

A Partnership Between Ehattesaht Chinehkint, First Peoples' Culture Council, and First Peoples' Culture Council's FirstVoices™ Team to Build a Digital Bridge Between the Past and Future of the Ehattesaht Chinehkint Language and Culture*

Cha chom se nup (Earl J. Smith), Heekuus (Victoria C. Wells), and Peter Brand

Abstract: The convergence of people, purposes, and possibilities regarding Indigenous Language Revitalization is the subject of this paper. Participants from a Provincial Government and Indigenous Government come together to consider what constitutes the principles or best practices in organizational partnerships to achieve success for documenting and digitizing indigenous language material. This research, and subsequent relationship, are explored through experiential narratives of three people from these organizations. It represents perspectives from one indigenous nation, and provides insight into one set of principles to enact when working with indigenous people on issue of cultural and language revitalization.

[Keywords: Best Practices, *Indigenous Peoples*, *Digital Archiving*, *Language*. Keywords in italics are derived from the American Folklore Society Ethnographic Thesaurus, a standard nomenclature for the ethnographic disciplines.]

After the Return: Digital Repatriation and the Circulation of Indigenous Knowledge was a workshop hosted by the National Museum of Natural History at the Smithsonian Institution in Washington, DC on January 18-21, 2012 (See the [Digital Return](#) website for general details on the workshop.) Peter Brand of the First Peoples' Cultural Council and Heekuus (Victoria Wells) of Ehattesaht Chinehkint (Figure 1) attended as non-academic co-presenters on the panel "Collaborations and Communications." This panel's scope was to examine the principles of sustainable partnerships between organizations.

As part of the presentation they included a [three-minute video vignette](#) capturing Cha chom se nup (Earl J. Smith's) personal experience of loss of his indigenous language (Jackson 2010). This vignette set the context and need for a presentation on "Collaboration and Communication." This article is a reflection of that presentation, therefore the first two sections of the article feature Cha chom se nup and his niece, Heekuus writing in the first person about their experiences, expectations, and forecasts for the future of their tribe's indigenous language revitalization. These are based upon several fundamental principles of collaboration as outlined below in the respective sections. Peter Brand provides an overview of the legislative and

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organizational context that gave rise to the working relationship between the First Peoples' Cultural Council (FPCC) and Ehattesaht Chinehkint.



Figure 1: Map of Ehattesaht Traditional Territory (Wikipedia 2013). A public domain image by Nikater via Wikimedia Commons, <http://en.wikipedia.org/wiki/File:Ehattesaht.png>, accessed December 1, 2013.

Cha chom se nup on Indigenous Language Revitalization

Cha chom se nup is an Ehattesaht Chinehkint elder and historian and this section of the paper presents his perspective on “Collaboration and Communication” for indigenous language revitalization.

Introduction

I am a firm believer of what our late elders and Big House speakers advocated, “The further we can go back in our history the better we can plan for the future and understand who we are as Ehattesaht Chenekint.

As on reservation and off reservation members of Ehattesaht Chenekint, we will evaluate the work the language activists have done in the community of Ehatis with language development

and revitalization, and improve on it to make it user friendly for all Ehattesaht Chenehkint members.

We will examine the pros and cons of organizational relationships to see if our organizational partners will be of benefit to our language revitalization efforts or will partners supplant our efforts?

There are many issues to deal with, like the troubled history of residential schools, where one of the key objectives was assimilation. An effective tool they used was severe punishment of strapping for daring to speak our language. I can attest to this as a residential school survivor. I received many a strapping for speaking with my brother in our language. It took me till I was in my seventies before I started speaking our language again. In this respect, as a residential school survivor along with other tribal members, we will encourage community member fundraisers to make grant applications to the [Truth and Reconciliation Commission](#) (2013) and the Roman Catholic Church for the community's language revitalization program. It is the least the Roman Catholic Church can do for us, after almost succeeding in eradicating our language from our communities.

Other issues that impacted us on our initial language revitalization were limited financial resources, lack of equipment, and proper recording facilities.

There was never a lack of community support, as the Ehattesaht Chenehkint elected and the *hawiih* [traditional governors] voted the tribally owned and operated Aatuu Forestry Company to contribute financially to our language program.

