, 29 June 1864," in BC Archives, Robert Brown Collection, Add Mss 794, Vol. 2, File 3b; Robert Brown. (1896). "Introduction," in *The Adventures of John Jewitt Only Survivor of the Crew of the Ship Boston During a Captivity of Nearly Three Years among the Indians of Nootka Sound in Vancouver Island*, edited by Robert Brown. London: Clement Wilson, 22.

⁴⁷ Brown, Robert. (1864). *Vancouver Island Exploration 1864*. Printed by authority of the government by Harries and Company, Victoria, 6; see also Brown, "Journal: Vancouver Island Exploring Expedition, 27 June 1864."

⁴⁸ Brown, "Journal: Vancouver Island Exploring Expedition, 30 June 1864."

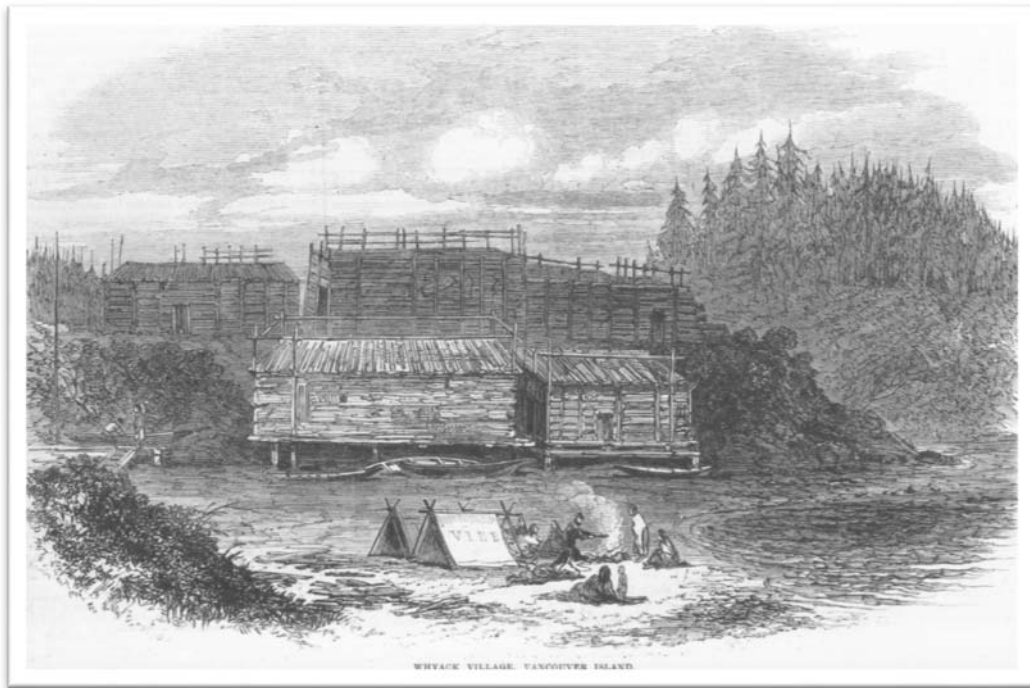
⁴⁹ Brown, "Journal: Vancouver Island Exploring Expedition, 30 June 1864."

⁵⁰ Brown, "Introduction," 22.

⁵¹ Brown, "Journal: Vancouver Island Exploring Expedition, 30 June 1864."

⁵² Scott, R. Bruce. (1970). *Breakers Ahead! A History of Shipwrecks on the Graveyard of the Pacific*. Victoria: Sono Nis Press.

period. Frequent shipwrecks along the southwest coast drew the attention of White authorities, who used such occasions to impress colonial power upon the Nuu-chah-nulth. In 1871, the navy ship *Sparrowhawk* investigated the grounding of another vessel, the *Forest King*, in Ditidaht territory. Commander of the *Sparrowhawk*, H.W. Mist, visited the nearby village of “Tso-quaddah,” where he “cautioned the Indians” and confiscated some of the articles they had claimed from the *Forest King*.⁵³



Engraving of waayaa (Whyac) Village by Vancouver Island Exploring Expedition Artist Frederick Whympers, BC Archives, Visual Records Collection, UN1552, AA00883

Confederation, Indian Act, Residential Schools, and Reserves

British Columbia joined Confederation in 1871. At this time, the federal government became responsible for “Indian affairs” in the province. The Indian Act, which consolidated former assimilation policies in Canada, first came into effect in 1876. This wide-ranging Act, which effectively rendered Indians wards of the state, aimed to suppress traditional governance and land ownership. Among other things, the Indian Act imposed the band council system and a

⁵³ Mist, H.W. (1871). “Correspondence: Mist to F.A. Herbert, 21 April 1871,” in BC Archives, Colonial Correspondence, GR 1372, File 1222.

definition of who qualified as a “status Indian.” It specified that a status woman who married a non-Indian man would lose her Indian status and associated rights. This provision was not amended until 1985. A 1927 amendment to the Indian Act made it illegal for Indians to hire lawyers for the purpose of pursuing land claims. In 1885, the potlatch and other Indigenous cultural practices were banned under the Indian Act. This ban was not lifted until 1951.⁵⁴

The government also imposed an assimilationist education system that the Truth and Reconciliation Commission of Canada has called a central piece of a Canadian policy of cultural genocide.⁵⁵ Members of our community have spoken with strong emotion, and palpable silence, about their damaging experiences attending Residential School. The impacts of this system continue to be felt by Ditidaht today.⁵⁶

In 1876, the same year that the Indian Act was introduced, the federal and provincial governments established a Joint Indian Reserve Commission (JIRC) for British Columbia. Commissioners were instructed to visit each Indian nation in the province and “fix and determine for each nation separately, the number, extent, and locality of the reserve or reserves to be allowed to it.”⁵⁷ Three Commissioners were initially appointed. This was later reduced to one, Gilbert Malcolm Sproat, who was later replaced by Peter O’Reilly.

O’Reilly received the following instructions upon his appointment in 1880:

“In allotting Reserve lands to each Band you should be guided generally by the spirit of the terms of Union between the Dominion and local Governments which contemplated a ‘liberal policy’ being pursued towards the Indians. You should have special regard to the habits wants and pursuits of the Band, to the amount of territory in the Country frequented by it, as well as to the claims of the White settlers (if any).

⁵⁴ For a useful overview of the origins and key features of the Indian Act see Hanson, Erin. “The Indian Act,” Indigenous Foundations, UBC, <http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act.html>.

⁵⁵ Truth and Reconciliation Commission of Canada. (2015). *Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada*. Canada: The Truth and Reconciliation Commission of Canada, 1.

⁵⁶ For example, Nuuchah-Nulth Tribal Council. (1996). *Indian Residential Schools: The Nuuchah-Nulth Experience*. Port Alberni: Nuuchah-Nulth Tribal Council, xii, 14-15, 36, 40, 58, 62, 66, 77, 88, 117-118, 142, 156, 164, 167, 171, 177, 179, 187.

⁵⁷ Cited in Harris, Cole. (2002). *Making Native Space: Colonialism, Resistance and Reserves in British Columbia*. Vancouver: UBC Press, 95.

... being specially careful not to disturb the Indians in the possession of any villages, fur trading posts, settlements, clearings, burial places and fishing stations occupied by them and to which they may be specially attached.”⁵⁸

When the Indian Reserve Commission launched its work on the southwest coast of Vancouver Island in 1882, weather prevented access to our Territory. O'Reilly reported in a 3 March 1890 letter to the Superintendent General of Indian Affairs:

“I intended to visit the Nitinat tribe, and complete the allotment of reserves for these, but owing to rough weather it was found impossible to effect a landing, though three attempts were made, and being unwilling to detain the steamer longer, I was reluctantly compelled to proceed without accomplishing my purpose. This was the more annoying as on two former occasions viz in 1882, and 1886, the same thing occurred.”⁵⁹

Another letter from O'Reilly in the summer of 1890 makes clear that our ancestors were by this time well aware of the Commission's work on the coast and were anticipating O'Reilly's arrival on our shores. As he reported after his late July and early August 1890 visit to “Nitinat”:

“On my arrival, I was waited upon by ‘Sewish’ the Chief, and a large number of the tribe, and I then explained to them the object of my coming at which they were much pleased; they stated that they had been expecting me for a long time, and complained that several white people had taken up lands belonging to them.”⁶⁰

In preparation for the Commission, Ditidaht ancestors made explicit claims to Territory. O'Reilly recorded:

⁵⁸ Macdonald, John A. (1880). “Letter of Instructions: Macdonald, Superintendent General of Indian Affairs to O'Reilly, Indian Reserve Commissioner, 9 August 1880.” In Library and Archives Canada. RG 10, Vol 3716, File 22195, Microfilm reel C-10125. Correspondence Concerning the Appointment of Patrick O'Reilly, Esq. as Indian Reserve Commissioner for British Columbia to Replace Gilbert M. Sproat Who Resigned, 1880.

⁵⁹ O'Reilly, Peter. (1890). “Correspondence: Powell to Superintendent General of Indian Affairs, 3 March 1890,” in “Correspondence Concerning Pacheedaht Indian Reserves,” in RG10, v. 11010, Reel T-3949; RG10 f. 1277, Reel B 1393: BC Archives, 1890-1892. See also Peter O'Reilly. (1882). “Correspondence: O'Reilly, Reserve Commissioner, to the Chief Commissioner of Lands and Works, 23 October 1882.” BC Archives. GR-2982, Box 3, File 1385/82. British Columbia Ministry of Lands, Parks and Housing, Indian Reserve Commission Minutes of Decision, 1876-1980.

⁶⁰ O'Reilly, Peter. (1890). “Correspondence: O'Reilly, Indian Reserve Commissioner to Superintendent General of Indian Affairs, 29 August 1890.” A. Seymour (compiler), 1997. Department of Indian Affairs, Federal Collection of Minutes of Decision, Correspondences and Sketches, Volume 12: Minutes of Decision & Sketches - P. O'Reilly, April 1889 to January 1892, File 29858-5, Volume No. 6. Ottawa: 145-148. S.P. Tuck, who was dispatched by the Surveyor General of British Columbia in the spring of 1890 to survey provincial Crown lands in the Nitinat district, noted in a January 1891 report that ““applications were being made for the purchase and pre-emption of lands near the mouth of the [Nitinat] river,”” and in the valley further upstream. Cited in Brendan O'Donnell. (1989). “Indian and Non-Native Use of Nitinat Lake and River: An Historical Perspective,” Fisheries and Oceans Canada, Native Affairs Division, Issue 13, 19-21.

“Having ascended the Nitinat river for about ten miles, I found that the Indians (in addition to their ancient fishing stations) had staked out large tracts of land, and in many instances had built houses thereon of a very temporary character. This was done very recently, and in anticipation of my visit with a view to establishing their claim to these lands.”

O'Reilly continued:

“I explained that it would not be advantageous to them should they be allowed to occupy the lands they wished for as when this part of the country became more populated they would find themselves constantly in difficulties with their neighbors. Some members of the tribe were dissatisfied that all they had staked off was not included in the reservation, but when they saw the extent of area allotted to them they were reconciled.”⁶¹

O'Reilly allotted sixteen Reserves, plus one burial ground, for the Ditidaht:

- Ahuk IR #1;
- Tsuquanah IR #2;
- Wyah IR #3;
- Clo-oose IR #4;
- Burial Ground IR #4a (Cheewat);
- Sarque IR #5;
- Carmanah IR #6;
- Iktuksasuk IR #7;
- Homitan IR #8;
- Oyees IR #9;
- Doobah IR #10;
- Malachan IR #11;
- Ilclo IR #12;
- Opatseah IR #13;
- Wokitsas IR #14;
- Chuchummisapo IR #15;
- and Saouk IR #16.⁶²

⁶¹ O'Reilly, “Correspondence: O'Reilly, Indian Reserve Commissioner to Superintendent General of Indian Affairs, 29 August 1890.”

⁶² O'Reilly, Peter. (1892). “Correspondence: O'Reilly to Superintendent General of Indian Affairs, 8 January 1892.” A. Seymour (compiler), 1997. Department of Indian Affairs, Federal Collection of Minutes of Decision,

In 1890, O'Reilly stated his view that these Reserves "include a sufficient quantity of land for all purposes":

"They embrace the sites of all their fisheries, and villages, and the places occupied by them when canoe making, an industry of much profit to them; should they hereafter be induced to enter upon agricultural pursuits, there is abundance of land which when cleared will be suitable for that purpose.

The Nitinat Indians number 220; their principal occupation is that of fishermen; they are eagerly sought after as seal hunters, and find ready employment at the sawmills, canneries and hop fields. They have as yet not turned their attention in the smallest way to agriculture, not a rood of land having been cultivated by them."⁶³

These Reserves reflect the significance of fishing and related pursuits such as canoe construction for the Ditidaht. But they include only a fraction of our Territory. As Indian Reserves, these areas were secured for our people, but managed by the Department of Indian Affairs. While the Ditidaht Reserves provide a measure of protection for these plots of land, the flipside of Reserve establishment was that other lands within Ditidaht Territory became available for pre-emption or purchase by non-Ditidaht people, and for development by industrial interests. When these Reserves were created, the rest of Ditidaht Territory was effectively alienated by British Columbia or Canada.

The sixteen Reserves plus burial ground that O'Reilly allotted were confirmed by the Royal Commission on Indian Affairs for the Province of British Columbia (RCIABC) on 9 July 1914.⁶⁴ At a meeting with the RCIABC in ʔuuʔuuws (Clo-oose) that month, Ditidaht leaders reiterated a previous request that two additional coastal villages, ʔadiiwaʔ ("Klanawah") and caqqawis ("Zukaous"), be established as Reserves.⁶⁵ These requests were pursued into the early 1920s, however, neither site was ultimately established as a Reserve.⁶⁶

Correspondences and Sketches, Volume 13: File 86906, Field Minutes of Decision and Sketches. Ottawa: 511-551; 23, 24. In 1887, two separate Indian Reserves were established for the "Cowichan Lake Indians," a group with strong Ditidaht connections.

⁶³ O'Reilly, "Correspondence: O'Reilly, Indian Reserve Commissioner to Superintendent General of Indian Affairs, 29 August 1890."

⁶⁴ Royal Commission on Indian Affairs for the Province of British Columbia (RCIABC). (1916). "Minutes of Decision – West Coast Agency – Nitinat Tribe," *Report of the Royal Commission on Indian Affairs for the Province of British Columbia*. 4 vols. Victoria: Acme Press, 901-902. Ditidaht Reserves were further confirmed in the Ditchburn-Clark Reserve schedule: British Columbia Executive Council, Provincial Secretary (1923). "Order in Council No. 911, 26 July 1923," in BC Archives. GR-0113, Microfilm reel B-6449. Attorney General, British Columbia Orders in Council, 1/1923 to 1507/1923.

⁶⁵ RCIABC. (1914). "Minutes (Precis): With the Indians of Nitinat Tribe, 7 May 1914." Library and Archives Canada. RG 10, Volume 11025, File AH13A, Microfilm Reel T3964. West Coast Agency - Precis of the Evidence

Resource Use, Access, and Economy

The Ditidaht economy shifted during the early twentieth century to include pursuits such as work in the lumber and fishing industries, hop fields in the Fraser Valley and Washington State, and the sale of handmade basketry items.⁶⁷ Marine resources also remained, and remain, critical to the Ditidaht diet, culture, and economy.

From the time British Columbia joined Confederation in 1871, however, the ability of Ditidaht people to harvest resources in our Territory has been greatly impacted by government regulations, industrial operations, and associated environmental impacts. The industrial fishing and logging industries have been particularly destructive. Restrictive fisheries and wildlife policies have likewise denied Ditidaht people access to key resources.

The Move to Malachan

By the mid-twentieth century, most Ditidaht people resided at the coastal Reserves of Clo-oose and Whyac, with ongoing seasonal migration up Nitinaht Lake for fishing. By the mid-1960s, however, a series of related developments led to the relocation of most community members to Malachan Indian Reserve #11 (balaats'adt). This included the loss of regular service by the coastal steamer *Tahsis Prince*, the end of grocery delivery service to the head of Nitinaht Lake by Devoy's of Port Alberni, and the 1964 construction of a new village at Malachan by the Department of Indian Affairs.⁶⁸

This move up the lake was a source of sadness to many and has made access to our coastal villages and resources much more complicated. Our ties to our Territory and teachings, however, remain strong among the resilient people of diitiida.

from the Hearings, 1914, 15; RCIABC (1914). "Minutes: Meeting with the Nitinat Tribe or Band of Indians on their Reserve at Clo-oose, 7 May 1914," Library and Archives Canada. RG 10, Volume 11025, File AH13, Microfilm Reel T-3964. West Coast Agency - Evidence from the Hearings, 1914, 20-21; A.W. Neill. (1904). "Correspondence: : A.W. Neill, Indian Agent to A.W. Vowell, 29 July 1904." Library and Archives Canada. RG 10, Volume 1023.

⁶⁶ Ditidaht First Nation. (1999). "Ditidaht Knowledge and Use of the Area Between Tsuquanah Point and Cape Beale." Malachan: Ditidaht Nation, 50-51, 56-58; Andrew Paull. (1922). "Correspondence: Paull to Chief Inspector of Indian Agencies, Nitinat Tribe - West Coast Agency, 17 August 1922." Library and Archives Canada. RG 10, Volume 11027, File SNM-3.

⁶⁷ For one description of this shift see Department of Indian Affairs. (1906). "Report for West Coast Agency, 1905," *Annual Report for the Department of Indian Affairs for the Year Ended June 30 1905*. Ottawa: S.E. Dawson, 1906.

⁶⁸ Joseph, Robert. (2014). Personal Communication, 3 June 2014; Haggarty and Inglis, "Pacific Rim National Park Ethnographic History," 306; Scott, R. Bruce. (1974). "Clo-oose," in *People of the Southwest Coast of Vancouver Island: A History of the Southwest Coast*. Victoria: R. Bruce Scott, 50; Touchie, Bernice. (1977). "Report on the Settlement of Whyac Village, Vancouver Island, B.C., 28 March 1977," Pacific Rim National Park Library, Special Reports, No. 20-9, 111.

