

Sharing the Landscape

The Nuu-chah-nulth-*ahlt* have shared the landscape with large mammals for millennia. People wouldn't necessarily see these animals often, but recognized signs of their travels with reverence and a profound respect.

Čims (Pronounced *chims*)
Black Bear
Ursus americanus



Muwač (*moo-witch*)
White Tailed Deer
Odocoileus virginianus



K'ayuumin (*ky-u-min*)
Cougar
Puma concolor



Q'ayac'iik (*kwy-ats-eek*)
Wolf
Canis lupus crassodon



Ask park staff about recent wildlife activity and about how to be a Partner in Living with Wildlife.

Sign Seven
Rubbing

Humiis - Cedar Tree



Humiis (pronounced *ho-mees*), the western red cedar is the "tree of life" for the Nuu-chah-nulth-*ahlt*. Its inner bark can be woven into cradles, diapers, clothing, and food baskets. Its wood is used to make storage

boxes and plates, or split into boards for longhouses. Whole logs are carved into canoes, up to 18 metres long, that in times past were the backbone of the Nuu-chah-nulth transportation system.

Cedar was used in almost every aspect of Nuu-chah-nulth life, and is still very much in use today.



Sign Eight
Rubbing

Messengers of Spring

Spring is a time of renewal — a time of fresh fruits and vegetables, better weather and the coming of the fishing season. One way the Nuu-chah-nulth-*ahlt* recognize the coming of spring is by listening for the creatures that arrive with the season.



Waaʼit (*wah-it*)
Pacific tree frog
Hyla regilla



Huqsim (*hook-sim*)
Canada goose
Branta canadensis



Saasin (*sah-sin*)
Rufus hummingbird
Selasphorus rufus



K'iiʼin (*kee-in*)
Northwestern crow
Corvus caurinus

Sign Nine
Rubbing

Suuha - Salmon (Pronounced soo-hah)

The salmon is highly valued as a food source for the Nuu-chah-nulth communities.

The **cacafuk** (*tsa-tsa-thluk*), or fisheries officer, was responsible for watching the number of salmon that returned upstream to spawn. He would report to his Chief, who would then decide how much salmon was to be taken that year.

Did you know?

The Nuu-chah-nulth-*ahlt* believed that salmon were really people who lived in villages in a magical place under the sea at the edge of the horizon. Five villages housed the five tribes of salmon people, each with their own habits and breeding places. At specific times of the year, these Salmon People transformed themselves into fish and journeyed through the sea and up the rivers.



Sign Ten
Rubbing

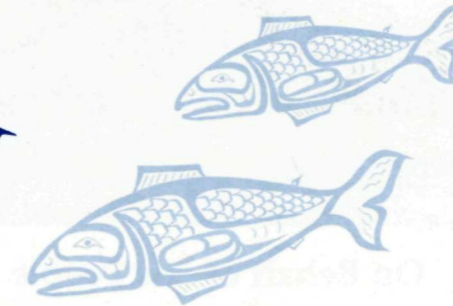
Šiikuk - Seasons (Pronounced shee-kluk)

The Nuu-chah-nulth-*ahlt* look to their environment for signs of change in the seasons, weather, fishing, and tides. One of the first signs was the sun and moon, both named **hupaat** (*hoo-palth*).

The Nuu-chah-nulth new year begins on December 21st, the winter solstice. Major celebrations take place at this time of year.

Did you know?

The Nuu-chah-nulth-*ahlt* believed that a lunar eclipse was caused by a codfish swallowing the moon!



Sign Eleven
Rubbing

Kaacumin

Since the beginning of time, the Nuu-chah-nulth world has been shaped by a close relationship to the land and the creatures in it, both physical and mythical. They serve as constant reminders to the people that **hišuk iš cawak** ("Everything is One").



Tiickin (*tee-ts-kin*)
Thunderbird is the supreme deity in Nuu-chah-nulth legend

Kaacumin (*cots-oo-min*)
Kaacumin means "hail" in Nuu-chah-nulth.

Pak'in (*puk-win*)
Skate is an animal ancestor and supernatural being in Nuu-chah-nulth legend

If you are finishing the trail here, we hope you have enjoyed this glimpse into the life and culture of the Nuu-chah-nulth-*ahlt*, People Along the Mountains.

If you are starting here, welcome to the traditional territory of the Nuu-chah-nulth-*ahlt* and specifically the Ucluelet First Nation.