Dealing With Realities Of Yesterday, Today, Tomorrow, The Seventh Generation

I have witnessed, experienced, and survived yesterday, and today I continue to be haunted by the attempts of the Federal Government, through residential schools, to eradicate my Ehattesaht Chenehkint identity. I have hope and confidence for a better tomorrow. I am confident the seventh generation will be speaking fluently in our language.

Yesterday

For many of us from the residential school-era, life in these institutions was for the most part a living hell, due to the Federal Government's objective of assimilation and the prohibition of the speaking of our language, among other things.¹ Speaking our language was not allowed, under the threat of severe strapping, loss of privileges such as desserts at meals, visits with our sisters on Sundays, or visiting our relatives in Opitsaht. [Opitsaht is a native village close to the Christie Residential School on Meares Island, BC (Figure 2). This residential school closed in 1983 (Indian Residential School Resources 2013).]



Figure 2: Christie Residential School, Meares Island, BC, Canada. Photograph accessed from the website of Indian Residential School Resources, School Indian Residential School Survivor's Society. <http://irsr.ca/christie-kakawis-indian-residential-school/>.

Today

Today is the time to put yesterday behind us and begin to regain our Ehattesaht Chinehkint heritage through the revitalization of our language, heritage, culture, and traditions. The residential schools almost eradicated our language and our way of life, leaving a great void in our lives. Today, there are some very confused individuals as a result of residential schools and the assimilation policies.

The government almost succeeded with their objective of assimilation, but thanks to our grandparents and great grandparents and the many elders that kept the language alive, we still have our languages. We would have been a lost nation of Ehattesaht Chinehkint, wondering, "Who are we? What do we stand for? What would life have been like if we didn't have residential schools?" I often ask myself these questions, and all I can say is "Thanks to the Youth" for becoming language activists and champions.

Today we have organizations with the same objectives and purposes of language revitalization that the Ehattesaht Chinehkint tribes can collaborate with to achieve our objectives of language revitalization.

Tomorrow

Today I am confident that tomorrow will be better, with vibrant communities of First Nations speaking our language. If we can survive residential schools, then we as First Nation

communities will survive the attempts at doing away with our languages through the committed youth, language champions, and activists' efforts for language revitalization.

The Seventh Generation

My great grandchildren are the sixth generation from my paternal and maternal grandparents. Like my grandparents, I am confident I will hear my great and my great, great grand children speaking our language. My confidence comes from attending council meetings of the White Mountain Apaches of McDowell, Arizona. I was made to understand that only a handful of White Mountain Apaches were fluent in their language 35 years before I attended their first governance meeting in 1987. I witnessed Harvard and Yale graduates carrying on governance and administrative meetings totally in their language, in the presence of Elder and Youth Councils. The Chairman and Council referred to the Elder and Youth Councils as their true educators, not the academic institutions.

The three meetings I attended in 1987, 1989, and 1991 were eye openers for me. I remember 1991 because that was the year we completed the six booklets of Back to Basics; [1] "Family Unity The Strength Of A Nation," [2] "The Land and Sea Claims, Self Government," [3] "Roles and Responsibilities," [4] "Traditional Justice—Just Us," [5] "Nuu Chah Nulth Management of Natural Resources," and [6] "Bringing It All Together (Ehattlesaht)" (Ehattlesaht Chinehkint 1991, 1992, 1993a, 1993b, 1996).

My Conclusions

The time is now to get "Back to Basics" with the revitalization of our language by employing the same principles of transparency, honest dialogue, elder and youth involvement, sharing of meals and ideas, and total community commitment we had with the development of the Back to Basics booklets.

Thank you.

Cha chom se nup [July 4, 2012]

Heekuus on Indigenous Language Revitalization

Heekuus, the niece of Cha chom se nup has written the next section of the presentation. She also outlines her experiences, expectations, and questions for the future. She underscores the principles of operation applied to the relationship between her tribe and the FPCC that have been raised and highlight how those principles were actualized in the relationship between the two organizations. Heekuus is the Ehattlesaht Chinehkint Language Revitalization Coordinator.

Stories and Story Telling

Story, and story telling is an essential tool to us. It incorporates all the elements of academy, experience, interpretation, and expectation. The repatriation of our “selves” is the essences of our work, and our story. This is my part of our story.

Yesterday

Pouring tea she said,

“Shall we have tea so we can share stories?”