Appendix 2

Ditidaht Indian Reserves and Owned Lands

Ditidaht Fee Simple Lands

In recent years Ditidaht has purchased 3 parcels of land as they came on the market. Totalling 112.6 hectares, these lands are held “in fee simple”.

In English law, a fee simple or fee simple absolute is an estate in land, a form of freehold ownership. It is a way that real estate may be owned in common law countries, and is the highest possible ownership interest that can be held in real property.¹

Ditidaht fee simple lands are shown on the following map.

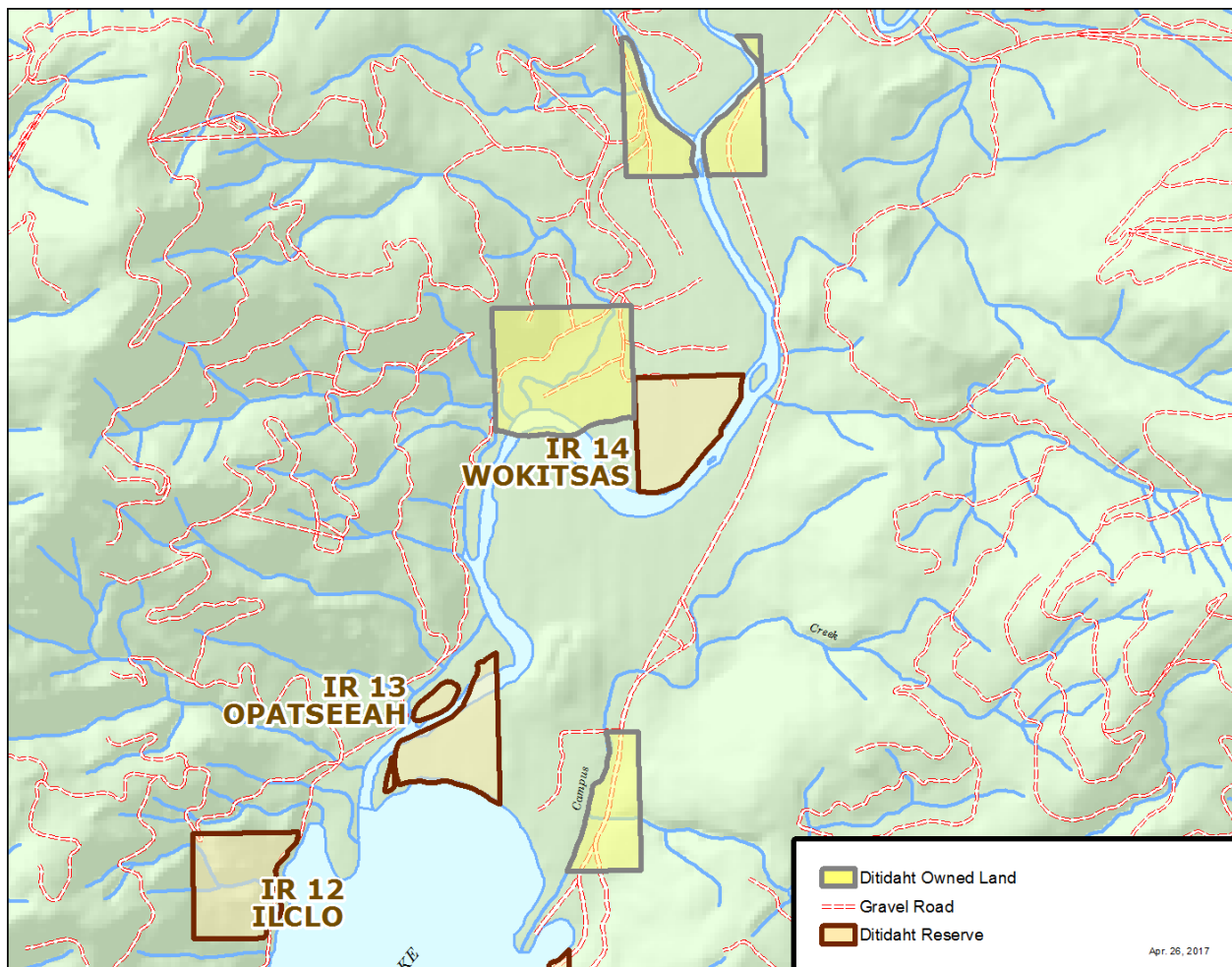


Figure 1 –Ditidaht Fee Simple Lands

¹ https://en.wikipedia.org/wiki/Fee_simple

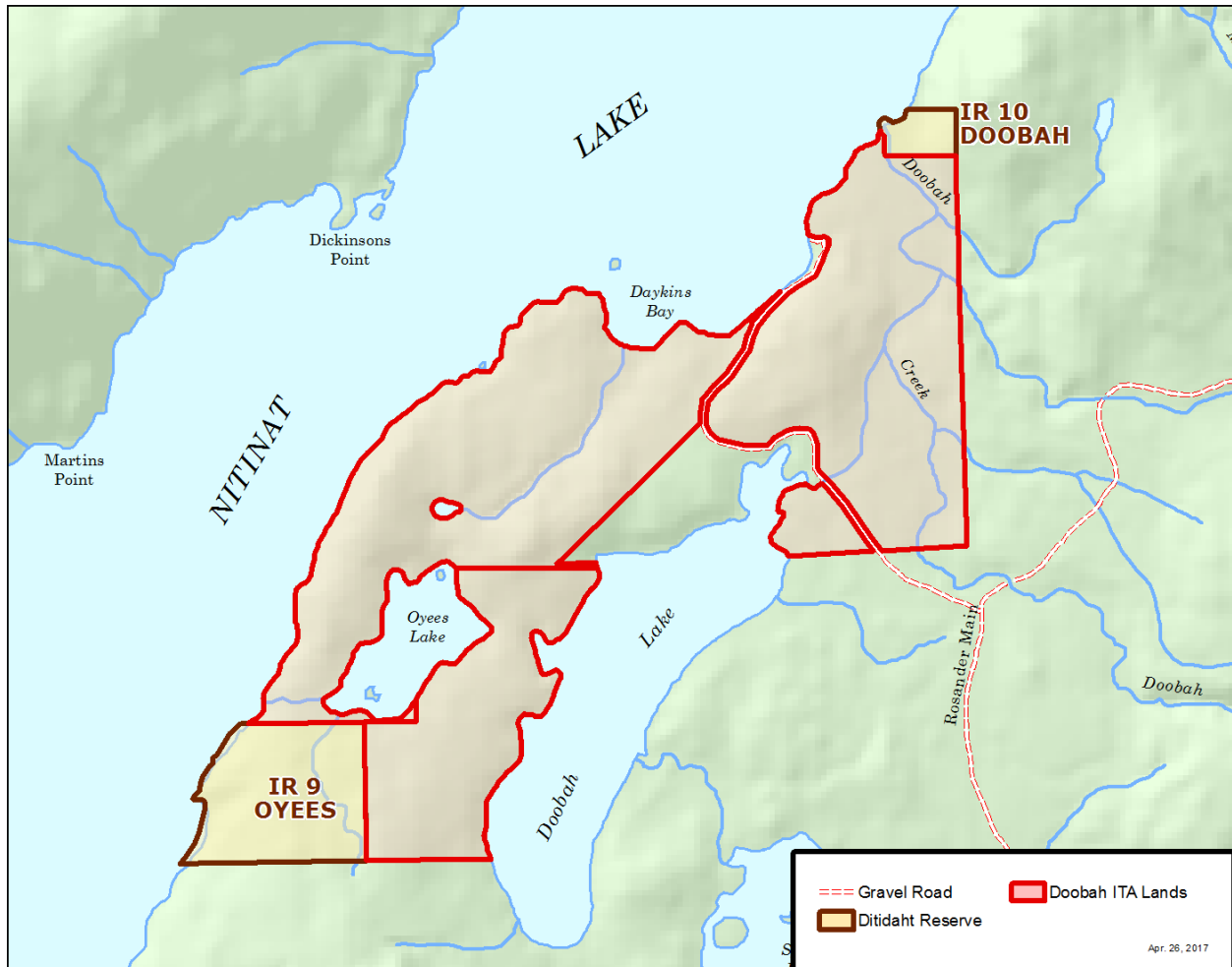


Figure 2 –Doobah Lands

Ditidaht signed an Incremental Treaty Agreement in 2013 in which lands are being returned to Ditidaht in 3 phases:

- Doobah Parcel on signing the agreement which occurred in 2014, 349 hectares, as shown on the previous map
- lands adjacent to Malachan Reserve on signing the Agreement in Principle (Malachan Block B, 45 ha), and
- additional lands adjacent to Malachan Reserve on signing the final treaty agreement (Malachan Block A, 25 ha).

These lands will also be held in fee simple until, and presuming if, Ditidaht signs a Treaty, in which case they will become Treaty Settlement Lands.

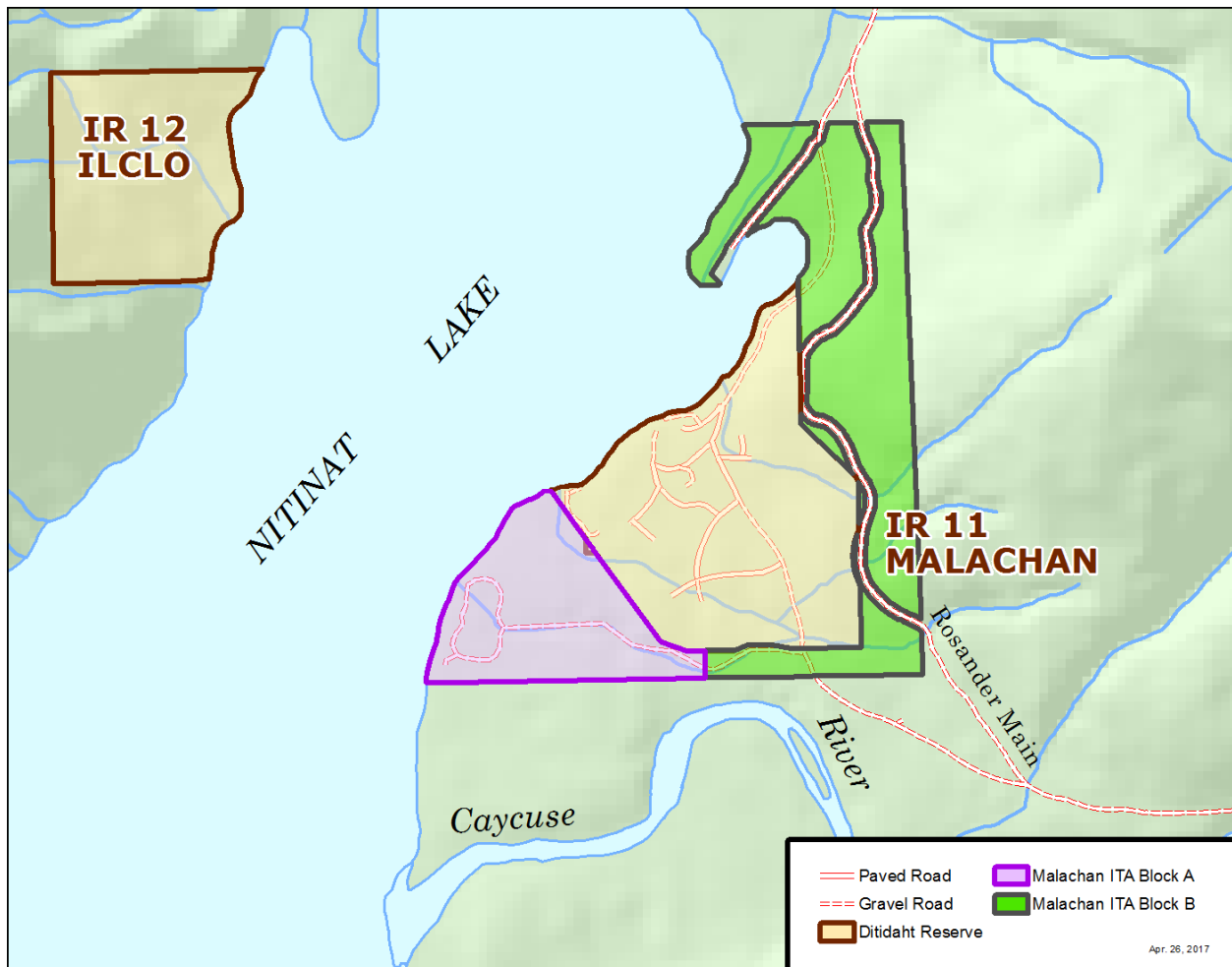


Figure 3 –Malachan Block A and B Incremental Treaty Lands

Ditidaht Treaty Settlement Lands

Ditidaht is currently negotiating a Treaty that, if accepted by membership, will see the return of parts of the Territory as Treaty Settlement Lands. While a fairly clear picture of what lands and how much land will be returned is being developed, the final land and amounts will not be known for sure until a Treaty is accepted and signed.

Ditidaht Indian Reserves

As stated in the main body of the DCP, Indian Reserves are land parcels held by the “Crown”, in this case the federal government: “reserves are held by Her Majesty for the use and benefit of the respective bands for which they were set apart”².

Table 1 - Summary of Ditidaht Reserves³

Reserve	Area (ha)²
Ahuk 1 / ʕaʔuk	53.4
Tsuquanah 2 / cux ^w k ^w aadaʔ	95.1
Wyah 3 / waayaa	53.4
Claoose 4 / ʔuuʔuuws	100.6
Cheewat 4A / čaax ^w iit	3.8
Sarque 5 / čaʔuk ^w uu	10.4
Carmanah 6 / q ^w aabaaduwaʔ	64.1
Iktuksasuk 7 / hitačaʕsaq	68.0
Homitan 8 / ʔubitʔadt	20.2
Oyees 9 / ʔuuyiyiʔs	42.3
Doobah 10 / dubaʔ	5.3
Malachan 11 / balaacʔadt	26.7
Ilclo 12 / ʔiʔuu	31.2
Opatseeah 13 / ʔupaačiʔa	28.7
Wokitsas 14 / waqitcaas	16.2
Chuchummisapo 15 / čačabisapuu	35.1
Saouk 16 / čaaʔuq	70.8
Total	725.3

² Indian Act, 1985, R.S., c. I-6, s. 18 (1)

³ Information from the Indigenous and Northern Affairs Canada

IR 1 Ahuk

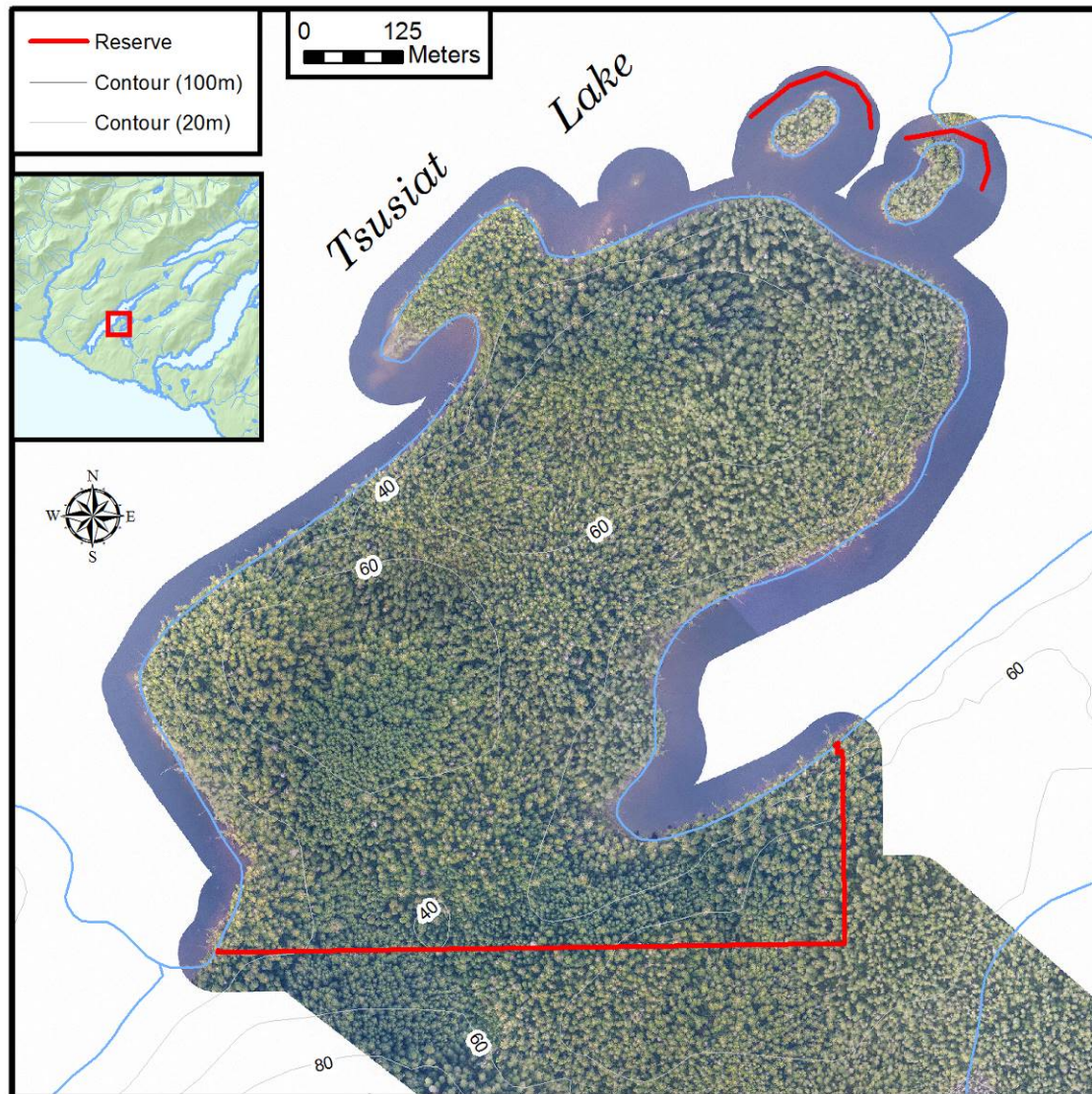


Figure 4 – IR 1 Ahuk

The traditional name of this area was ʕaʔuk, or Ahuk, which means 'lake.' There was one house here in 1892 when the surveyors marked out this reserve of about 130 acres.