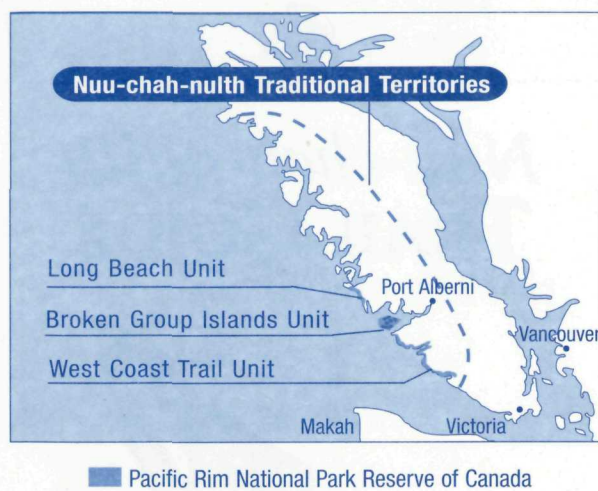
Sign Twelve
Rubbing



Nuu-chah-nulth TRAIL GUIDE

PACIFIC RIM NATIONAL PARK RESERVE OF CANADA





Honouring the land, the ocean and its people

As part of Canada's system of national parks, historic sites and marine conservation areas, Pacific Rim National Park Reserve protects and presents the natural and cultural heritage of Canada's Pacific Coast.

The Nuu-chah-nulth people, who have lived along the west coast of Vancouver Island for millennia, are an important part of this heritage. Nuu-chah-nulth history is deeply interwoven with temperate rainforest, islands, beaches and waterways of the spectacular Pacific Rim.

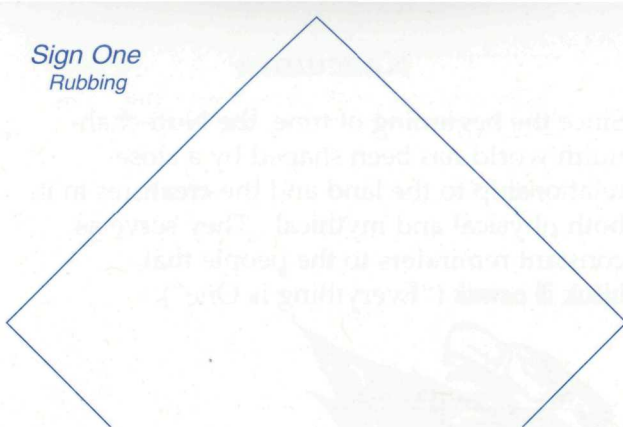
The Nuu-chah-nulth Central Region Language Group and Parks Canada are proud to provide you with this glimpse into the Nuu-chah-nulth people's world, in celebration of the ethnic diversity of Canada.

Did you know?

Nuu ča n'uf is pronounced *noo-cha-nolth*

As you walk this trail look for pictures in small blue triangles. These are etchings that you can rub onto each panel of this brochure as that sign is discussed.

Sign One
Rubbing



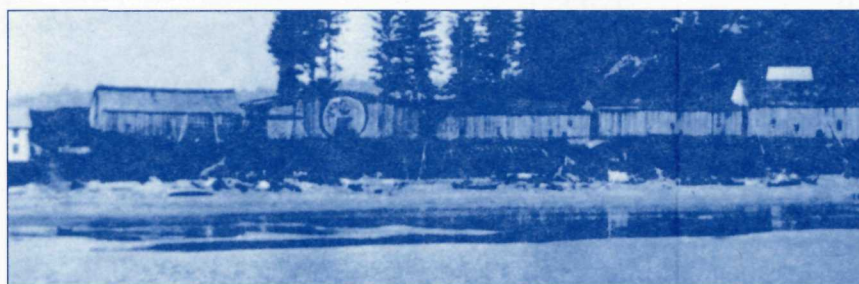
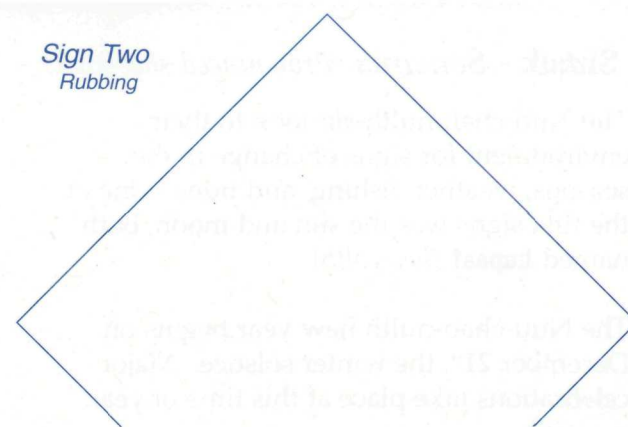
Nuu-chah-nulth-aht

The Nuu-chah-nulth Nation is made up of many individual nations. The territory the Nuu-chah-nulth people collectively call home stretches along the west coast of Vancouver Island, from Kyuquot to Port Renfrew. Nuu-chah-nulth people share language, culture and family connections with the Makah Nation on the west coast of Washington State.