I went to the *WSANEC* Tribal School, *LAU WELNEW*, and learnt from 27 other people who are working on, and sharing about, their languages, lives, and ways of knowing. I discovered a story there...

There was a mother who had only one daughter. One day she noticed that when the salal berries were getting ripe that white people would come, and then all the children over four years old would disappear. Then she noticed that when the huckleberries came out the children would come back, and they were not understandable. When her daughter became school aged she decided to go deep into the forests so her only child would not be taken. For a decade or so this was their routine. Then one year the white people, the police, the RCMP, showed up earlier than usual, and the only daughter was taken away. When she came back she had another way of speaking and new habits, but she was not as hard to understand as the children who had been taken as four-year-olds. The daughter, still able to speak her language, was able to tell her mom about being away at Christie Residential School. Since she was taken at the age of 14 she only had to go to the school for two years. At 16 years of age she did not have to go to school anymore. She married and had 17 children, and all those children went to the residential school too.

They say that that time among their people was like a plant in winter: it sheds some of its outer signs of life and stores them deep under the earth. One of the 17 children was a daughter who had a daughter. This daughter decided that the way her grandmother hid her mother deep in the woods was a good way. She decided to hide her daughter too, but she went deep into the heart of the concrete jungle, the city of Vancouver, BC. She kept her daughter there with no expectation of going back to where they came from. Then one day, the daughter who was the great granddaughter of the first woman in the story decided to start going to her homelands. The residential schools in her area closed, and the laws to send her there had been removed. Her and many others like her had begun the journey home. This daughter who is the great granddaughter of the first women in the story, married and had four sons. None have gone to the residential school, and all have learnt from their family wise ones where they come from. This is helping them decide where they are going!

I am the great granddaughter who has returned home. My sons are the great, great grandsons who are the beneficiaries of the visions, understandings, and planning of their great grandmothers, Ester (Brown) Smith, and her mother, Qweehup. Some writers work to entertain

and have happy endings, but this is part of my actual life story and is meant to teach while engaging the imagination. This story has no ending, only additional chapters. I ask myself, “What will our story be going forward? Who will we script into the story? What will be the role of those scripted into our present chapter be? Who will be part of our future chapters?” This introduction is one of my chapters, and therefore a chapter of the Ehattesaht Chinehkint nation. The following is another chapter.

Today

I am a member of the Ehattesaht Chinehkint (EC). We are one of the 14 tribes that make up the [Nuu-chah-nulth Nation](#) (Nuu-chah-nulth Tribal Council 2013) on the west coast of Vancouver Island, BC, Canada. Our language is critically endangered, for reasons explored by my uncle Earl and I.

Linguists have labeled us Wakashan–Nuu chah nulth–Nootka–Ehattesaht dialect. In the [Endangered Languages Atlas](#) and data sets, we are listed as: 2357, Nootka, nootka, nutka, Canada, CAN, noo, Severely Endangered (UNESCO 2013).

We have about 400 status members, and only ten fluent speakers of our particular dialect. Our population is growing significantly. In 1983-1984 there were only about 135 EC and now in 2012 there are 400. Approximately 65% of our people are under the age of 30. Our demographic is directly opposite that of the rest of Canada. With all these young people coming, we need to prepare them for their roles and responsibilities.

In 2007, as a parent and volunteer at Zeballos Elementary Secondary School, I did a FirstVoices™ training workshop with 15 other people from the Ehattesaht and Nuchatlaht Tribes. While we were laughing, joking around, having coffee and fry bread, there was an underlying tension to the workshop. We all had unspoken questions: “Who are these people? Why are they here? How come they are talking about our languages? What are they selling?” As the workshop unfolded and [a video about the organization](#) was shown, we cautiously began to voice some of the questions and concerns. Finally, the question that was on all our minds was asked, “Who will own the information in the proposed online language dictionary?” As soon as we were informed that we would retain ownership of our information and that the organization would provide the tools and Internet space to host our dictionary, there was an audible sigh of relief, and an enthusiastic acceptance of the process, the possibilities, and the training being offered.

Once the elders in the room clearly understood that they were not selling their language, that they would not lose control of the language, and that the language work would not be overtly subjugated by the government agency, then a mini miracle occurred: the younger people got “the nod.” Our elders informed us that we had their blessing to continue and to embrace the tools.