ʕaʔuk was a well-known area where our people carved dugout canoes. The red cedar growing here was particularly good for canoe making. The people lived at ʕaʔuk while making canoes but they did not stay here all the time. This was a camping area.

The canoes made up at ʕaʔuk were brought down to the ocean in two special ways. Carl Edgar and his brother, the late Martin Edgar, remembered one method: they were told that Ditidaht First Nation people lowered the canoes on ropes down alongside Tsusiat Falls. Joe Edgar talked about how some people slid their canoes down a canoe run between the bottom end of Tsusiat Lake and the beach on the west side of "Hole Point" (Tsusiat Point).

There used to be a trail that connected ʕaʕuk with "the Flats", or hitaʕʕsaq, at the southwest end of Nitinat Lake at the Narrows.



Figure 5 – Original 1894 Survey of IR 1 Ahuk

IR 2 Tsuquanah

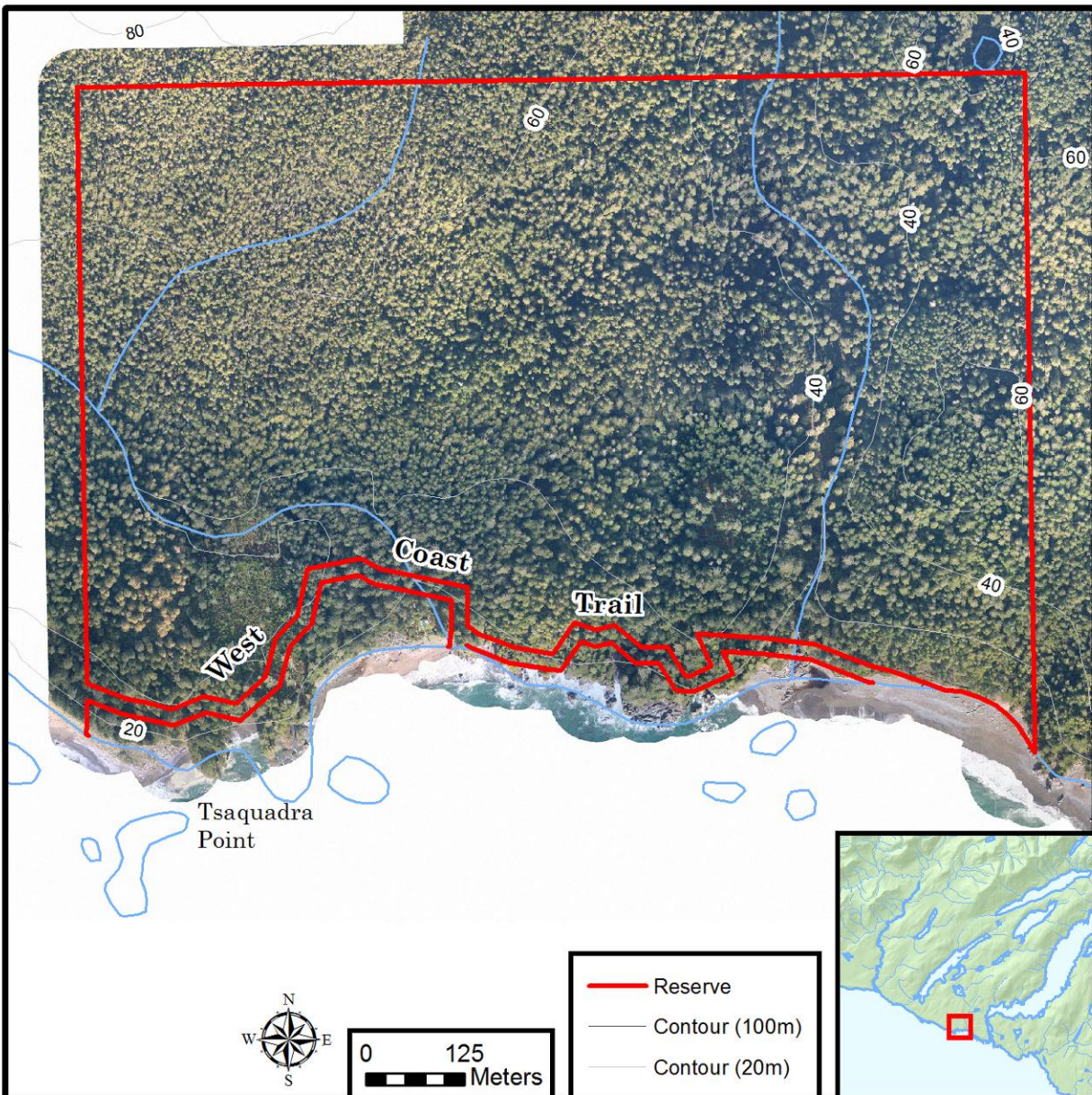


Figure 6 – IR 2 Tsuquanah

cux^wk^waadaʔ, or Tsaquadah, is located on the ocean, west from the entrance to Nitinat Narrows.

A long time ago, there used to be a large Ditidaht village at cux^wk^waadaʔ. The late Joshua Edgar used to say that the people who lived here were known as strong and fierce warriors. People up and down the coast were afraid of them! This village was also a place where the people lived when they went out halibut fishing and fur seal hunting. As well, whales were towed to this village after they had been harpooned by our whale hunters.

There were five houses at *cux^wk^waada?* when the surveyors marked out the 235-acre reserve here in 1892. In 1901, 25 people were living here in four houses. But by 1914, there were only three houses at *cux^wk^waada?*.

The late Martin Charles remembered going to *cux^wk^waada?* when he was very young. He went with Old George Gibbs who had a house there. He remembered the old man catching halibut so large that one fish could fill a canoe!

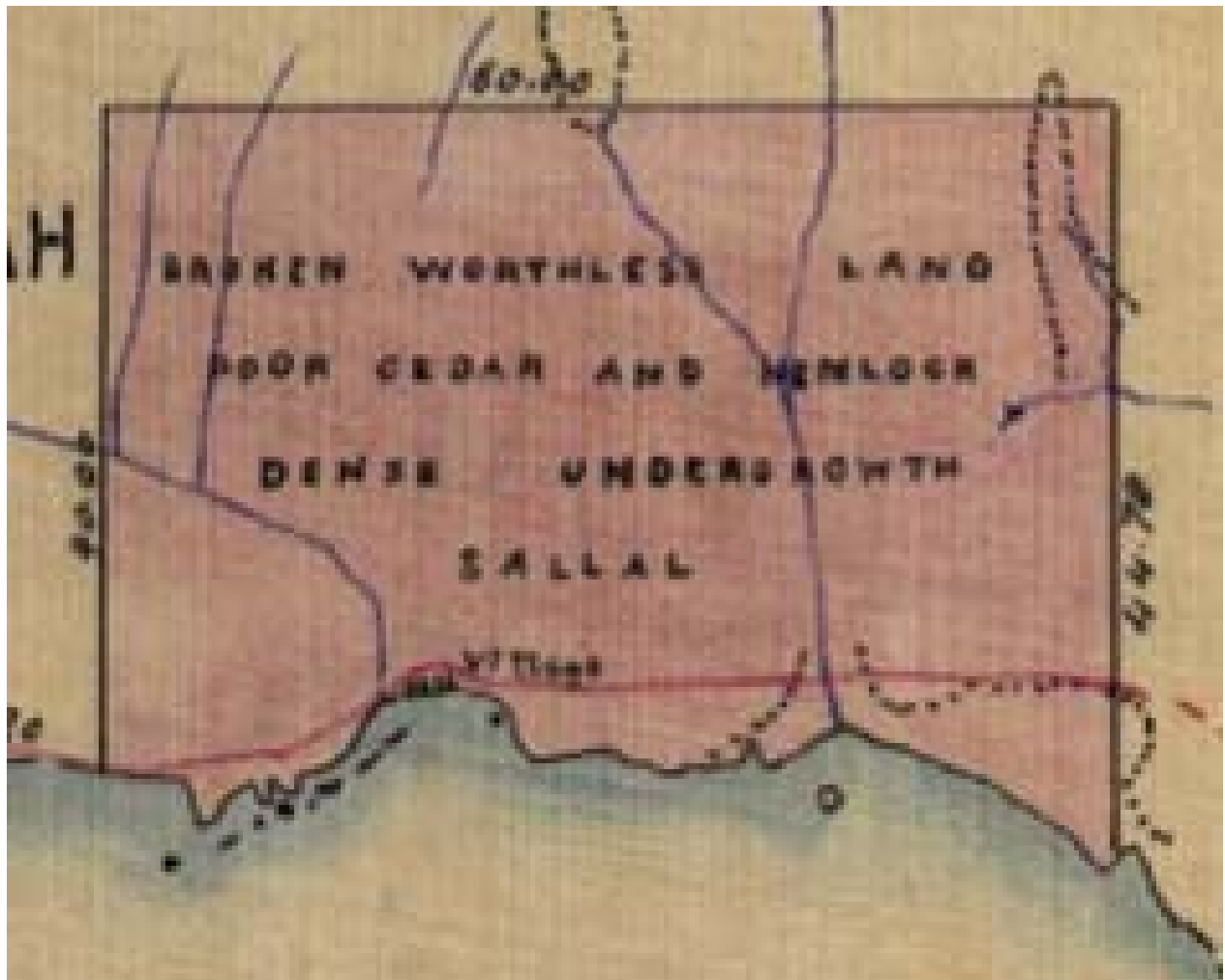


Figure 7 – Original 1894 Survey of IR 2 Tsuquanah

IR 3 Wyah

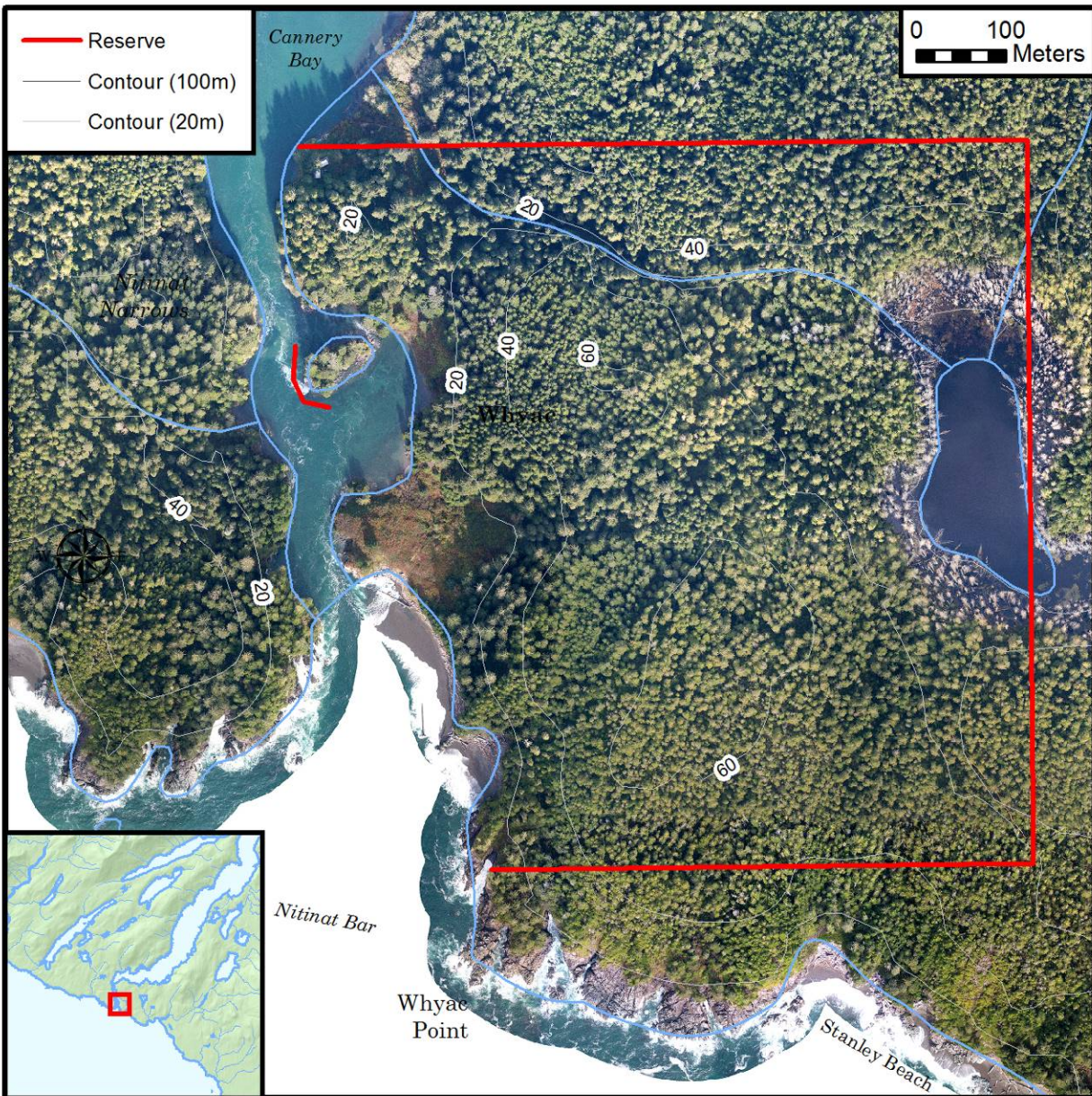


Figure 8 – IR 3 Wyah

ŵaayaa, or Waayaa, means 'high place'. It is located on a high bluff at the entrance to Nitinat Narrows. Ditidaht First Nation people often refer to this place as "Nitinaht" or "Whyac." The elders like to call it by its real name, waayaa.

waayaa was the main Ditidaht First Nation village for many years. It was so large, that the houses here were right next to one another. They were so close that you could hear your neighbours talking in their house next door! People lived here until the 1960s when they moved to Malachan. There are still a couple of old houses at waayaa, although they are overgrown with salmonberry bushes. But when the 132-acre Reserve was surveyed in 1892, there were

many houses here. In 1901, there were sixty-three Ditidaht First Nation people living in twelve houses at waayaa and in 1914, there were fourteen houses here. At least fifteen houses were here in the 1930s.

Many of our families lived at waayaa at one time or another. Some of the people who lived here in the 1930s were the late Martin Charles, Mary Thompson, Dan Daniels, Harry Joseph, Gallic Dick, Old George Gibbs, Bobby Joseph, Ernest Johnson, Joe Shaw, Walter Shaw, and Mack Robinson.

In earlier times, a stockade was built around the village of waayaa. This was to protect the village from attack by our enemies. In 1864, some explorers led by Doctor Robert Brown made a visit to our village of waayaa and saw this stockade. It impressed one of the explorers so much that he drew a picture of it. Dr. Brown described the village this way:

Most of the Nitinaht villages were fortified with wooden pickets to prevent any night attack, and from its situation, Whyac, the principal one (built on a cliff, stockaded on the seaward side, and reached only by a narrow entrance where the surf breaks continuously), is impregnable to hostile canoemen.



Figure 9 – Original 1894 Survey of IR 3 Wyah

IR 4 Claoose

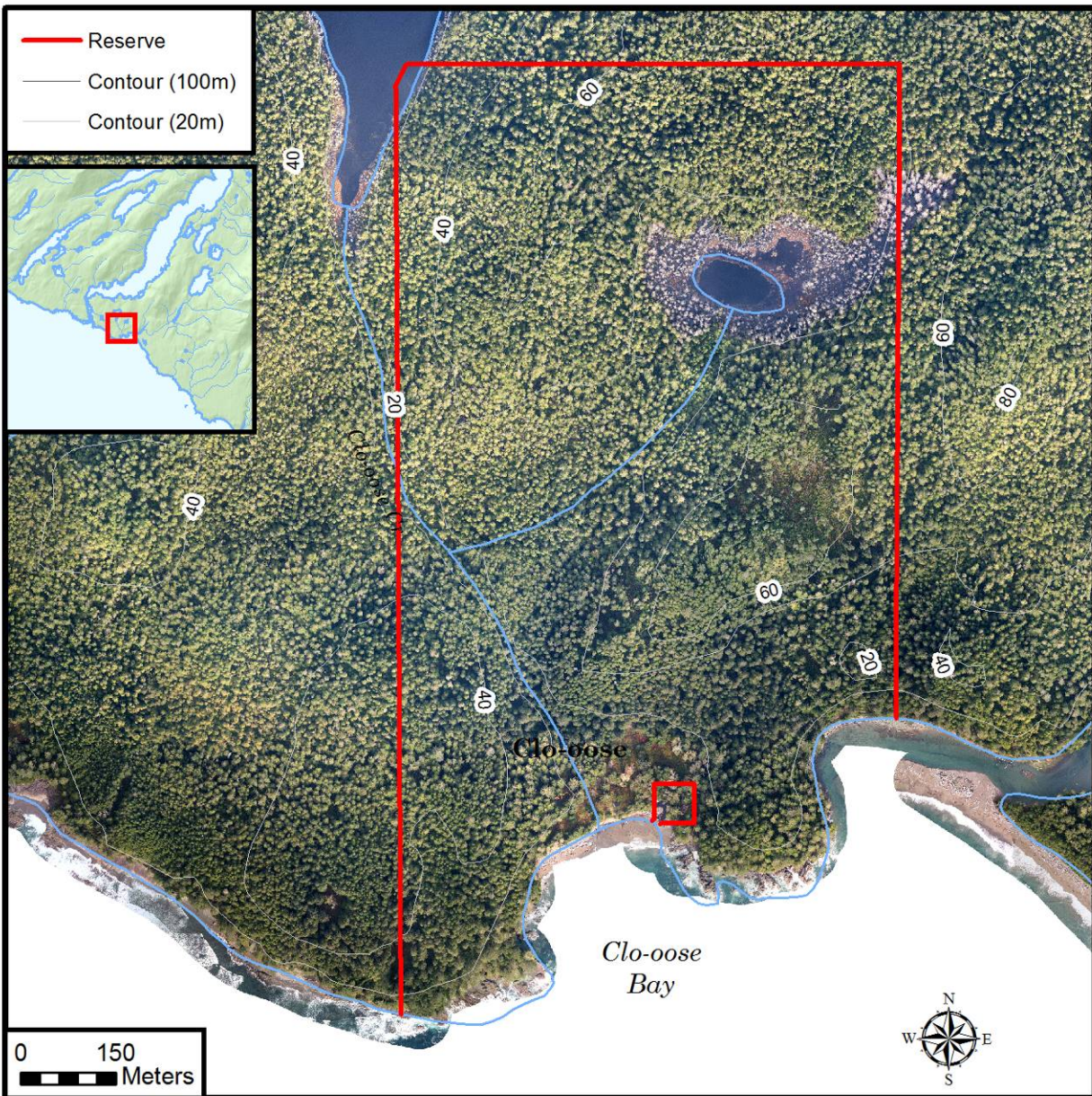


Figure 10 – IR 4 Claoose

ᐱᓄᓄᓄᓄᓄᓄᓄ, or *tluu7us*, means 'camping place,' and is located on the ocean east from the entrance to Nitinat Narrows. ᐱᓄᓄᓄᓄᓄᓄᓄᓄ was an important Ditidaht First Nation village. Lots of fish and beach-foods were obtained near here. People continued living at ᐱᓄᓄᓄᓄᓄᓄᓄᓄ until the 1960s, just as they did at Whyac. Many of our people still go here to camp in the summer time, simply because it is so beautiful and quiet.