The resources of the ocean and the temperate rainforests have supported the social, cultural and economic well-being of the Nuu-chah-nulth people for millennia. Nuu-chah-nulth oral history maintains that each nation sprang from this land, each with its own birthplace and creation beliefs. Nuu-chah-nulth culture is firmly rooted in these lands and coastal waters.

Nuu-chah-nulth = along the mountains
-aht = people of
Nuu-chah-nulth-aht = people along the mountains

Sign Two
Rubbing



On Behalf of His People

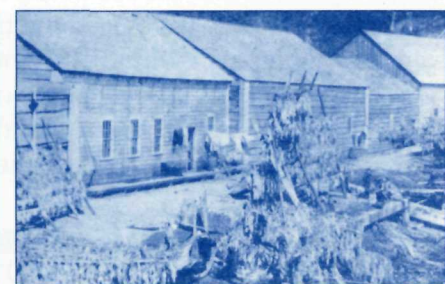
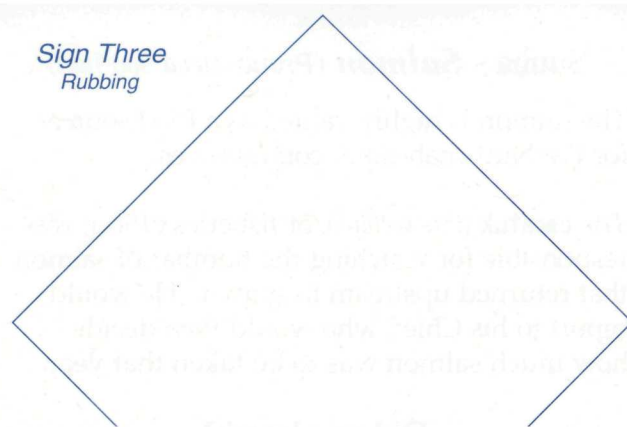
A Chief is the governing ruler of a nation. On behalf of his people, a chief's responsibility is to carefully administer the territory in which the nation lives. His position as chief is hereditary, passed down to the next generation through the male members of the family.

Hišuk iš cawak (pronounced *hih-shook ish tsa-walk*) means "Everything is One." This holistic principle is central to Nuu-chah-nulth philosophy, and guides every decision a Chief makes.

Ḥahufi (*ha-hoo-lthee*) is a chief's traditional territory. A territory normally followed natural watershed boundaries, except for lands taken as the spoils of war or as dowries given in marriage.

Iisaak (*ee-sock*) means "respect for yourself, your family, your community and the environment."

Sign Three
Rubbing



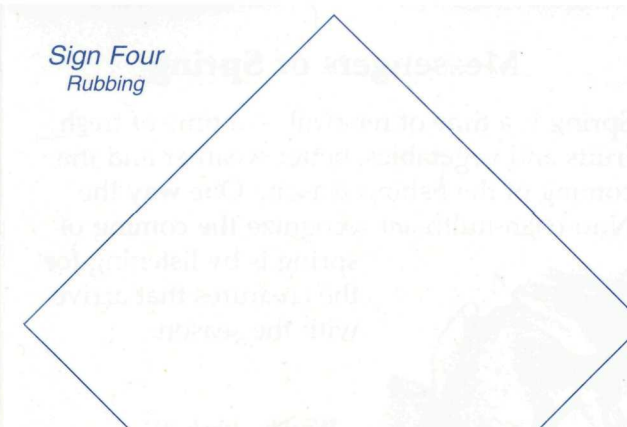
His People's Village - Welcome

T'ayii (pronounced *tie-ee*) Traditionally, the house of the highest ranking Chief, **T'ayii**, was positioned carefully in his village. Front and centre, it commanded the best view of the beach and any approaching canoes.

Depending on its size, a village might range from a single row of houses along the water to many rows. Each house was 9 to 12 metres wide and 12 to 45 metres long. They were built from cedar planks covering a frame of enormous timbers.

For millennia, these cedar longhouses were found in many village sites on the west coast. They were large enough to provide shelter, workspace and storage for extended families under a single roof. Longhouses also accommodated large numbers of guests for potlatches.