The introductory training lasted for four full days. It was full of healing and helping. At one point we were working on new words for our language. One such word was “ranch dressing” and my 76 year old and 82-year-old aunts were laughing uncontrollably and trying incoherently to talk. When I asked what was so funny they explained that they were visualizing a crazy cowboy riding off into the sunset, and then they burst into laughter again, speaking wildly in Ehattesaht,

and waving their hands around! All this happened because we collectively learnt that we would retain ownership of our language information and were provided with additional tools, training and support by our new language allies.

Since that time we have chosen to use the tools that the [First Peoples' Cultural Council](#) (FPCC), and the [FirstVoices](#)[™] (FV) team have developed to assist us to prepare our people, families, and communities to assume their rightful roles and responsibilities. We have chosen to use these tools based upon several key principles that Earl mentioned: transparency, honest dialogue, elder-youth involvement, sharing of meals and ideas, and total community commitment. Out of these principles have come specific protocols premised upon "Our Ways" of doing business, including mutual respect, limitation of expectations, and specified roles and responsibilities. We have a formal documented government-organization-to-government-organization relationship, but more importantly we have a human-to-human relationship too.

One of the critical facets of the relationship between the organizations is the key contact personnel. It is important to highlight this fact because the nature of the working relationship rests upon a fragile trust within this present climate and ethos of social justice, repatriation, and reconciliation. When a government or an industrial organization has a reconciliation mandate or conscience, and when that mandate is implemented by the staff with reverence and respect rather than flogged duty, the organizational relationships will be enriched and enlivened. This organizational respect is part of the reason EC has accepted the FPCC invitation to submit proposals and expressions of interest to work with the FV team. In addition, the key staff have demonstrated respect by using and accepting locally understandable protocols, they do not impose themselves, they are willing to shift some of the digital representation if there is a better way, they seek to build upon work previously completed, they limit their roles and responsibilities specific to the technical aspects of the communal online archive, and constantly seek ways to improve and support additional work. In addition, they always see and acknowledge us as the experts of our language. These are all ways that FPCC and FV demonstrate respect, commitment, and good corporate manners among us. Building a digital bridge between generations to access the language is only one small part of our massive reclamation process: this process also includes geography, economy, spirit, and physical health.

It is paradoxical to me that some of our indigenous language recovery hopes are being realized upon a medium that is part of a planned obsolescence economy. We know that digital media is only a tool and not a permanent solution to collective memory. To address this concern we have created a declaration that we will use the technology to help us learn, but not be dependant upon that technology to serve as our collective memory. Collective memory belongs in people and place, not solely on electronic or digital tools. We don't see digitization as a "saving grace" only as a necessary adaptation of our language revitalization efforts. We are using the technology to create the repetition that is not physically or mentally possible for people who are elderly. In an oral culture this repetition is a fundamental component to learning and understanding and digitizing supports this effort.

The [hip-hop song quoted below, and viewable on YouTube](#), was created by 17 year-old Damien Cox of Ehattesaht Kyuquot (Figure 3). It serves as an excellent example of emerging artistic expressions among indigenous youth who have used the technology to learn enough of the

language to begin incorporating it into their lives. It also serves as an indication of the benefits, uses, and applications of our digital bridge. The youth are the future. This concept is easy to say, but is challenging to actualize.

“ciiqmaſak, quna, čiiſaqa, ʔapciikh̄s, wikciikh̄s
(A good speaker, gold, speaker, Am I right? Am I wrong?),
Believe us, I’m going to have a good day. can’t you see this. (sic)”
[Kid B.C. (a.k.a. dameoncox) 2012, [Have a Good Day](#) (Music Video)]

