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# Ha-Shith-Sa

(West Coast for "interesting" news)

VOL. II NO. 7

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SEPTEMBER 5, 1975

## West Coast bands back to DIA funding

A compromise agreement permitting needy bands to apply for government assistance was unanimously approved Aug. 1 by the West Coast District Council of Indian Chiefs. The move came at a chiefs' meeting at Maht Mahs, after at least three bands — Ahousaht, Uclucklesah and Ucluelet — threatened to pull out of the district.

Bands seeking funding will now deal directly with the Department of Indian Affairs' office in Nanaimo, through which all money budgeted to them for this fiscal year will be made available.

Of the 12 bands represented at the two-day council meeting, five

(Ahousaht, Clayoquot, Hesquiat, Uchucklesah and Ucluelet) indicated they will return to funding, six (Ehattesaht, Mowachat, Nitinah, Opetchesah, Toquaht, and Tse-shaht) said they will continue to reject it outright, and one (Ohiat) said it will reject all program

and administration money but will wait for a membership vote before deciding on the welfare issue.

The motion to distribute available funding to bands was made by Opetchesah chief Hughie Watts. Prior to his motion, district council executive director Danny

Watts told the chiefs that only two courses remained open if bands are to receive money — either the bands had to withdraw from the council, or the council would have to dissolve. This was because DIA had said it would fund bands only through their district councils or district

offices.

The chiefs, however, had earlier defeated a motion by Ahousaht band manager Edgar Charlie to restore full administrative services at district level.

The Maht Mahs office has been operating on only a skeleton staff since May 1, just after the Union of B.C. Indian Chiefs' decision to accept no more federal money. Danny Watts explained to the chiefs that the two staff members still employed (himself and the bookkeeper) were being paid from money left over from the first quarter's spending.

In answer to a question by Ucluelet band member Alec McCarthy as to why the funding was rejected at last March's meeting in Chilliwack, district council chairman Charlie Thompson said, "The feeling was that we were controlled by the white people and we wanted to control our own destiny."

The Chilliwack motion was designed to show that Indian people no longer want to be accountable to government for their spending, UBCIC executive committee member George Watts added. He said that during the provincial conference, a telegraph arrived from George Manuel, president of the National Indian

See FUNDING, page 3



Many of those arriving at the July potlatch, hosted by the Ehattesaht and Nuchatlaht bands in Nuchatlitz, came on the

Uchuck from Gold River. See also POTLATCH, page 3.

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## HA-SHILTH-SA

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## We're back!

Seems a long time doesn't it, since the Ha-Shilth-Sa arrived for you to wrap fish in? The truth is, it has been a long time, but we hope to cure delays in the future.

On May 1, when the district council staff was laid off, a number of volunteers stayed on, and several of these worked with editor Jessie Lucas to bring you the June issue. As the summer went on, though, these people became more and more spread out, and work on the Ha-Shilth-Sa ground almost to a halt.

Some have beautiful homes full of modern appliances. For others, welfare has become a way of life.

Their way of making people sign these resolutions is all wrong, too. They seem to force their opinion into the other people by telling them we pay taxes, so why shouldn't we get funding?

Well, I agree with that but why can't we go down to the welfare office and get it? We're paying taxes to the provincial government — why should we be getting it through the federal government?

As long as we get welfare through DIA it will always be less than what the people living off reserve get, no matter how much they tell you you're getting the equal amount. I know this to be a fact.

It's too bad there always has to be a few trouble-makers in every group, but that's how it is and they are the ones who are trying so hard to divide our people.

Fellow Indians, please listen and don't let them divide us. We have a darn good bunch of leaders right now and they're fighting for us, the poor Indians.

Our address and phone number will be the same as before. Hope we hear from you!



## On being a critic

By GEORGE WATTS

Our people will eventually find an equal place in this world. That goal will be reached through good leadership, people involvement and understanding.

A part of involvement is criticism. Criticism that is based on facts, the truth and also feeling from the heart which leads to the different opinion. It should not be based on greed, corruption, jealousy or ill feeling.

What kind of criticism do you offer?

If you decide to criticize, you must also accept the responsibility to offer the alternative. If you do not, then you have accepted the easiest job in the world.

I have seen where people have done nothing but criticize for the last four years and never carry their involvement past that. That is the over-all situation within our communities has not changed very drastically or at all for that matter, since the Indian Land claims movement started.