Sign Four
Rubbing



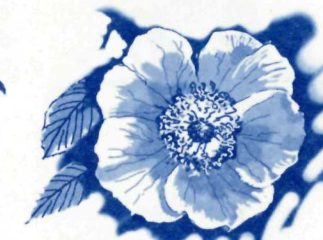
The Harvest

Roots, Shoots and Berries

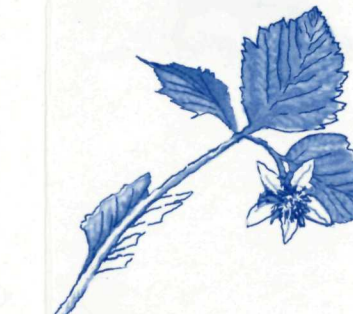
At appropriate times throughout the year, families of the village gathered fruits and vegetables.



Hupʔaaf (*hoo-palth*)
Thimbleberry
Rubus parviflorus



Patʔu (*pa-too*)
Nootka Rose
Rosa nutkana

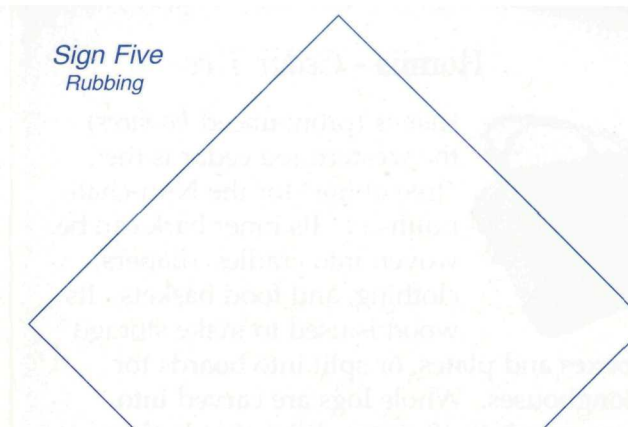


Maay'i (*my-ee*)
Salmonberry Shoots
Rubus spectabilis



Y'am'a (*yah-mah*)
Salal berries
Gaultheria shallon

Sign Five
Rubbing



Elder Vernon Ross telling a story to Maureen Touchie

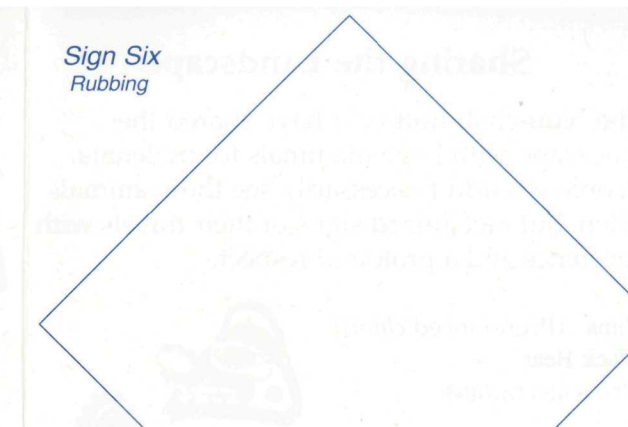
Himwica

Storytelling – Eagle and Snail

Himwica (pronounced *him-wits-a*), or storytelling, feeds the mind, an activity considered as important as nourishing the body. In many cultures, storytelling happens over meals. The Nuu-chah-nulth-aht believe that listeners physically absorb the lessons in the story when it is told over a meal.

Nuu-chah-nulth stories convey valuable life lessons and skills to children, and remind everybody of the common codes and bonds that hold a society together.

Sign Six
Rubbing

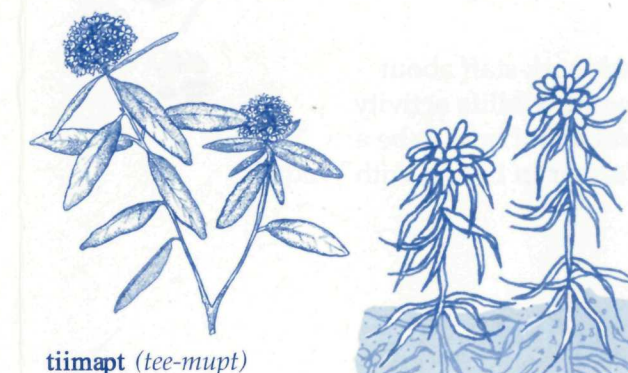


Medicines

from the Wetlands

Nuu-chah-nulth people harvest many medicinal plants from bogs. Most medicines are family-owned, and the secrets of their ingredients are not shared beyond the family.

Plants are harvested with great care. The women pay attention to the time of year and method of their harvesting to ensure the long-term survival of the plants.



tiimapt (*tee-mupt*)
labrador tea
(*Ledum groenlandicum*)

*** p'uʔup** (*poo-up*)
moss