There were seven houses at ᐱᓄᓄᓄᓄᓄᓄᓄᓄ when the 237-acre Indian Reserve was surveyed here in 1892. By 1901, there were fifteen houses at ᐱᓄᓄᓄᓄᓄᓄᓄᓄ, and 69 people lived here. In 1914, there were sixteen houses at ᐱᓄᓄᓄᓄᓄᓄᓄᓄ, and in the 1930s there were about twenty houses here.

The late John Thomas explained how the people living at ʔuuʔuuws in the early days used fish weirs and traps. A weir is like a fence that goes across the stream and stops the salmon. They placed these in the Cheewhat River nearby so that they could catch salmon. You can still see the remains of these fish weirs in the Cheewhat River today.

Some of the people who had houses at Clo-oose in the 1930s were: James Thomas, Leo Thomas, Henry Tate, the late Joshua Edgar, the late Effie Tate, Gillette Chipps, William Jackson, George Robertson, Nichol Chester, Mabel Shields, and Annie Lazar.



Figure 11 – Original 1894 Survey of IR 4 Claoose

IR 4a Cheewat

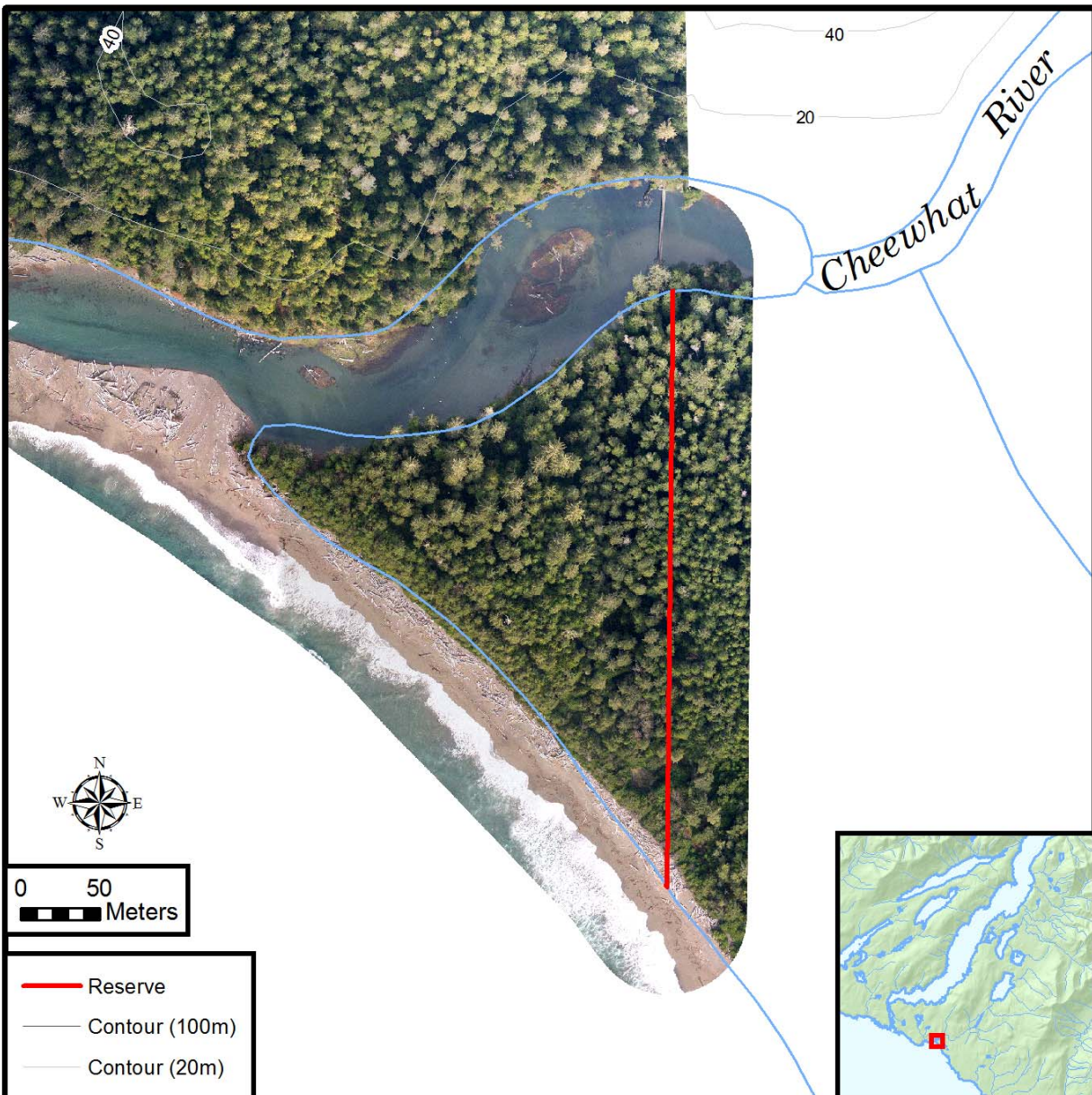


Figure 12 – IR 4a Cheewat

This reserve is a 9-acre Ditidaht cemetery located on the east side of the Cheewat (č̣aax^wiit) River mouth. The cemetery is known as tlaasabaks which means 'temporarily set on the beach.' It takes its name from the sandbar that extends out from the shore here. Small trees grow on this sandbar every year but are washed away in the big winter storms. That is why the trees are only temporary.



Figure 13 – Original 1894 Survey of IR 4a Cheewat

IR 5 Sarque

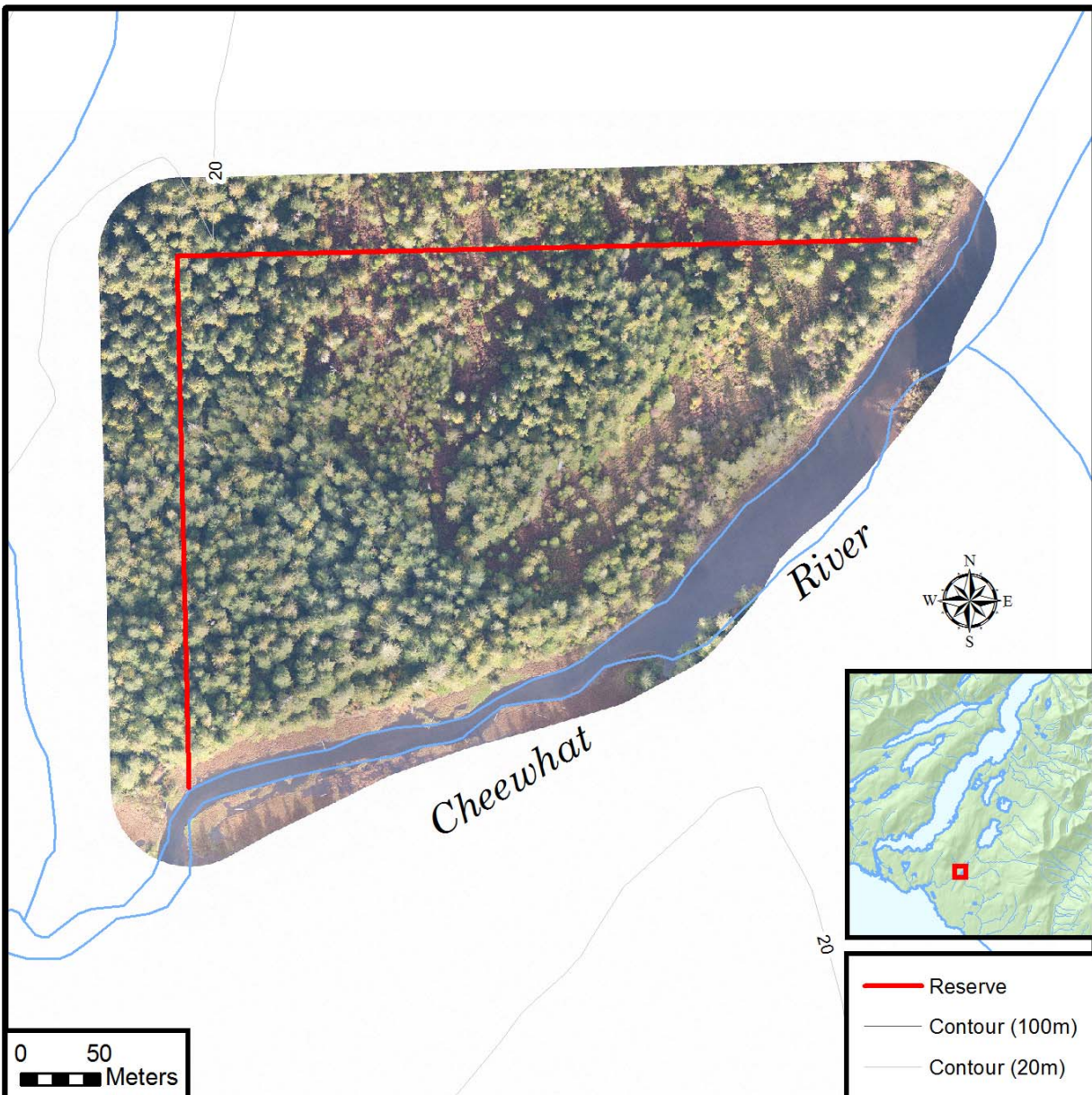


Figure 14 – IR 5 Sarque

This area is known as čaʔukʷuu. This was another place where the Ditidaht people obtained salmon. The 1892 survey of this 26-acre reserve shows a house and a fish weir here.

Tom tl'iishal, who was Ida Mills great-grandfather, once had a house here at čaʔukʷuu. He had a fish weir and trap in the river where he caught salmon. Another man who had a house here was Henry Chipps.

The Ditidaht First Nation people obtained cedar bark and spruce roots up the Cheewhat River. They also got red cedar for canoes here, and yew wood for making bows. As well, the people

picked blueberries and huckleberries in the upper Cheewhat area and dug edible roots known as tlitsapt.

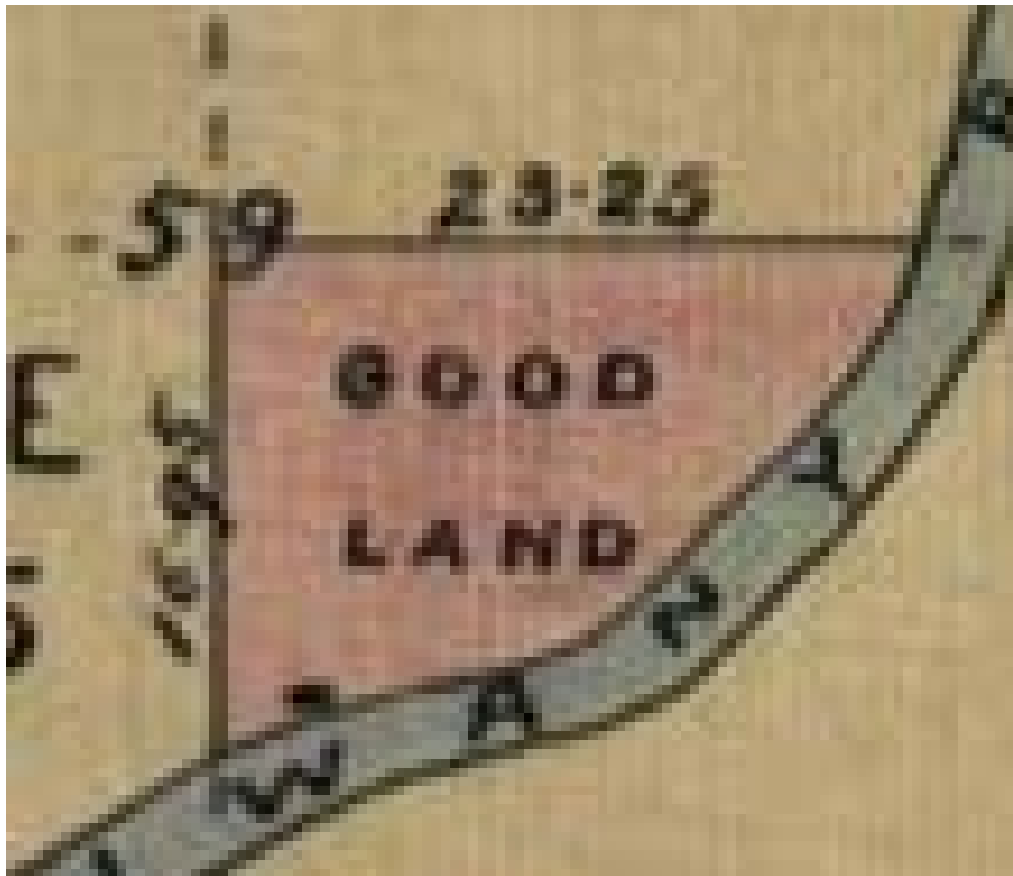


Figure 15 – Original 1894 Survey of IR 5 Sarque

IR 6 Carmanah

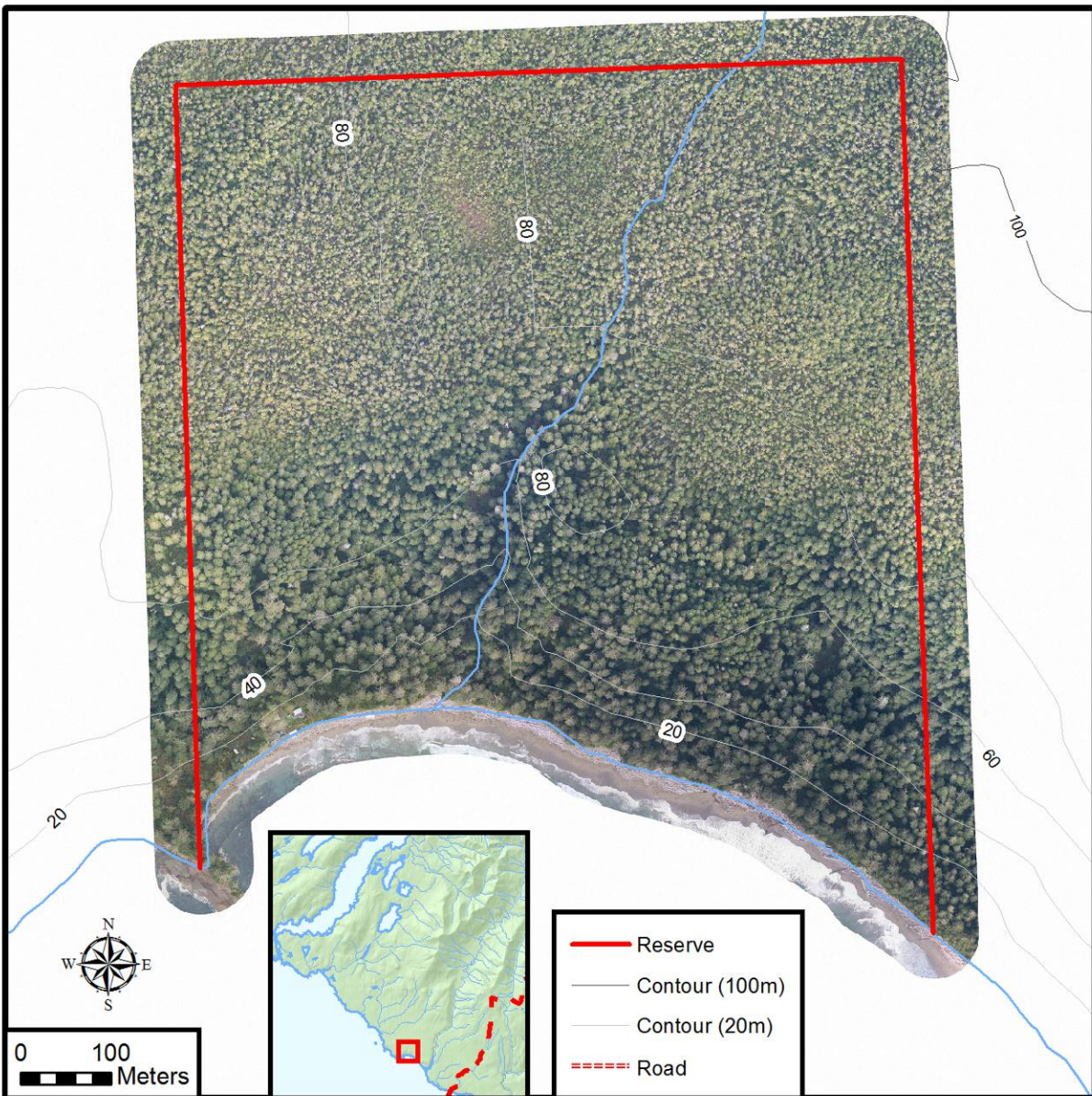


Figure 16 – IR 6 Carmanah

q^waabaaduwa? means 'as far up as a canoe can go,'. It is located on the ocean west from the mouth of Carmanah Creek. It is hard to land a canoe here in rough weather, but there are certain spots on the beach where it is safe to go.