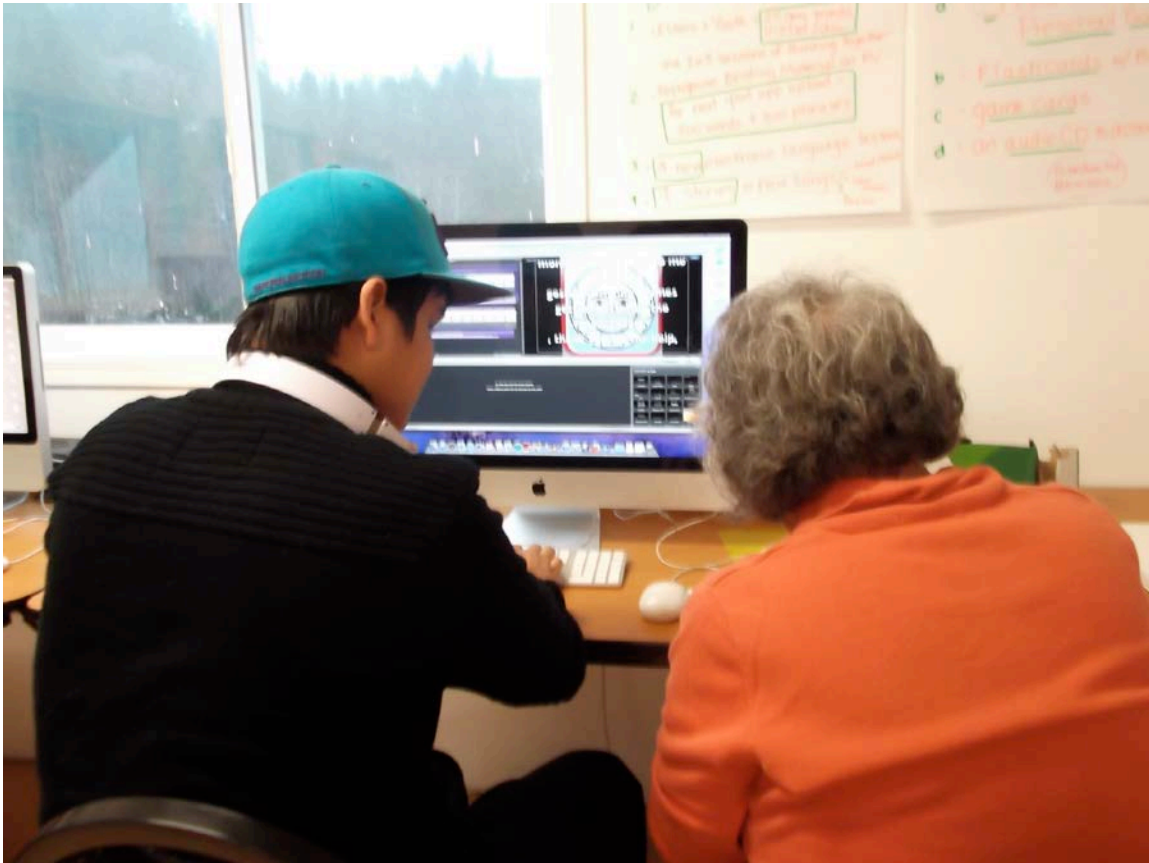


Figure 3: Damien Cox and Haiyupis working on songwriting and language learning, 2011. Photograph by Victoria Wells.

Tomorrow

The Ehattesaht Chinehkint tribe has a collective vision statement:

A self-reliant sovereign culturally connected First Nation, with proud independent members, a clear and viable economic future for our citizens, and a healthy, happy, dependency free community that thrives on traditional values of mutual respect, integrity, and honesty.

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ñacsaniš q^waaʔakinqin ʔiihatisʔath–čínaxintath ʔuuʔuuk^wači tiič. katukšilaqʔluk^win masčum, huʔaas ʔačiksiʔ ʔuuʔuk^wači, ʔaataapata q^waacukqu hišuk čamihta tiič, čumqʔ, ʔin wikiičiʔaʔaqʔ ʔunaah yaayaaq^wiʔ ʔaah ʔikapat ʔuʔ tiič, wikiičiʔ ʔunaah/ʔuʔiic pištuupʔi ʔuʔi, naqtuup, huʔaasaqʔniš, ʔiihatisʔath–čínaxintathqin q^waa tiic, ʔiisaakstaʔ, ʔin huuʔak ʔacikintinaʔ ʔuuʔuk^wači.

Within this vision we have numerous initiatives to ensure the reality of this vision is realized. Each of our children will be rooted in their land, identity, and ways of knowing. We expect that using the principles and tools outlined above will support part of the realization of this vision and expectation. Our story going forward, for the short term, includes First Peoples' Cultural Council's FirstVoices™ digital tools. We will include these for very specific reasons: transparency, respect, limited roles and responsibilities, honest dialogue, elder-youth involvement, sharing of meals and ideas, and total community commitment. Our community, at this point, does include this government organization. It is our expectation that we will expand and include new partnerships as a result of having had tea today.