Just exactly what it takes to stir up our own people, let alone the non-Indian sector of society, is beyond me.

To most Indians in B.C., land claims isn't a strange issue any more, but it will take a lot more action than has happened to date to bring about a land claims settlement that is suitable to native people.

Participation is the key to being noticed and the reason we aren't being noticed to any great extent is the lack of participation in the movement toward a land claims settlement.

Indian people should not be afraid of land claims because it holds the future for our people. We aren't out to wage a full-scale military war with the white people.

What we're trying to do is get public support to pressure the B.C. government into a just land claims settlement with B.C. Indians.

The third point of criticism is that it must be aimed in the right direction. Ask yourself: who created the situation, who has not done his job, who really controls?

Our people are typical of third-world people in that we are lured into fighting for the scraps in the middle while the thief goes out the window with the goodies.

Critics can either destroy or help build.

I would like to write another article about those people who do not participate at all.

(P.S. Please read this to our elderly who cannot understand this foreign language.)

— RICHARD WATTS

## Letters

### "CONCERNED FOR MY PEOPLE"

I am writing this because I am concerned for my people.

For the last three months, ever since the Chilliwack conference that I attended, most natives in B.C. have been saying that the West Coast has the strongest and most united group in B.C., and that we'd stick together to the end.

Now I hear there was a secret meeting held to get people to sign what was a petition but what was in reality a resolution requesting all government funding to be returned. This was done while the heads of the West Coast District Council were away.

I don't understand what they're complaining about. If they needed any help all they had to do was call the district office at Maht Mahs and ask for assistance. (They had an emergency welfare fund available.)

But no, they didn't. Some of them have ways and means to earn money such as by carving and beading. Some of these people have one or two cars that they could sell if they were as poor as they want us to believe.

Some have beautiful homes full of modern appliances. For others, welfare has become a way of life.

Their way of making people sign these resolutions is all wrong, too. They seem to force their opinion into the other people by telling them we pay taxes, so why shouldn't we get funding?

Well, I agree with that but why can't we go down to the welfare office and get it? We're paying taxes to the provincial government — why should we be getting it through the federal government?

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It's too bad there always has to be a few trouble-makers in every group, but that's how it is and they are the ones who are trying so hard to divide our people.

Fellow Indians, please listen and don't let them divide us. We have a darn good bunch of leaders right now and they're fighting for us, the poor Indians.

Concerned,  
EILEEN TATOOSH

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### INDIAN "SITUATION"

From time to time I get an urge to write a letter of my thoughts on the overall Indian Situation. You'll note I said Indian "situation" and not Indian "movement".

The Indian Movement is just that — people moving from one happening to the next.

The Indian Situation is virtually the same as before the Chilliwack Conference when the chiefs decided to reject all government funding. Now we're all back to funding save for one or two bands who are going to go it on their own.

Indian Land Claims is still my number one priority. How to approach land claims varies from one person to the next.

The extreme to which people are willing to go to fight for their Indian Land Claims is purely up to the individual, but one thing remains obvious to me. That is that the over-all situation within our communities has not changed very drastically or at all for that matter, since the Indian Land claims movement started.

Just exactly what it takes to stir up our own people, let alone the non-Indian sector of society, is beyond me.

To most Indians in B.C., land claims isn't a strange issue any more, but it will take a lot more action than has happened to date to bring about a land claims settlement that is suitable to native people.

Participation is the key to being noticed and the reason we aren't being noticed to any great extent is the lack of participation in the movement toward a land claims settlement.

Indian people should not be afraid of land claims because it holds the future for our people. We aren't out to wage a full-scale military war with the white people.

What we're trying to do is get public support to pressure the B.C. government into a just land claims settlement with B.C. Indians.

But what has happened so far is that the public gets manipulated into believing that Indians are becoming a threat to their well-being. Then the Indians end up fighting amongst themselves about methods being used to fight for land claims.

While all this is happening the B.C. government sits around the parliament buildings in Victoria in amusement because we fell into the age-old trap of divide-and-conquer.

What we must do to overcome this situation is come together to reassess the over-all situation and perhaps come up with a slightly altered course of action.

Yes, at home we have a long way to go in our struggle, but we know that day will come when all our struggles will benefit our future generations. It is up to us to begin the change.