This was a Ditidaht village where people lived during the halibut season. People also lived at q^waabaaduwa? year-round. There were three houses at this 158-acre Indian reserve in 1892, and in 1901, 51 people lived in eight houses here. There were six houses at q^waabaaduwa? in 1914.

The last people who lived year-round at q^waabaaduwa? were members of the Knighton family; this was in the 1920s. Ditidaht First Nation people continued going to q^waabaaduwa? in the summertime during the 1930s and 1940s. A few families still like to camp here.

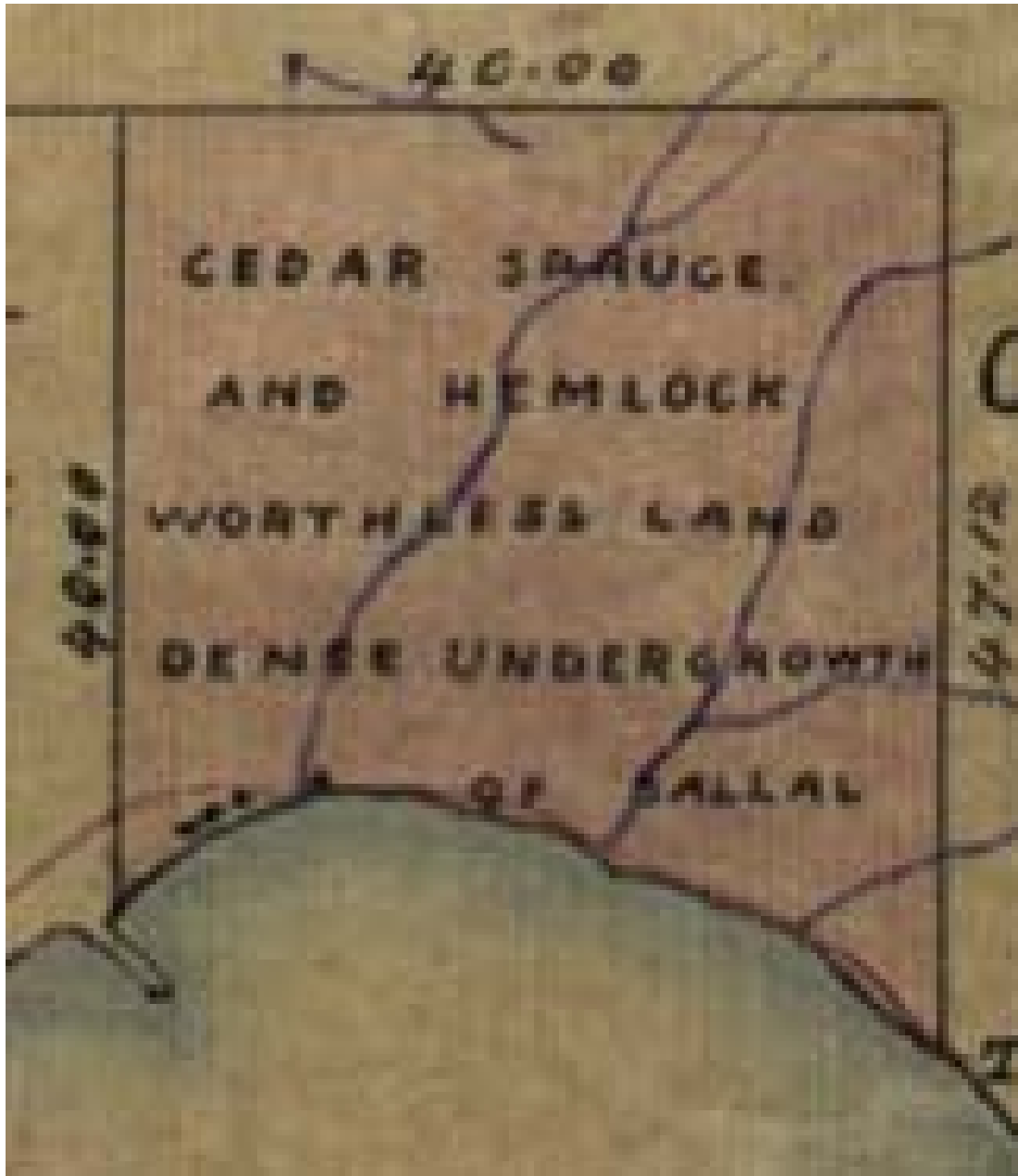


Figure 17 – Original 1894 Survey of IR 6 Carmanah

IR 7 Iktuksasuk

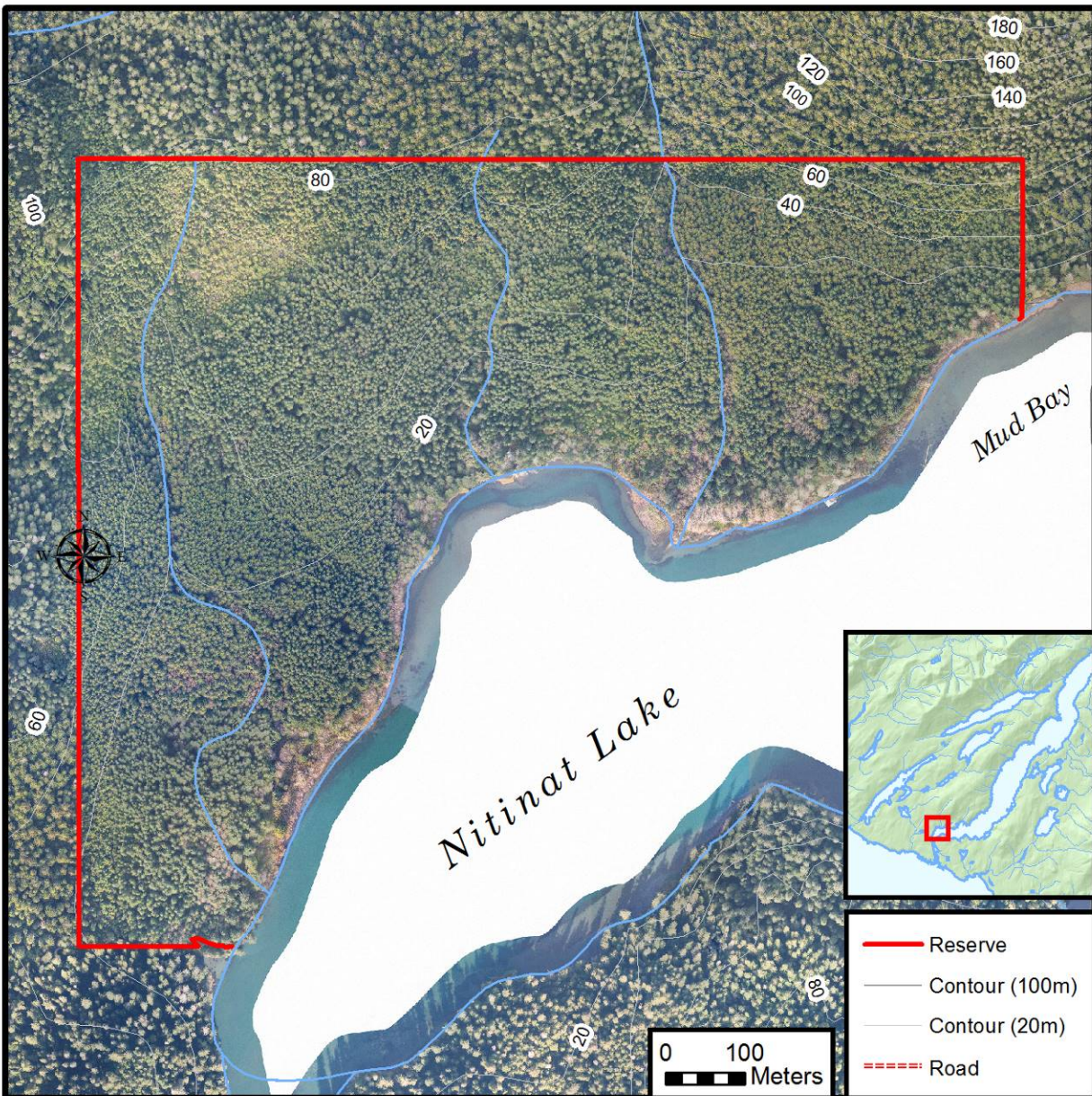


Figure 18 – IR 7 Iktuksasuk

hitač̓aṣ̓aq, Hitatsasuk, is locally known as "the Flats," and is located at the southwest end of Nitinat Lake at the Narrows. The Ditidaht name means 'inside area.' It was named this because the village is just inside the Narrows. This same place is also known as da7uua.

It is said that at one time there was a very large village here at hitač̓aṣ̓aq and that those who lived here were our original people. These original people were called da7uua. Later they became known as "Ditidaht First Nation."

A long time ago, hitač̓aṣaq was an important winter village for the Ditidaht First Nation people. It was also an area where salmon were caught and smoke-dried. Salmon are still caught near here today. In the fall time, you can see hundreds of salmon in the lake offshore from the reserve. Some of our fathers and grandfathers set nets here and then bring the salmon home to Malachan to be cut up.

There were seven houses at "the Flats" in 1892 when this 168-acre Indian reserve was surveyed. In 1914, there were six houses here. Among those people who used to live at "the Flats" were Henry Tate, Philip Joseph, Sam Williams, Alfred Livingstone, Old George Gibbs, Police Charlie, and George Robinson.

Today there are three houses at hitač̓aṣaq; one of them belongs to Mike Thompson, another was owned by the late Martin Edgar, and the third is a float-house belonging to Carl Edgar, Senior.



Figure 19 – Original 1894 Survey of IR 7 Iktuksasuk

IR 8 Homitan

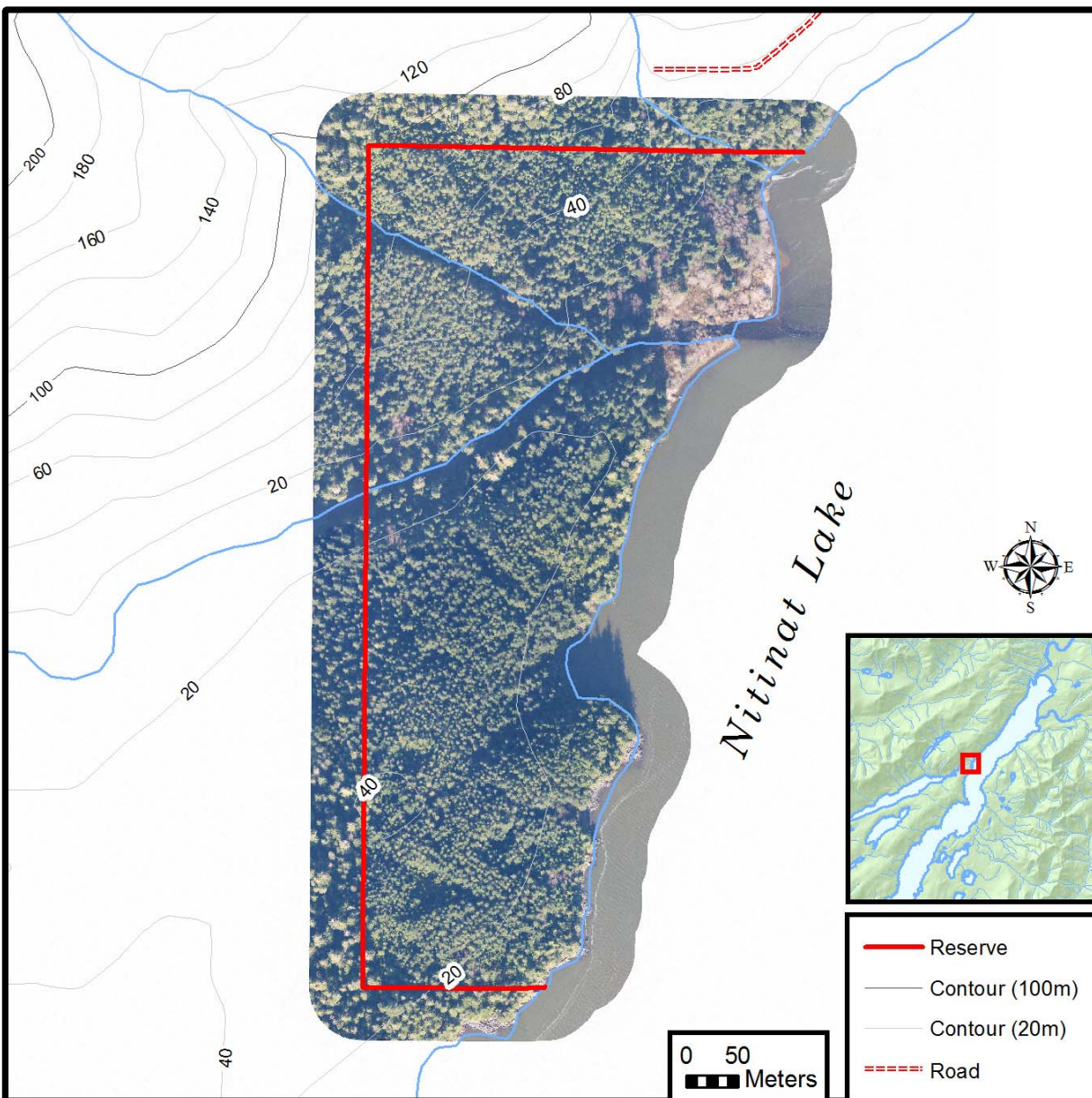


Figure 20 – IR 8 Homitan

This place is presently known as "Hobarton" and its proper Ditidaht name is χ ubit²adt which means 'snoring sound made by rushing water'. It is located at the mouth of Hobiton Creek on the west side of upper Nitinat Lake.

Hobarton was a well-known place to catch and smoke sockeye salmon. People stayed here during the fishing season. In the old days, our people used fish traps to catch the salmon in Hobiton Creek. Sockeye salmon are still caught at Hobarton today.

There were four houses at xubitadt when the 50-acre Indian reserve was surveyed here in 1893. There was one house here in 1914. Today the Ditidaht First Nation Band has a fisheries building at Hobarton, and our Fisheries Officer, Sam Edgar, stays here sometimes. Among those who used to have houses at Hobarton were the late Joshua Edgar, Peter Dick, Old George Gibbs, Harry Joseph, and the late Martin Edgar.