ʔeekoo ʔeekoo ['thank you in the highest'] for your time and investment.

Heekuus, Ehattesaht Chinehkint Language Revitalization.

Peter Brand on FirstVoices, its Work and Contexts

Finally, Peter Brand, co-designer, and manager of FirstVoices™, an on-line public indigenous language archive for the First Peoples' Cultural Council of British Columbia, Canada, explains the legislative and intellectual design of the organization that host the digital language archive (First Peoples' Cultural Council 2009, 2013). He outlines the relationship with the Ehattesaht Chinehkint, explores the FPCC's mission and mandate, the diversity of the BC First Nation languages, and the principles trust. Lastly, he reflects on the foundation of success of this nine-year exercise of archiving 70 indigenous languages within Canada and abroad.

How did the Ehattesaht Chinehkint and First Peoples' Cultural Council Collaboration Come About?

The Ehattesaht Chinehkint and First Peoples' Cultural Council collaboration is by no means unique. Since its inception in 1990, FPCC has partnered with most British Columbia First Nations in support of language, arts, and culture revitalization initiatives. And since the launch of the FirstVoices™ language technology tools in 2003, over 70 different language and dialect communities in Canada, the USA, and Australia have partnered with the FPCC to develop online dictionaries, language teaching resources, and language apps for mobile devices.

What sets this government agency and its many programs and services apart is its governance structure. FPCF is a provincial crown agency, legislated into existence under the [First Peoples' Heritage, Language and Culture Act](#) (Queen's Printer 1996) by the government of British Columbia, Canada, in 1990. The organization takes its direction from a Board of Directors and 34-member Advisory Council—one from each of the distinct languages of BC. The 12-member

Board of Directors is comprised of 9 elected members from the Advisory Council, plus three government appointees representing urban Aboriginals, business, and the provincial government.

This governance structure ensures that the organization's programs and services are determined for Aboriginal People and by Aboriginal people. During its 22-year history, FPCC has earned the trust and respect of its many stakeholders, disbursing over \$30M to First Nations communities fairly, transparently and accountably.

Mission Statement

The FPCC provides leadership for the revitalization of Aboriginal languages, culture and arts in British Columbia. The FPCC monitors the status of BC Aboriginal languages, cultures, and arts, and facilitates and develops strategies that help Aboriginal communities recover and sustain their heritage. The FPCC is committed to establishing itself as the key source of current and accurate information on the state of Aboriginal languages in British Columbia and to continuing to provide program coordination and funding for Aboriginal language and cultural preservation and enhancement.

Mandate

The First Peoples' Cultural Council Mandate, as laid out in the Act is to:

- Preserve, restore and enhance First Nations' heritage, language, and culture.
- Increase understanding and sharing of knowledge, within both the First Nations and non-First Nations communities.
- Heighten appreciation and acceptance of the wealth of cultural diversity among all British Columbians.

Diversity and Status of First Nations Languages in BC

[The First Peoples' Language Map of B.C.](#) (First Peoples' Heritage, Language and Culture Council 2013) graphically illustrates the diversity of First Nations languages in British Columbia, and this region has been described by National Geographic as an endangered language "hotspot." The primary reason for this linguistic and cultural diversity is geographical. BC's mountainous interior and coastal fjords isolated First Nations communities for thousands of years, causing the evolution of 34 distinct languages and over 60 dialects—more than 60 % of all the Indigenous languages of Canada.

The Decision to Harmonize Language Technologies Under FirstVoices.com

By 2000, the FPCC was receiving numerous funding proposals from BC First Nations wishing to harness early digital technologies to document and teach their languages. The Board of Directors at that time recognized that providing small funding grants to multiple different groups for the purpose of recording language to CDs was not a cost effective way to use the limited funding available. At the time, most recording and digitization services were being contracted to non-Aboriginal companies at inflated prices. Many of the resulting CD's had a limited "shelf life"

and would quickly becoming outdated. The board was convinced that the burgeoning Internet offered a more dynamic, cost-effective way of documenting and revitalizing languages.