Let's get together again, West Coast.

LIL HOWARD

## FUNDING, from page 1

Brotherhood, saying that new spending guidelines had come from the DIA.

The understanding had been that Indians were to have increasing control of program money, but according to these regulations, all authority was taken away from the bands; and the DIA staff was to be increased so they could police each band council's spending.

He said that personally, he saw no reason to reject government funding, and added that the Hesquiat band would take federal money in order to continue their cultural education program.

Charlie Thompson pointed out that although the funding rejection came as a sudden decision, 11 of the 12 bands present had voted to support the UBCIC move in Chilliwack. Only Ahousaht was unrepresented at that provincial conference.

Ehatesaht band member Earl Smith commented, "I think there is a mistaken conception about the West Coast District Council. The district administration was set up to help the bands in things they wanted to do. They were to be used as a last resource instead of a first."

"This is making me have second thoughts," Ahousaht's chief councillor, Archie Frank, commented. He said he read recently that of the \$12 million annually allocated to B.C. Indians, next year there will be a \$3 million cutback. Yet the cut will hit only the bands — not the DIA staff.

"In order to get back on our feet we have to pull together. I'm sure there will be a remedy drawn up for people accepting funding," he stated later, adding that some bands need funding immediately, because they have no capital to draw from.

"Our people haven't yet realized that the land claim issue can only be settled with our own money and our own people. If we don't win it this time we're never going to win it. This is the last chance we've got."

None of the bands accepting funding have stated any opposition to the land claims movement. To show their support, the Ahousaht band presented \$500 to George Watts for land claims, and the five Clayoquot representatives made personal donations totalling \$120.

On May 29, a meeting was called by other south Island people not aware of the previous meeting, and the result of this second get-together was the re-



DIA office occupiers demonstrate outside the office awaiting the DIA staff who were required to show up in order to receive their paycheques.

## Nanaimo office reopens after 7-week shutdown

By LIL HOWARD

occupation of the Nanaimo office. Coast people supported this move because of the endless frustrations with the DIA in their lack of support for the UBCIC's funding rejection.

The occupation lasted another 47 days, supported and led daily by Chief Wilson Bob and his family from Nanoose. It finally ended July 13 at the request of some south Island bands.

would reject funds, and the other half would either accept them or were still undecided.

The occupation lasted another 47 days, supported and led daily by Chief Wilson Bob and his family from Nanoose. It finally ended July 13 at the request of some south Island bands.



Two well-spoken members of the West Coast, Simon Lucas and Louise Roberts, talk with a DIA staff member outside the Nanaimo office.



A group of young people took time at the Nuchatitz potlatch to indicate their interest in learning their native songs.

## POTLATCH

The Ehatesaht and Nuchatitz tribes held a potlatch in Nuchatitz on July 26 and 27, with 250 people attending from various villages of the West Coast.

Nuchatitz is a beautiful, isolated village yet untouched by civilization, which really made one thankful for a chance of peace.

The potlatch itself was a success. For the old people the whole event was heart-warming with a ray of hope that they can people on what they know.

For the young it was a whole new experience in which they showed interest in and respect for what took place.