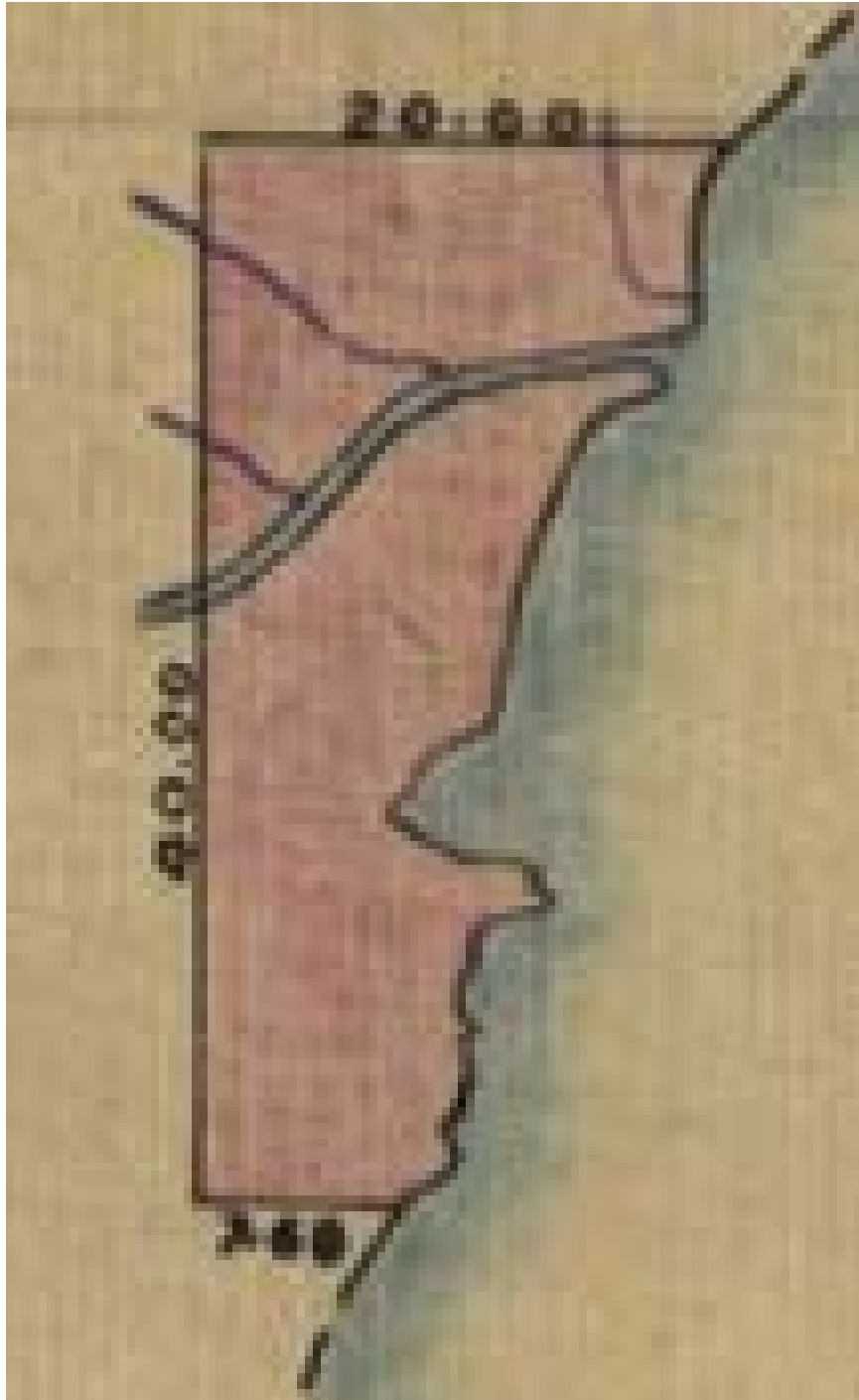


Figure 21 – Original 1894 Survey of IR 8 Homitan

IR 9 Oyees

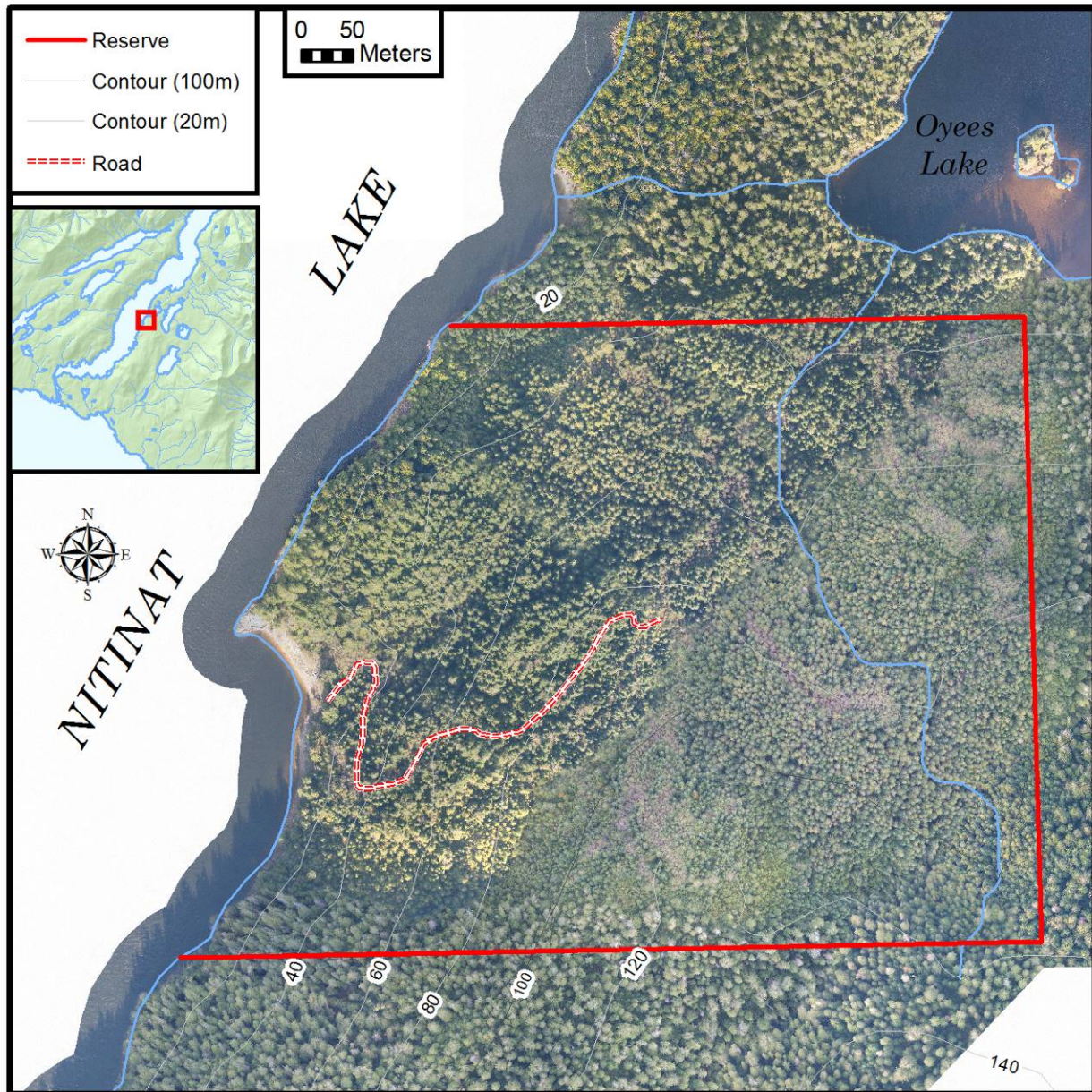


Figure 22 – IR 9 Oyees

The name of this place is ʔuuyiyiʔs which means 'part way down the lake' and it is indeed located on the east side of lower Nitinat Lake. There was one house at ʔuuyiyiʔs when the 104-acre Indian Reserve was surveyed here in 1893.

ʔuuyiyiʔs was a well-known place for making dugout canoes as there were excellent red cedar trees in this area. The people used to camp here while making canoes. They also obtained cedar bark here and cedar planks for making houses. As well, salmon were caught here.

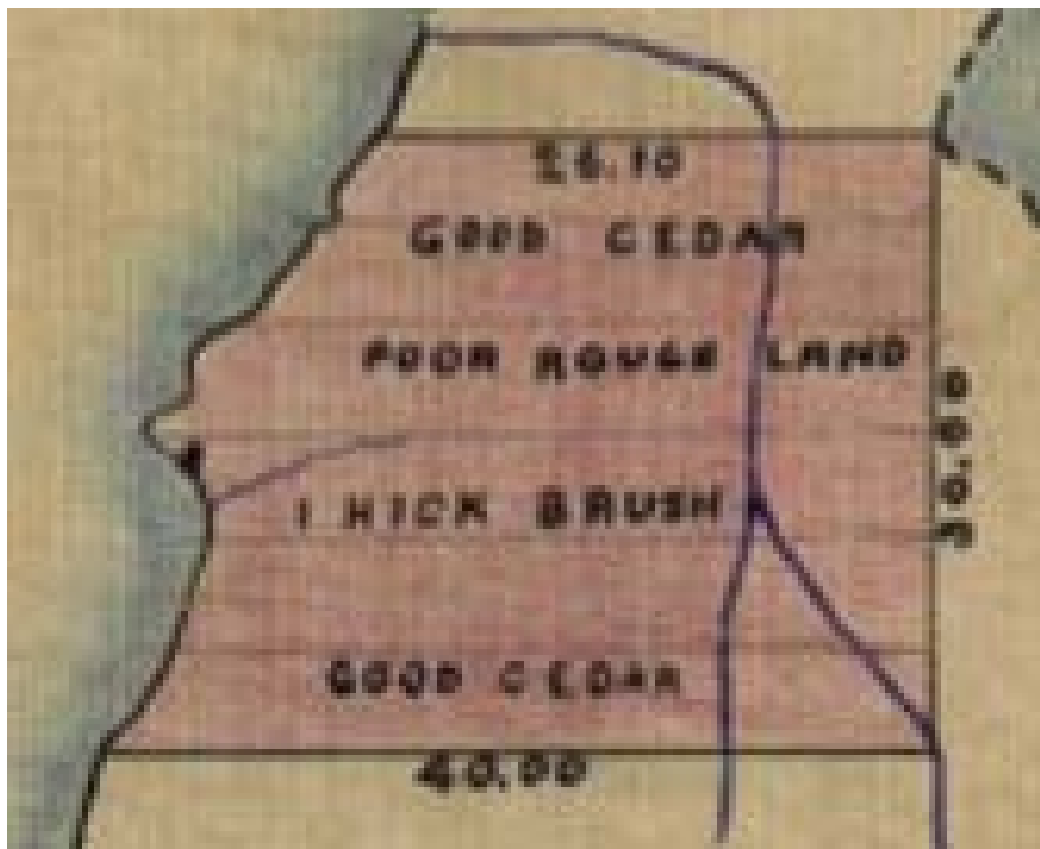


Figure 23 – Original 1894 Survey of IR 9 Oyees

IR 10 Doobah

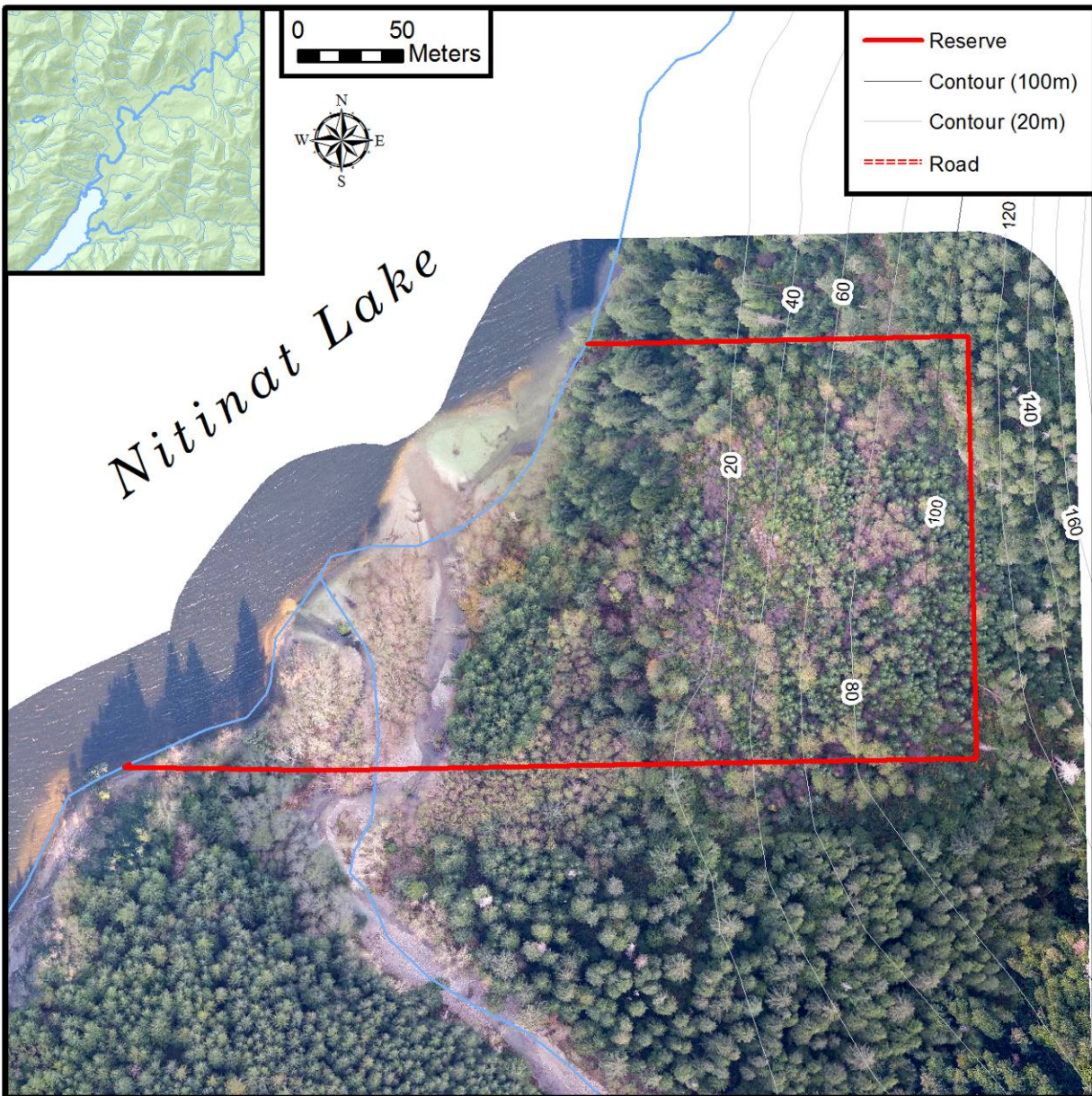


Figure 24 – IR 10 Doobah

duba?, Doobah, means 'taboo place'. It is located on the east side of the centre portion of Nitinat Lake. There was one house here when this 13-acre reserve was surveyed in 1893.

This was a place where people caught and smoke-dried dog salmon. They camped here at "Doo-bah" during the fishing season. Jimmy Smith used to have a smokehouse here. Red cedar for canoes and house planks was also obtained at duba, as the cedar in this area is very good.

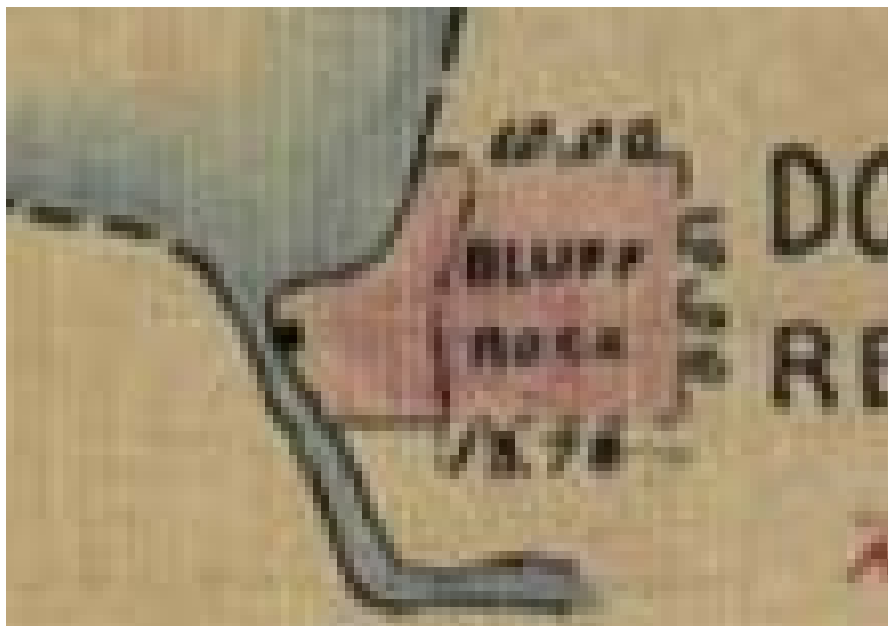


Figure 25 – Original 1894 Survey of IR 10 Doobah

IR 11 Malachan

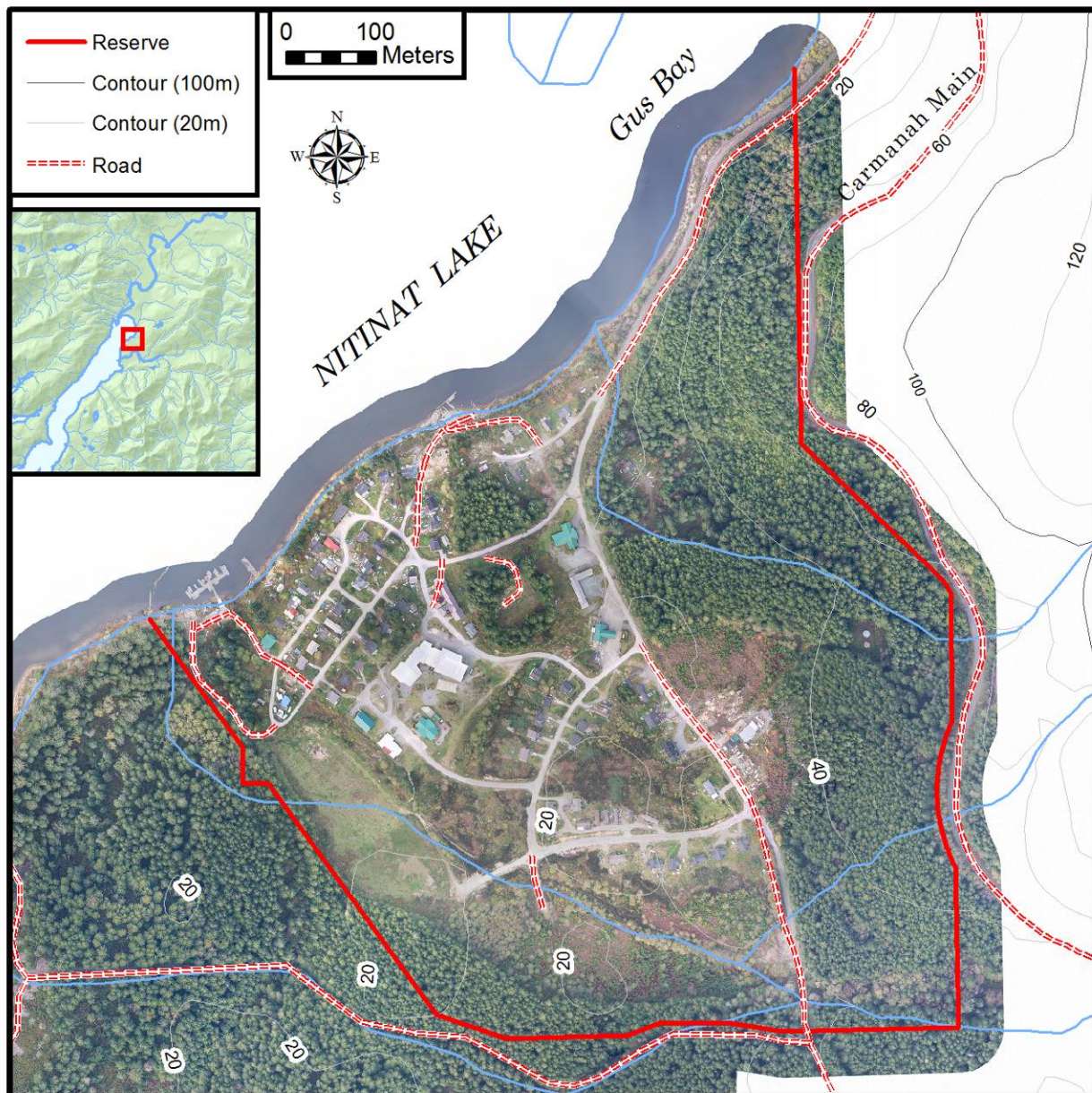


Figure 26 – IR 11 Malachan

balaac̓adt, or Balaats'adt, is on the east side of the upper end of Nitinat Lake, near the mouth of Caycuse River. A long time ago, people stayed at Malachan only during the fishing season. The Ditidaht First Nation used to fish at night for dog salmon and hunt ducks off from balaac̓adt using the light from pitch torches.

There were two houses at balaac̓adt when the 66-acre Indian Reserve was surveyed here in 1893; there was one house here in 1914. This house was owned by Molly Chippis who was Frances Edgar's mother. Although Joe and Frances Edgar have lived at Malachan since the late 1940s, it is only since the 1960s that a lot of people have lived here. Among the first people to

move from Clo-oose and Whyac up to Malachan in the 1960s were Stanley Chester and the late Webster Thompson.

For simplicity, the spelling Balaats'adt is used in this and other Ditidaht documents.