Origins of FirstVoices™

FirstVoices™ was conceived by two teaching colleagues at a small tribal school on Vancouver Island, just minutes away from the First Peoples' offices. When word of the vision for a Web-based language documentation solution reached the FPCC board, they committed a budget of \$200,000 to the project and the development of the FirstVoices™ prototype began. Within months of the early development phase, the co-visionaries formally gifted their intellectual property to the [First Peoples' Cultural Foundation](#), ensuring the project would be owned and operated by an Indigenous not-for-profit for the benefit of Indigenous communities ([First Peoples' Cultural Foundation](#) 2013). FirstVoices™ emergence from this grassroots setting remains an important aspect of its authenticity and trustworthiness.

While receptive to input from linguists, academics, educators, and business people, FPCC has remained committed to the needs and direction of its First Nations stakeholders. The dynamic nature of Web application software ensures that the project stays abreast of evolving technologies. Recognizing the appeal of mobile technologies to First Nations youth, FPCC quickly adopted these emerging technologies as an important addition to the suite of FirstVoices language revitalization tools.

Partnerships Built on Trust

Entrusting thousands of years of cultural and linguistic knowledge to a third party requires a huge leap of faith for Indigenous communities. Centuries of misappropriation by generations of non-Indigenous linguists, anthropologists, priests, educators and others have understandably left Indigenous people suspicious of the motives of those who would seek to collect and store the most central element of their heritage. As a First Nations governed and managed agency, the FPCC has established a 22-year track record of partnerships with First Nations communities, based on mutual trust and respect. The FirstVoices™ team is ever mindful of its responsibilities to its First Nations partners to ensure that those trusting relationships are maintained at all costs. Central to the relationship between agency and communities is the commitment that copyright and ownership of any language data submitted to the FirstVoices™ database remains with the language community of origin.

Conclusion

Reflecting on the partnership between the Ehattesaht Chinehkont and the First Peoples' Cultural Council, it is evident that the core elements of our successes are rooted in humility, trust, and mutual respect. The Ehattesaht Chinehkont are respected by FPCC as tireless language champions, determined to pass their cultural and linguistic wisdom on to the seventh generation. In the face of overwhelming odds and massive pressures and abuses, Ehattesaht Chinehkont elders have retained their dignity and their language and culture. Now, in the twilight of their lives, they deserve to know that their work will live on in their grandchildren and their great

grandchildren.

The Ehattesaht Chinehkint knowledge keepers formed their impressions of their new partners early in the relationship. The conduct and bearing of “the technologists from the city” spoke of their humility, respect, and recognition of the privilege they enjoyed to be invited into this circle of wise and passionate language champions. They came not with an attitude of “we have the answers for all your language needs”. Instead, they sat with the elders with reverence and respect, listened to their stories, visited them in their homes and shared the new technologies as just one small part of a mosaic of strategies available to add to their already vibrant language revitalization movement.

The response of the elders to the honesty and humility of the FirstVoices™ team was overwhelming. After several whispered conversations and consultations, the elders called the gathering of trainers and trainees into a circle and announced that they wished to honor their new friends with names in the Ehattesaht Chinehkint language. Thus began a partnership that has blossomed into a close friendship—a collaboration that continues to explore new directions and new challenges with exciting results. Our partnership is an example of the successes that are possible when the true wisdom keepers—the elders—take their rightful place as the leaders of any community repatriation initiative.

Coda

While two of the authors, Peter Brand and Victoria Wells (Figure 4), were presentators at the After the Return: Digital Repatriation and the Circulation of Indigenous Knowledge workshop, this paper is a true reflection of collaboration between groups because not all the authors of the paper have met in person, Earl Smith and Peter Brand. This demonstrates that when “Collaboration and Communication” are based and acted upon with the principles of respect and reverence then successful partnerships are possible.

Note

1. See the short (5 min., 36 sec.) video “Our First Voices” on the K:Kids section of the Knowledge Network website for a community story relating to language revitalization and preservation. <http://www.knowledge.ca/program/our-first-voices>, accessed December 1, 2013.



Figure 4. Heekuus, Peter Brand, and Kim Christen in Washington, DC, 2012.

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Cha chom se nup (Earl J. Smith) is a Ehattesaht Chinehkint elder and historian active in First Nations affairs and language and cultural preservation work.

Heekuus (Victoria C. Wells) leads the Ehattesaht Chinehkint language revitalization efforts.

Peter Brand is FirstVoices™ Manager for the First Peoples' Cultural Council.