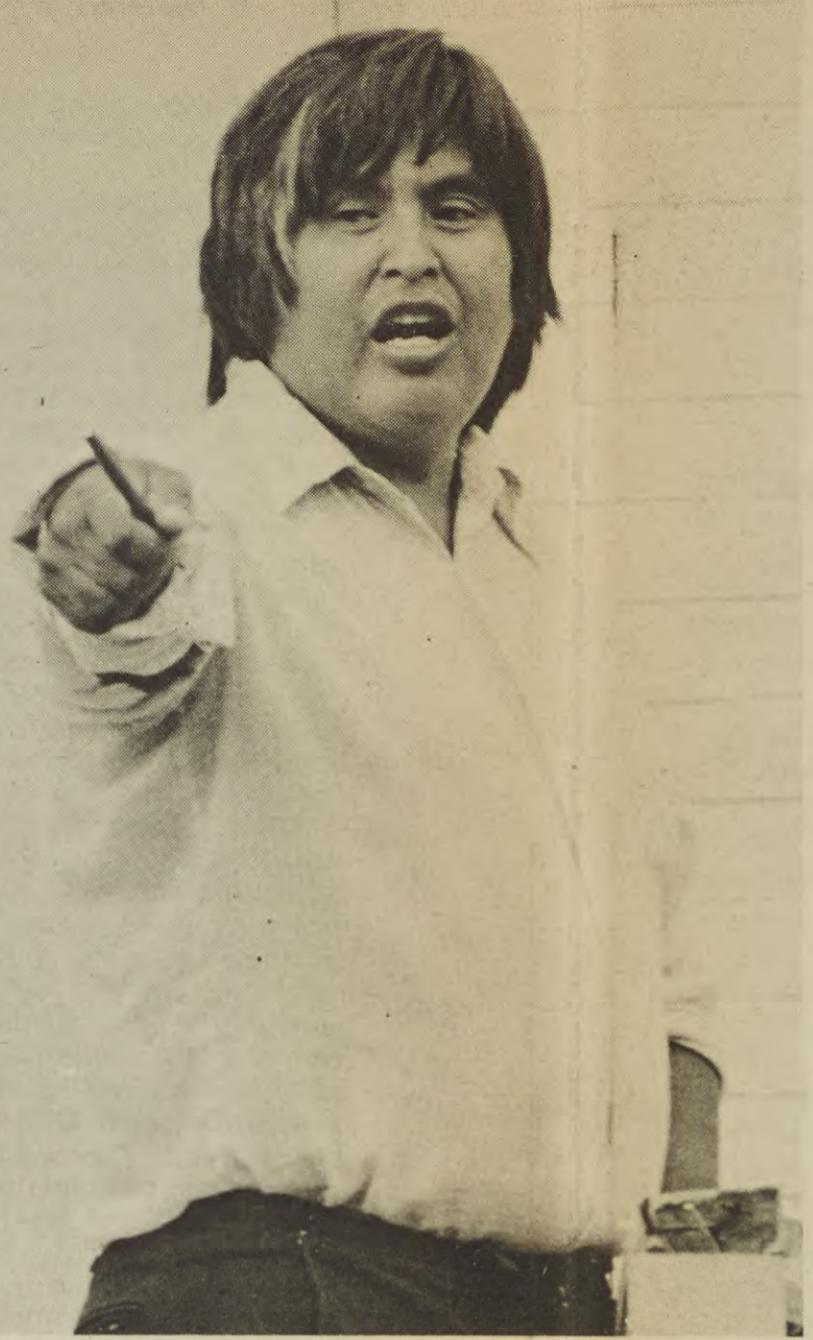
PHOTOS BY GABRIEL SEVY



This carver's booth was one of the most popular at the craft fair, as numerous visitors stopped to watch the artist at work.



Jed Dick knows a good thing when he tastes it, and the candied apples sold at the arts festival were "number one".



**Sold!** To the man who was scratching his forehead. Amateur auctioneer Simon Lucas demonstrates his selling abilities at the auctioning of bedroom furniture held at Maht Mahs during the August 16 and 17 arts festival.

## West Coast arts festival

A photo essay by Bob Soderlund



Who's having more fun — the mother or the child? One of many happy moments for participants in the West Coast arts festival.



A happy smile ... and the sign says the rest.



### MANFROG THEATRE A MAJOR ATTRACTION

The carefree antics of the Denman Island Manfrog Theatre group drew a large crowd with every performance.

# Thoughts...in verse

## SAVAGE MELODIES

The aggravated water  
Surged restless and uneasy,  
Suddenly fierce,  
Uncontrollably violent.  
The restless breeze,  
Moaned for a spell,  
Slowly started to whistle,  
Finally howling and screaming.

First the light mist,  
Then a slight drizzle  
Began to pour down,  
Pelting down mercilessly.

A faint flash,  
A quick spark,  
At varied intervals,  
Streaking across the clouded sky.

In every slow movement  
A silenced rumble,  
A choked-up moan,  
Finally a loud clap.

Each element  
Fighting the others fiercely,  
Tormenting one another endlessly,  
Each trying to outdo the other.

But working in fervored harmony,  
An unspeakably perfect unison,  
A beautiful troupe,  
Playing a savage melody.