Figure 27 – Original 1894 Survey of IR 11 Malachan

IR 12 Ilclo

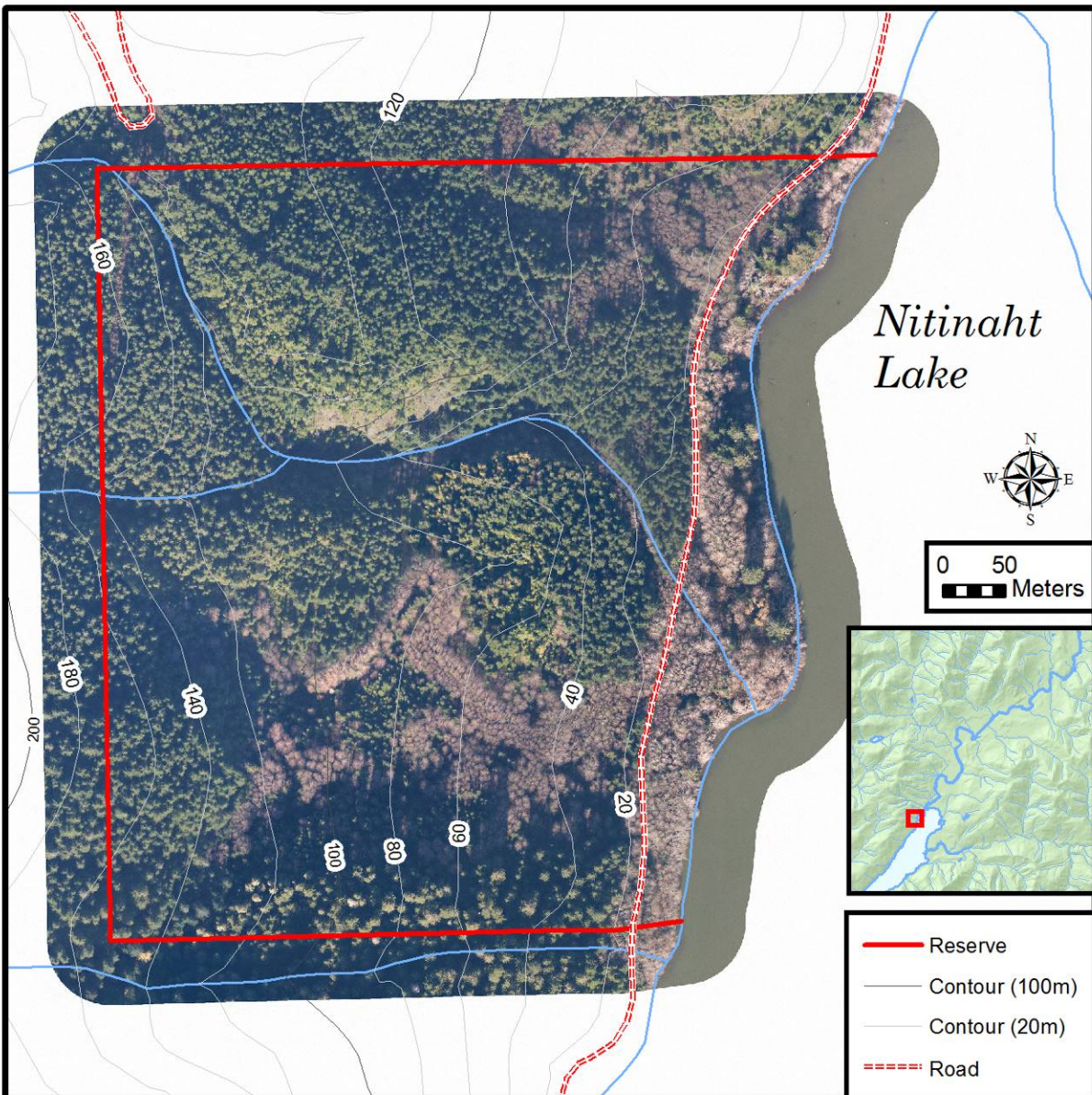


Figure 28 – IR 12 Ilclo

ᖃᖃᖃ is located on the west side of Nitinat Lake, near its upper end. ᖃᖃᖃ was a place where the Ditidaht First Nation people used to stay during the fishing season. Many years ago, some people would also spend the winter here. There were five houses at ᖃᖃᖃ when this 77-acre reserve was surveyed in 1893; there were also five houses here in 1914. Today there is one house here.

A long time ago, the Ditidaht First Nation people built a special "underwater fence" in the bay at the northern end of ᖃᖃᖃ. This fence was made of small trees and was constructed so that

the tops of these trees were just under the water's surface. If enemy canoes tried to come here, they would be stopped by this fence.

The secret ceremonies of the tluukwaali, known as the "Blackface Society" (or the "Wolf Dance") used to be danced here at ʔiḥuu. This was many years ago. In these ceremonies, humans dress in wolf skins and pretend they are wolves. It is a very sacred ceremony to our people who belong to this secret society.

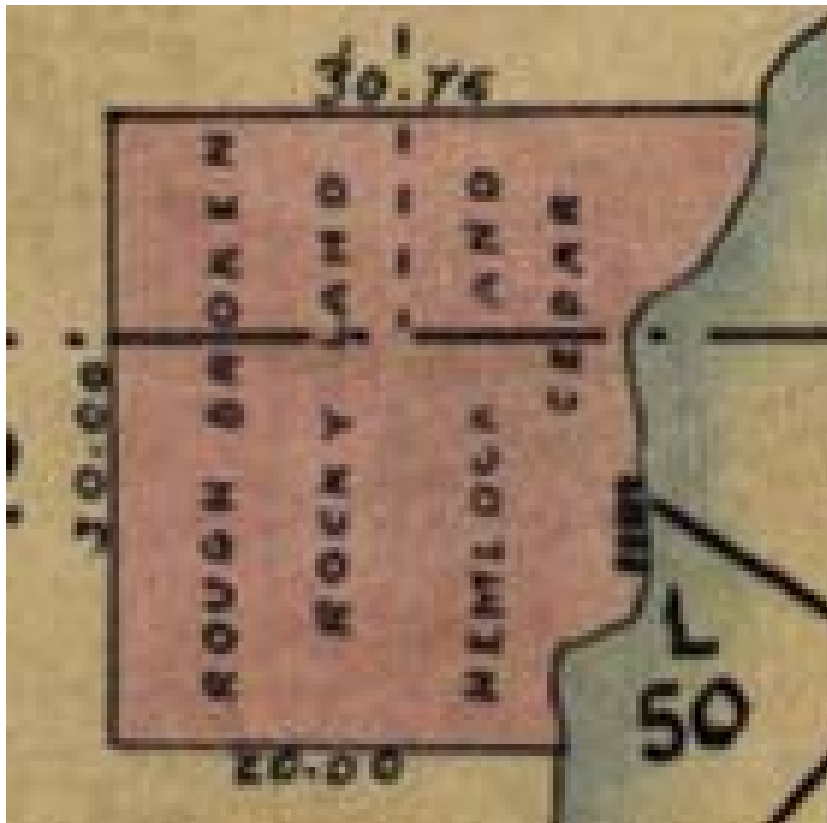


Figure 29 – Original 1894 Survey of IR 12 Ilclo

IR 13 Opatseeah

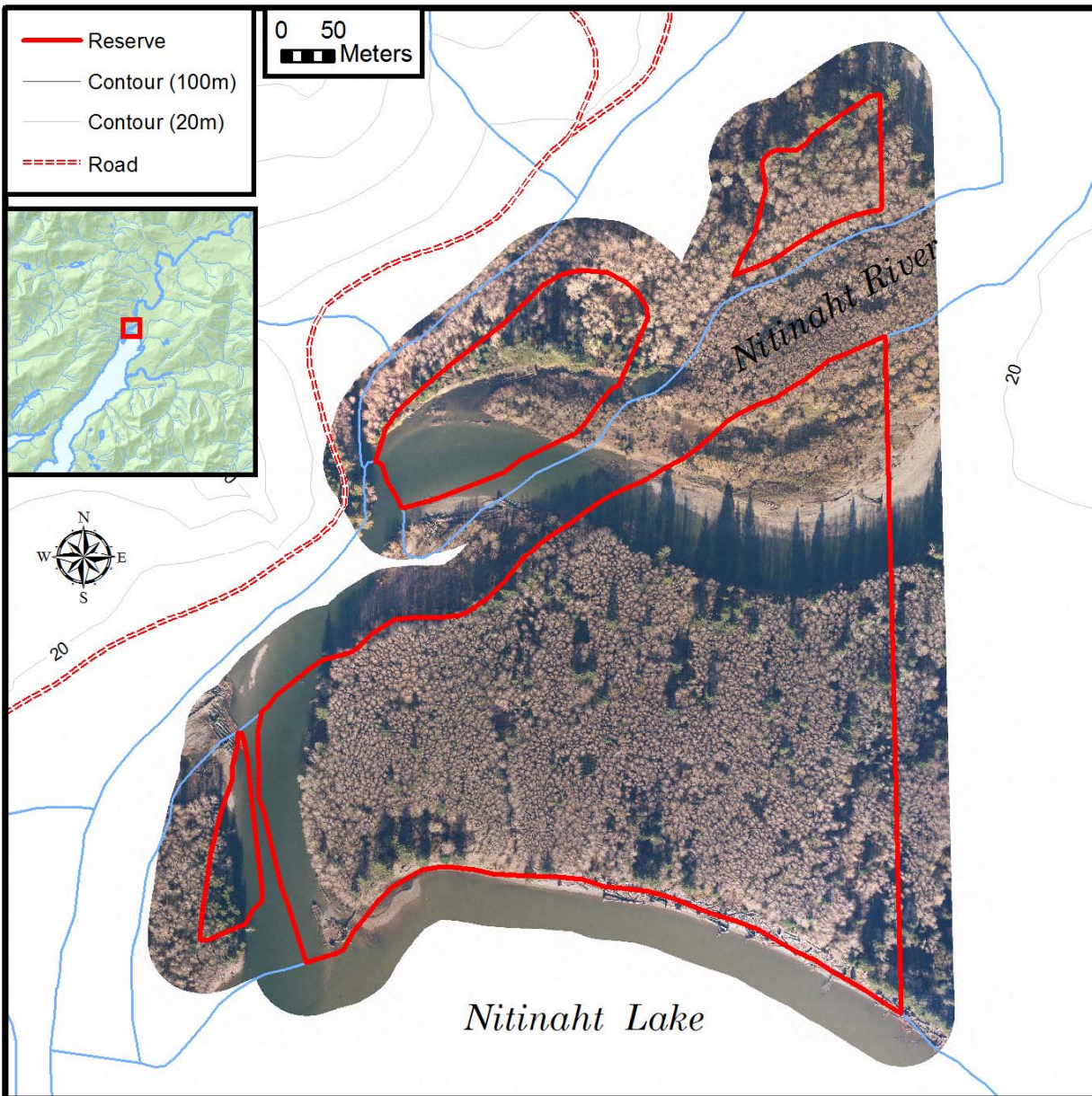


Figure 30 – IR 13 Opatseeah

This area is called ʔup'aachi7a by the Ditidaht. It is located at the head end of Nitinat Lake on the east side of the Nitinat River mouth.

There were two houses at up'aachi7a when this 71-acre reserve was surveyed in 1892. In the 1920s, there were four houses here.

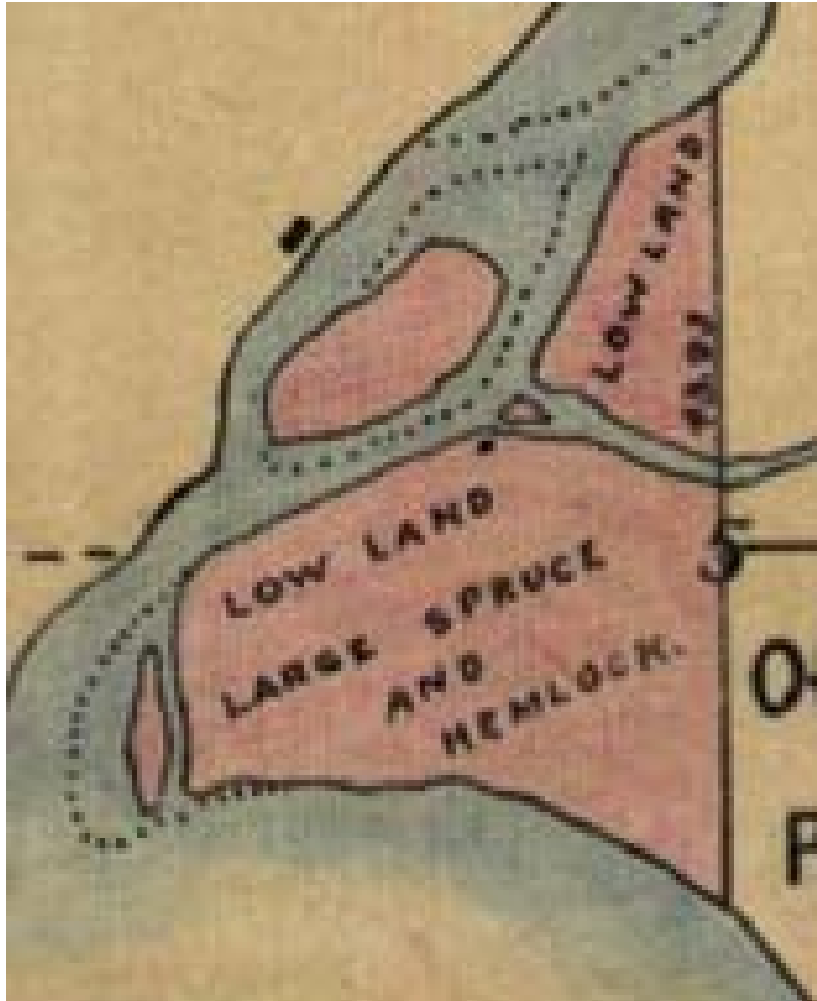


Figure 31 – Original 1894 Survey of IR 13 Opatseeah

IR 14 Wokitsas

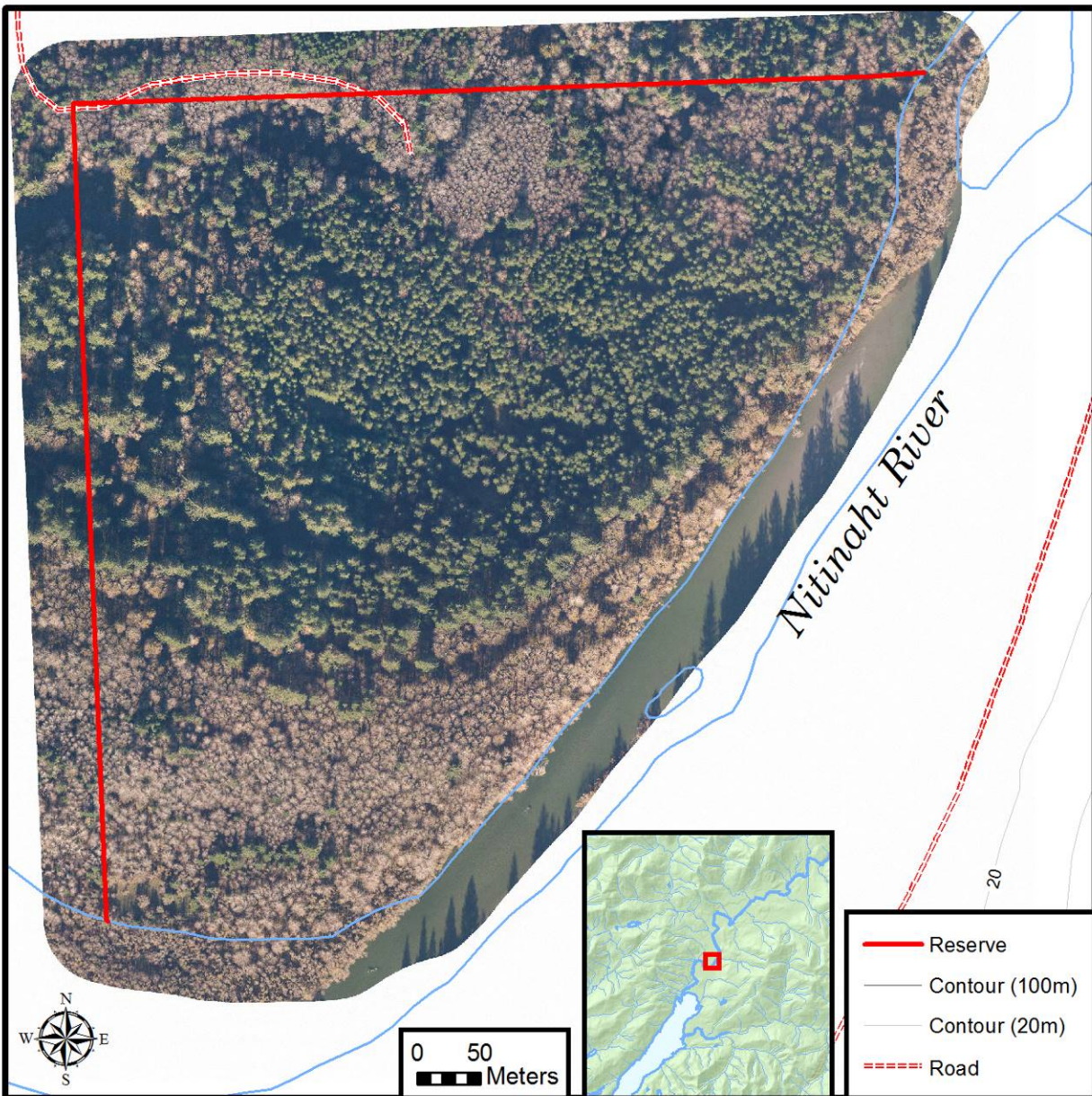


Figure 32 – IR 14 Wokitsas

waq̓itcaas means 'frog on the side.' It is located on the west side of the lower Nitinat River. Today, a lot of people know waq̓itcaas as "Red Rock".

A long time ago, waq̓itcaas was a place where our people caught and dried salmon in the fall. They used a fish weir and trap to catch fish here. There was one house at waq̓itcaas when the 40-acre reserve was surveyed in 1892. At that time there was also a fish weir and trap here. In 1914, there were three houses here and the fish trap was still in use.