**HAROLD AMOS** \*\*\*\*\*

## NOW THAT THE BUFFALO'S GONE

Can you remember the time  
that you held your head high  
and told all your friends  
of your Indian claim,  
Proud Good Lady and  
Proud Good Man?  
That your great-great-grandfather  
from Indian blood sprang  
And you felt in your heart for those ones?  
Oh, it's written in books and in song  
that you've been mistreated and wronged.  
Well, over and over I hear those same words,  
from you, Good Lady,  
and you, Good Man.  
Well, listen to me if you care where we stand  
and you feel you're a part of these ones.  
When a war between nations is lost,  
the loser we know pays the cost,  
but even when Germany fell to your hands—

consider, Dear Lady,  
consider, Dear Man—  
you left them their pride  
and you left them their land.  
And what have you done to these ones?  
Has a change come about, Uncle Sam?  
Or are you still taking our lands?  
A treaty forever George Washington signed.  
He did, Dear Lady,  
He did, Dear Man.  
And the treaty's been broken by you,  
and what will you do for these ones?  
Oh, it's all in the past, you can say.  
But it's still going on here today.  
The government now wants the Iroquois land,  
that of the Chippawa, and of the Cheyenne.  
It's here and it's now—  
You must help us, Dear Man,  
Now that the buffalo's gone.

—submitted by Elizabeth Tatoosh

# Sun 'n' Song '75

By RANDY FRED

I guess by now all of you have heard at least one rumor about the rock festival we had.

Financially it was a disaster! In all other aspects it was a success.

The music wasn't bad but it wasn't exactly great either. After a few hours or rock 'n' roll it all begins to sound the same. I think an even mix like that could do with a lot more variety.

There seems to be a lot of hard feelings about the group of white people that were working on the festival. There weren't any Indians available before the festival to help with the organizing. Pardon me, there were and I would like to thank all those people who did help with the festival.

All I can add is that if we ever do it again we know what to expect. I know we are also capable of handling the whole thing ourselves.

When you're thinking of thousands of people it's easy to

visualize the number but it's really hard to visualize the amount of people.

I'm kind of mixed up with where we are going as far as land claims is concerned. It seems we aren't making people aware of what we are doing, or trying to do. The rock festival seemed to be an excellent opportunity to inform some people about our trip but I guess the people were too smashed to understand anything anyway, although the speech Simon Lucas made was accepted very well.

The weather kept a lot of people away. It rained for two of the three days. A lot of people stayed away because they thought there were going to be people getting raped and killed and all kinds of other weird things. Nothing tragic happened so if we do have another festival we can be assured that there will be many more people attending.

I really liked the idea about our practising sovereignty. To tell you the truth, I don't even want to talk about the rock festival anymore.



The "sun" didn't appear too often during the festival, but at least the "song" half of the festival promise was well-kept. The smiles in this photo testify that the sun did visit the grounds occasionally.

PHOTOS BY JESSIE LUCAS



An estimated 5,000 to 7,000 rock fans plugged the field behind Maht Mabs on the July 1 weekend to enjoy the three-day Sun 'n' Song festival.

# Native Olympiad

(George Clutesi found the following letter in a recent edition of the Victoria Daily Colonist and brought it to us for reprinting).

During the past weekend my college played host to the All Native Olympiad, senior men's and women's B.C. Soccer Championship tournament. In all, 48 native Indian teams took part in the tournament which kept our four playing fields in constant use for the full three-day period. An estimated 3,000 native people from all parts of the province attended to watch or play.

Many groups and organizations use our playing fields for tournaments such as the All Native Olympiad. We have seldom if ever hosted such a large group, or for so long a time. We have NEVER before played host to a more enthusiastic, well-organized, well-behaved assembly of participants and spectators.

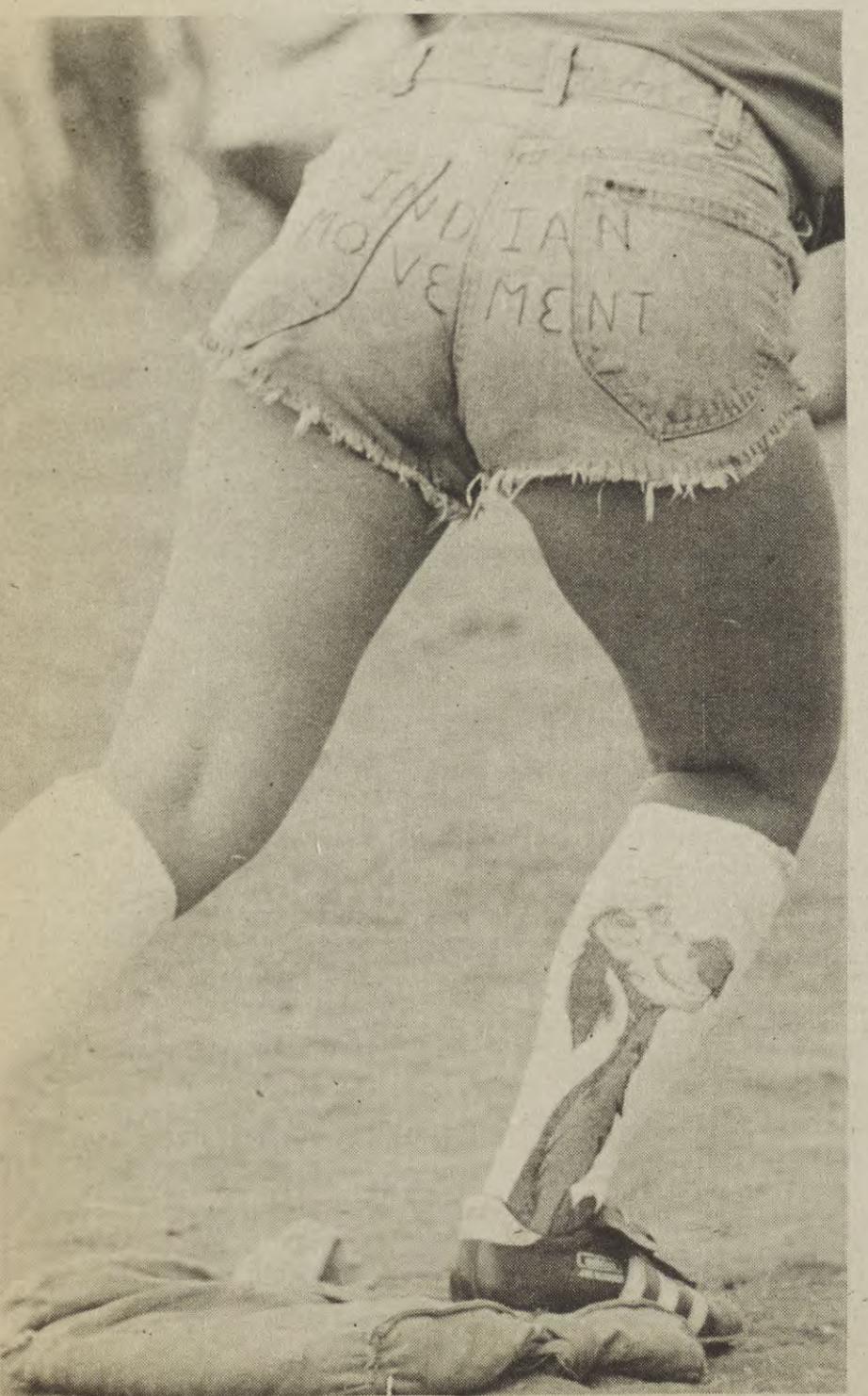
The calibre of play, the keen competition and the fine sportsmanship displayed by the players was most praiseworthy. The organization of the tournament was masterful. The cheerfulness, courtesy and impeccable behavior of all deserves the highest praise.

Equally impressive was the nightly cleanup of our many acres of gardens and playing fields after the last round of games each day. Virtually every crumb, candy wrapper, pop tin and match stick was picked up and carry away so that the entire area was left in an immaculate, litter-free and tidy state.

I would like to express my admiration, publicly, to Mr. John Rice, chairman of the Songhees Recreation Commission, who organized the tournament, and to all the players and spectators for a superb effort which I challenge any other group to equal. Your people were a pleasure to have aboard and you will be most welcome to use our fields and grounds again.

R.C.K. Peers, Captain (N) Commandant,  
Royal Roads Military College, Victoria

PHOTOS BY BOB SODERLUND



This is one lass who carries her beliefs wherever she goes — even onto the softball diamond! The dog on her knee-sock remained unidentified, but some say he was the team mascot...



Margaret Robinson of the Port Alberni Eagles is safe at third in a close play against Saanich.



A Victoria KOA player slides home safely during the championship game in the Olympiad. KOA beat the Hesquiat Braves — in this game.