Among those people who used to have houses at waq̓itcaas were Peter Dick, George Thompson, and Old Jimmy Chester.

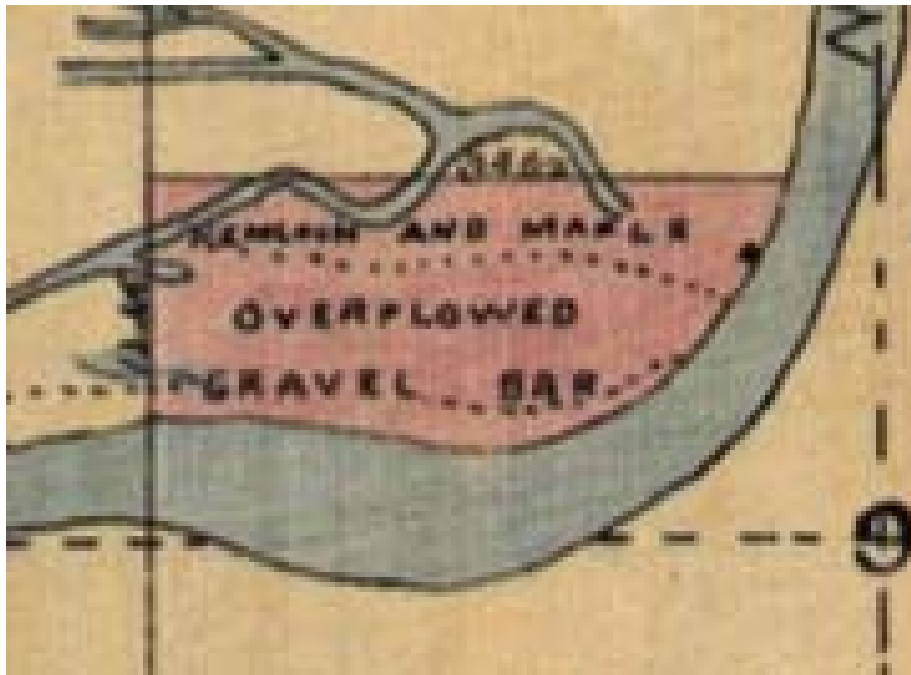


Figure 33 – Original 1894 Survey of IR 14 Wokitsas

IR 15 Chuchummisapo

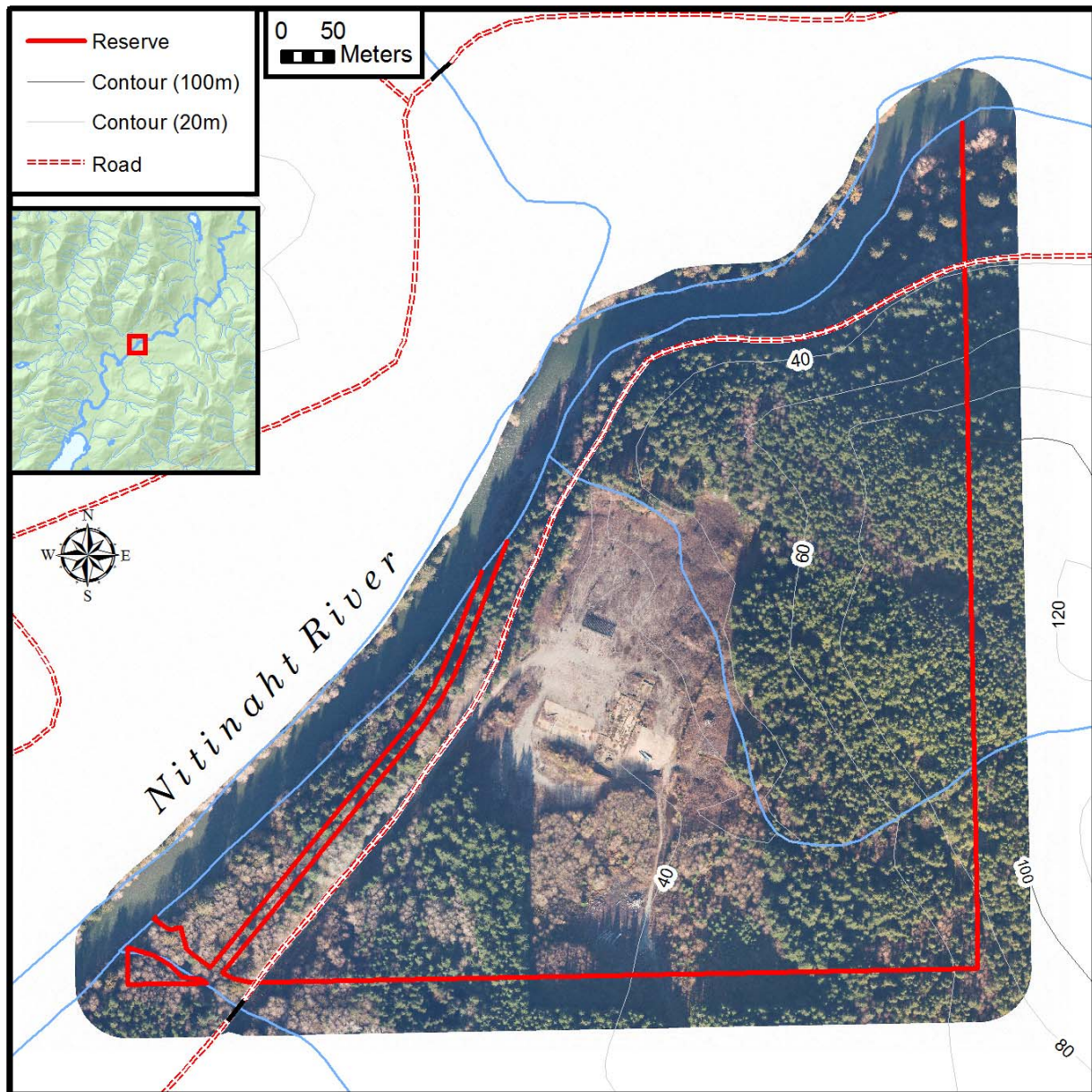


Figure 34 – IR 15 Chuchummisapo

This reserve is called čáčabisapuu which means 'place of trees.' It is located on the east side of the Nitinat River where Jasper Creek enters the Nitinat. There is a bridge here at the lower intersection of the one-way road.

čáčabisapuu was another area where the Ditidaht First Nation caught and dried salmon in the fall. It was an especially good place for coho. The Ditidaht First Nation used a fish weir and trap here in past years, but gaffs and spears were used in more recent times. There was one house at čáčabisapuu and also a fish weir here when this 92-acre reserve was surveyed in 1893. In 1914 there was also one house here. The Shaw family used to have a house here.

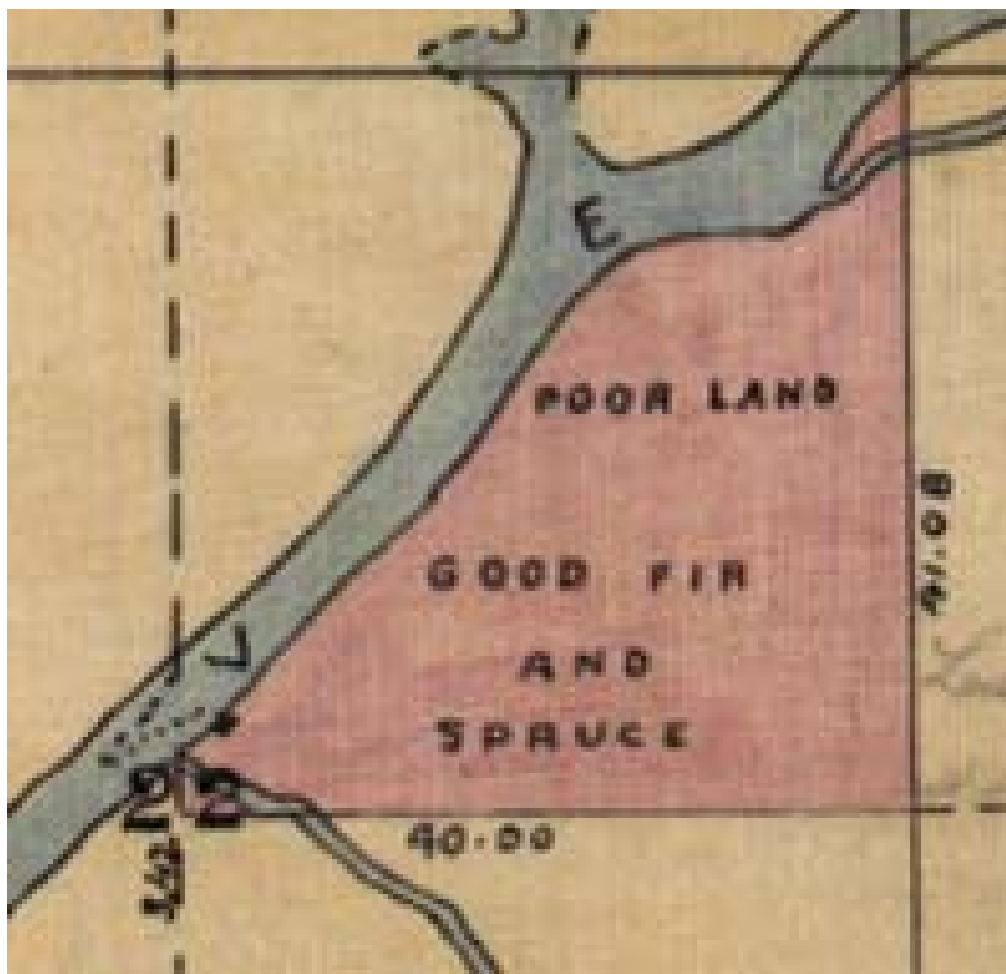


Figure 35 – Original 1894 Survey of IR 15 Chuchummisapo

IR 16 Saouk

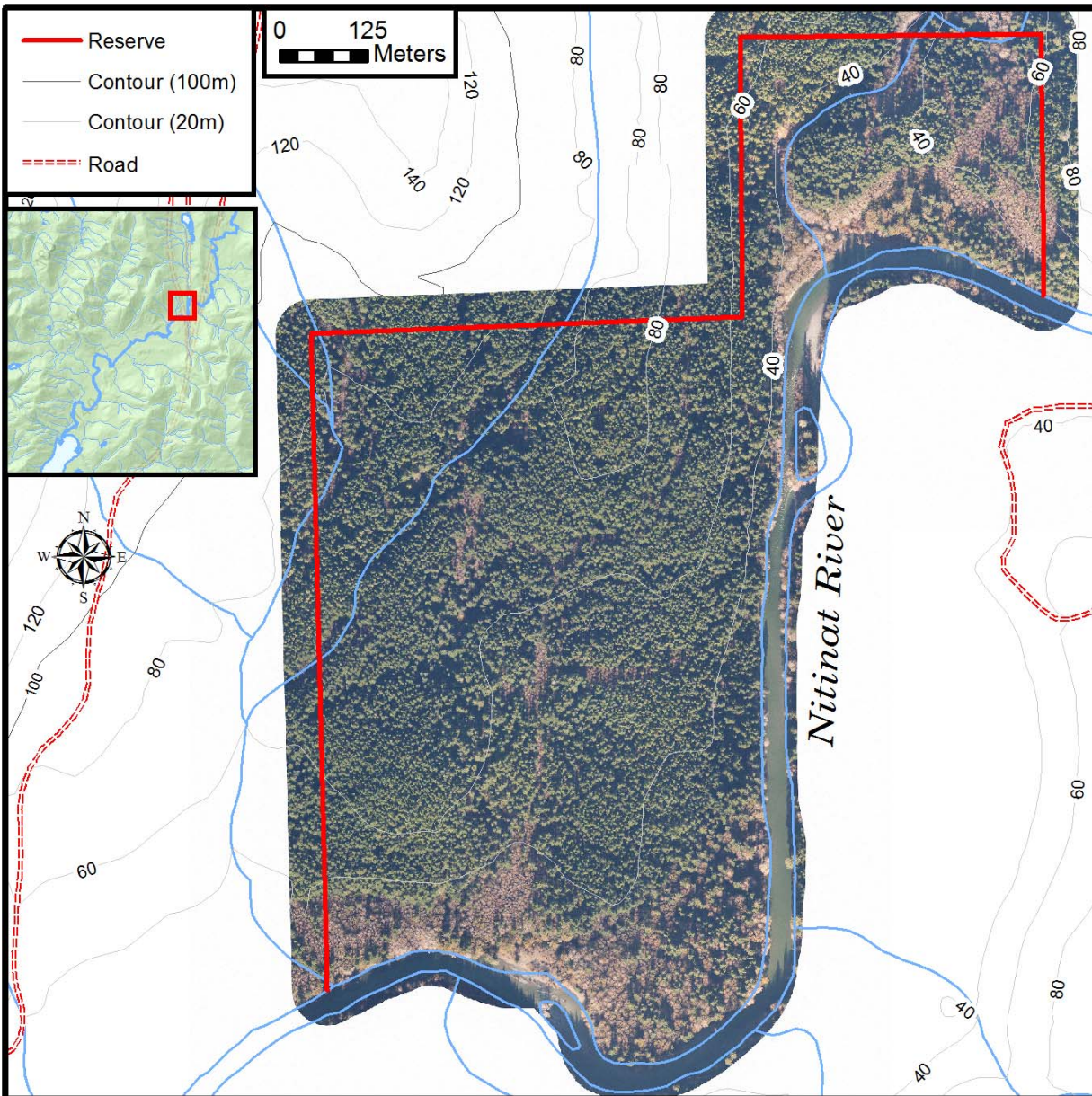


Figure 36 – IR 16 Saouk

The Ditidaht First Nation name of this place is *čaaʔuq* which means 'creek on the side.' It is located on the west side of the Nitinat River, where Parker Creek enters the Nitinat.

This was another place where the Ditidaht First Nation people caught and dried salmon in the fall. There were four houses at *čaaʔuq* when this 160-acre reserve was surveyed in 1893 and there were two houses here in 1914. Among those who used to have houses here were Harry Joseph and George Thompson's father.

čaałuuq was as far as it was possible to go up the Nitinat River by canoe. Just past here there is a waterfall. The water become very rough and not even the salmon can get past it. The people had to leave their canoes right here and walk on the trail to get to Cowichan Lake.

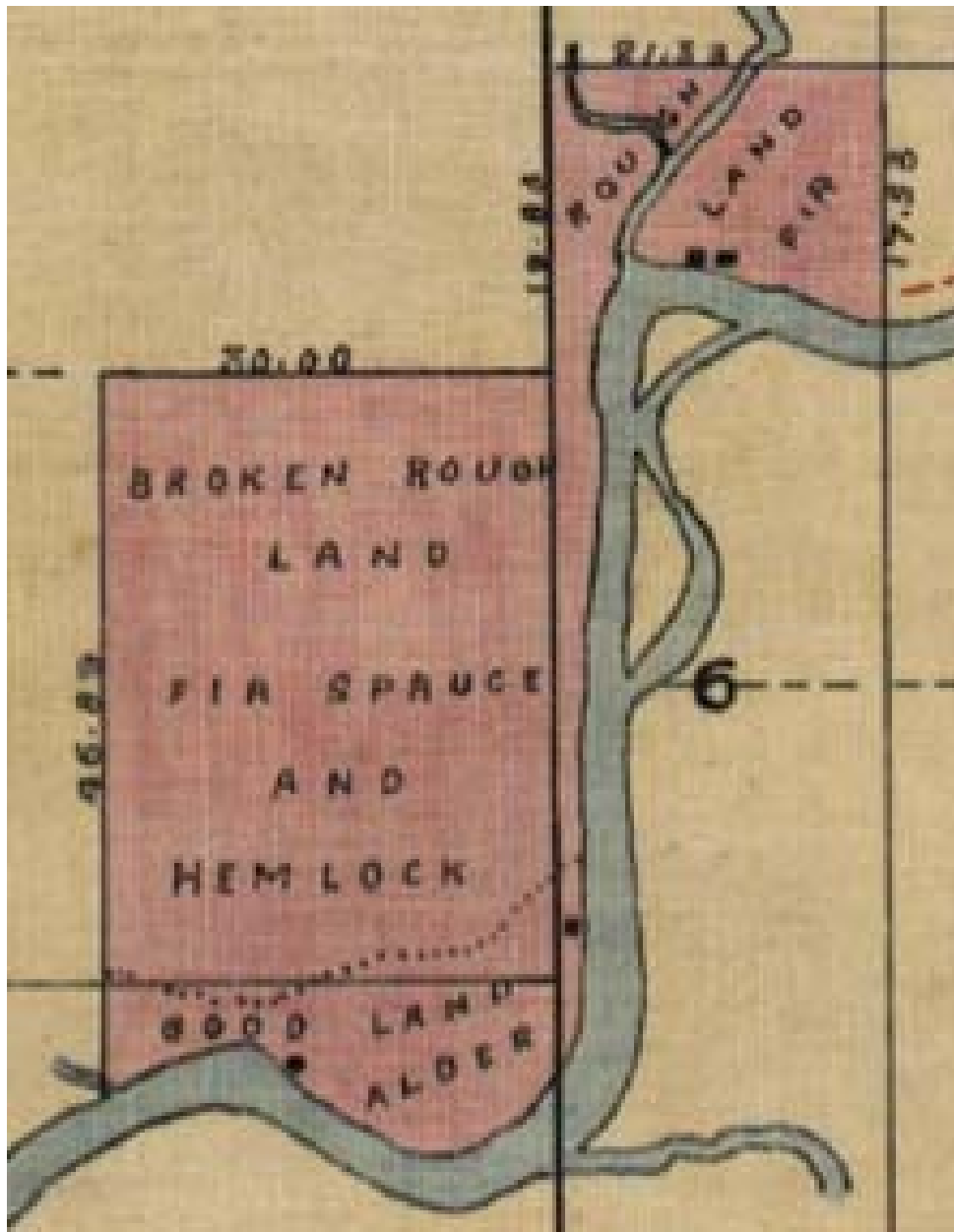


Figure 37 – Original 1894 Survey of IR 16 Saouk