★★★  
World  
Conference  
of  
Indigenous  
Peoples

Maht Mabs  
October  
27 to 31  
★★★

## Mount Currie celebration

The atmosphere of the June 20 to 25 First People's Conference was relaxed for young and old alike in the quiet village meadow at Mount Currie.

The gathering was an opportunity for over 500 people from various parts of B.C. to meet and get to know each other and exchange land claims news.

Activities were not scarce. They included the sharing of barbecues, Indian dancing, sports, Lahalle games, swimming, sweat lodge experiences and Indian Songs around the fire.

The three Union of B.C. Indian Chiefs leaders — George Watts, Philip Paul and Bill Wilson — attended the celebration and participated and mingled with the people during their stay at the camp-out.

Worthy to note is that the young people were really keen on learning Indian songs and dances, as well as the game of Lahalle.

It is celebrations such as this one that stimulate an interest in people to learn about their own people and culture.

# Gold River blockade

## — a plea for justice

By LIL HOWARD

At 7 a.m. on July 14, the Mowachaht tribe, with a list of grievances, took it upon themselves to blockade a road that goes through the heart of their reserve in Gold River.

Reasons for the blockade were to demonstrate support for a just settlement of the B.C. Indian Land Claims and to protest against sportsfishing and the actions of the Tahsis Company Ltd.

For 10 years the Mowachahts were silent about the Tahsis Company's lack of respect for the Indians.

The history of grievances began in 1964 with the help and pressure of the Department of Indian Affairs, when DIA signed a 99-year-land lease of 28.8 acres to the Tahsis Co. for a \$60 million Kraft pulp mill.

After the band's rejection of all DIA fundings, the band realized it was the DIA red-tape that handicapped all efforts in any contract renewals or any projects the tribe was interested in.

The Mowachaht tribe no longer wants the lease money, which is a low \$13,500 per year, sent to Ottawa. They want it sent directly to the tribe. The Mowachaht tribe further demands that all leases to the Tahsis Co., B.C. Hydro, the department of highways, and all other federal and provincial agreements be renegotiated with the tribe.

The tribe's specific grievances are:

1. The loss of foreshore rights through DIA.

2. The Lions Club in Gold River installed a marina and boat-ramp on reserve without agreement of the tribe.

3. B.C. Hydro put a power-line through reserve number six near Tahsis without any agreement.

4. In 1974 a piece of land (Block D) in a parcel of land lease was sold to the Tahsis Co. by the DIA without the tribe's knowledge.

5. People on the Gold River reserve live with constant eye, throat and skin irritations caused by sawdust, which is so bad it seeps through windows and doors of the homes. So far the company has offered \$6,000 to the band to forget the sawdust, which the band refused in disgust.

6. The highway going through reserve number 12 at Gold River, besides not being compensated for, goes over a burial ground.

7. The Tahsis Co. is subleasing to Gulf oil and is without agreement selling products to the general public which were meant only for company use, and the tribe is receiving no share.

8. During winter and spring months, erosion is caused by neglect of the company on reserve number 12 in Gold River, as the company did not refill the land after using it.

9. Green's Logging Camp, a contractor of the Tahsis Co. situated in Burnam River, were living on a float camp and have moved their camp onto reserve number 12 in Burman River without permission of the tribe.

10. Unemployment is an everyday story. The Tahsis Co., including Nootka Cedar, Tahsis Sawmill, Gold River pulp mill, and Gold River logging and

booming grounds, is not respecting contract agreements on hiring band members on a priority basis. They create red-tape for Indian men seeking jobs.

11. The road going through Tahsis reserve number 11 was meant to be used only by the Tahsis Co. logging trucks, but the general public has been trespassing and using the road. They have also not been respecting lease payments.

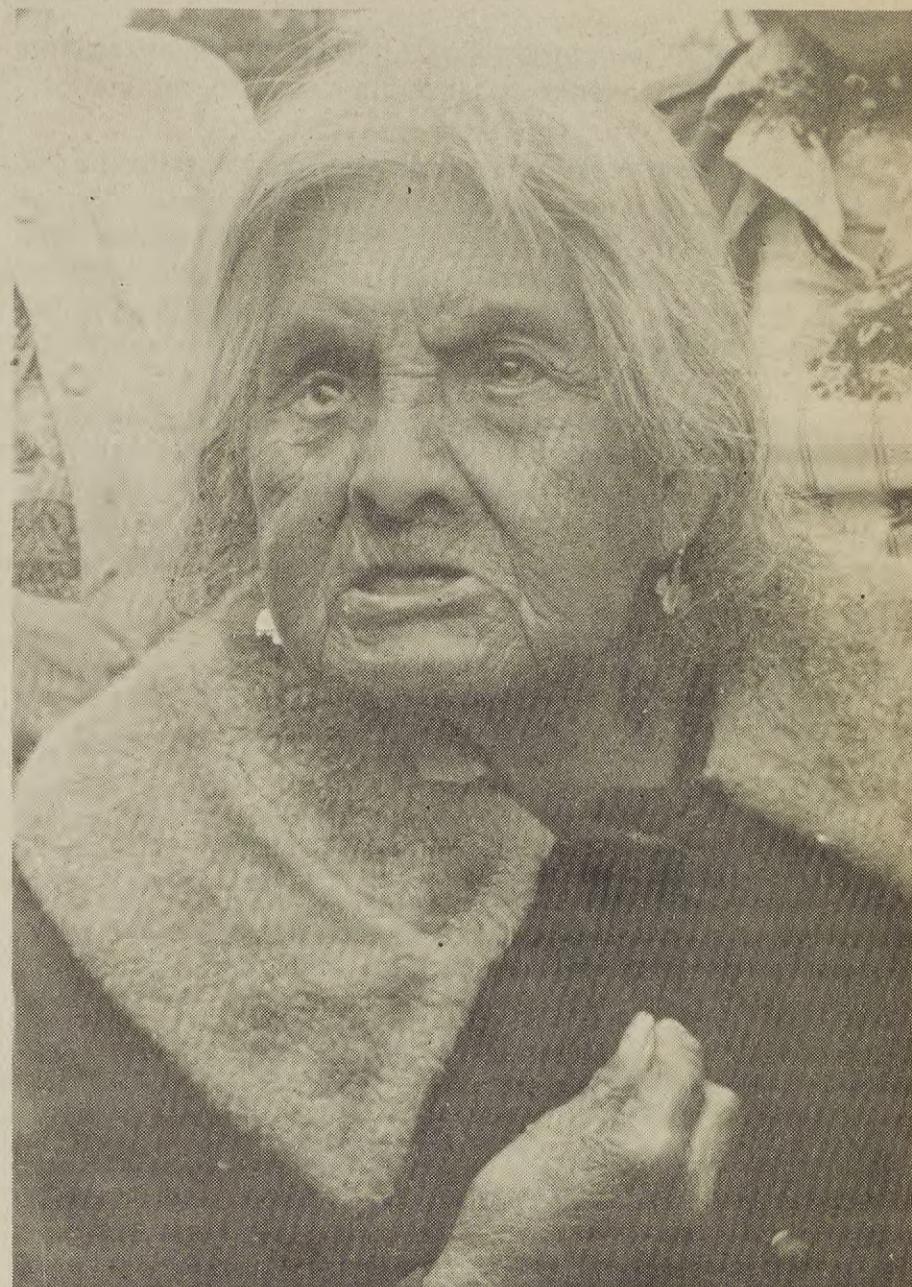
12. The Mowachaht people want it known that at the March 19th Friendly Cove demonstration, all transportation services were frozen, presumably by the RCMP, and also that the RCMP trespassed at Friendly Cove on March 23. Without the band's knowledge they took from a vacant house a net which had been confiscated by band members after a warning to herring fishermen to leave Friendly Cove.

With all the exploitation the Mowachaht people have experienced they felt that they had every right to protest against the governments.

After all, who controls the governments? The corporations? Or you as people of the government?

The result of the six-day Gold River blockade was that 24 people were arrested with four juveniles being released later. The trial is set for September 15, but a decision on the place for the trial has not yet been reached.

The feeling of the Mowachaht people is that they had every legal and moral right to set a road-block. After the arrests, the people wonder where in this country does justice exist?



**Full of wisdom and concern, Mowachaht tribe member Elizabeth George pleads justice for her people at the Gold River blockade. She has been in sadness since the Gold River road was built over her people's burial ground.**

PHOTOS BY JESSIE LUCAS



**Scene of the Gold River blockade. The 11-acre village of the Mowachahts is to the left of the road and the 28.8-acre leased area is at right.**