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NEWSPAPER SECTION
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Ha-Shilth-Sa

(West Coast for "interesting" news)

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NOTICE TO FISHERMEN

Any Native West Coast fishermen needing financial assistance please contact Ernst Rieder at the Nuu-Chah-Nulth Tribal Council office at Maht Mahs, phone 724-5757.

Anacla Reserve near Bamfield was the site of one of the most important and well attended meetings which has been held by Native people of the West Coast in recent years.

People of the West Coast gathered on September 20 and 21 to have a say at the Nuu-Chah-Nulth Tribal Council meeting, a say about their future and their survival as Indians.

The community hall was filled to capacity for much of the weekend.

Included in the crowd were several dozen Native fishermen who are in the midst of a disastrous fishing season and who wanted a say in their future as fishermen.

Most bands were represented at the meeting by their Chiefs and Councillors, with many band members in attendance as well. Also there were about half a dozen representatives from the Department of Indian Affairs and various other onlookers.

There were also several young people from the Ohiat Band who listened and learned something about Indian government.

Because of the seriousness of their situation and because of a rumor of an opening in Barkley Sound the fishermen were given the floor before other business was attended to.

EMERGENCY RELIEF

About \$3 million is needed by Nuu-Chah-Nulth vessel owners this year or else many of the fishermen are in danger of losing their boats, through foreclosure by banks and companies and due to a lack of repairs and renovations.

The fishermen spoke of the effects of losing more boats in their communities. They spoke of the unfairness of the system which has pushed them out of their traditional means of livelihood. They spoke of what is needed for



The community hall at Anacla was filled to capacity for most of the weekend for the Nuu-Chah-Nulth Tribal Council Meeting.

them to continue to exist in the fishing industry.

Simon Lucas, Chief for the Hesquiat Band and a fisherman, said that something had to be done right away. "There will be lots of letters coming out by next month requesting payments. Some guys are getting them already. There are 13 boats left in our band, said Si," to lose one of them means a lot."

Alex McCarthy, a longtime fisherman from Ucluelet said that he hoped someone would ask the banks to hold off, not to repossess our boats at this time because some assistance may be coming.

Some of the West Coast Reserves are almost totally dependent on the fishing fleet.

Edgar Charlie, co-chairman of the Tribal Council, said that the welfare payments have doubled or more this past year in Ahousat.

Ahousat has about 30 trollers, combinations and seiners as well as many putter fishermen.

Archie Frank said that these putter fishermen should be allowed to operate, this should be one of their priorities. In 1978 Chrysler Corporation was given \$465 million by the Canadian government to bail them out of trouble said Archie. "All we're asking for is our right to stay alive. You have to pay \$100,000 to get into your

fishery. Is that fair?"

John Evans, Regional Director of Economic Development of the DIA, said that the Minister of Indian Affairs indicated a positive response when Ed Newman, president of the Native Brotherhood made a request for aid for their fishermen. Evans said that there has been good homework done here (by the NTC) in preparing to meet the Minister.

The situation the fishermen are in is this: As a result of a survey done by the Nuu-Chah-Nulth Tribal Council it is found that a total of \$2.9 million is needed immediately to update the fleet and make payments due.

With the support of the fishermen, the Tribal Council authorized George Watts, chairman of the NTC, to go to Ottawa with some of the fishermen to request the \$2.9 million in emergency relief. This will happen as soon as meetings with the ministers can be arranged.

Some immediate relief for fishermen that had letters requesting payments was given by the Tribal Council, as the Chiefs passed a motion which turned over their Project Development Fund (\$58,000) over to these emergency cases.

FISHING POLICY

As a result of the fisher-

men's discussions the Tribal Council passed a resolution authorizing George Watts to draft up a fishing policy with consultation for the fishermen.

Several fishermen said that the Indian people need to get their own shore facilities.

"Seiners and gillnetters have packers amongst them," said Archie Frank, "trollers have to have shore facilities."

Simon Lucas said that Indian people have to go for a whole economic package, including fish camps, packers, smoked fish, purchasing, exporting and boatbuilding.

Louie Joseph said that he was in favor of an economic package. "We cannot continue as individual fishermen fishing for companies owned by foreign countries," said Louie.

Nelson Keitlah agreed that they, as Indian fishermen had to have more say in decisions regarding the fishing industry.

"We have to find solutions to a very desperate situation," said Nelson. He said that a place like Kyuquot is dependent upon its fish camp. If it were to shut down by the company it would be a severe blow to the village.

"We have not participated in the drawing up of policies affecting us," said Nelson.

Larry Baird, Chief Councillor for Ucluelet, expressed

concern for all the young fellows that can't get into the fishing industry. He said that at their last band meeting there were eight young men who said that they would definitely like to get into fishing.

Some of the elders spoke of what it was like when they were young, 50 years ago or more. Edward Nookemus, Alice Paul, Louise Roberts and others shared their wisdom.

Many others spoke of years gone by, of the unfortunate situation of today, and of dreams of the future.

They spoke with a knowledge that can only be picked up from years of being on the sea, doing what comes natural to them — fishing.

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Brown-skinned Whitemen? BNA Act

The British North American Act was passed in 1867 by the British Parliament in England. It was the passage of the BNA Act that created the country of Canada. The act did a number of things:

(a) set up the responsibilities and authorities of the provincial and federal government.

(b) transferred the authority in making decisions from the British Parliament to the newly created Canadian government.

All powers of the British Crown were not transferred to the new federal government in Canada.

Now the attempt is being made by Ottawa to obtain all powers from the British Parliament. This will have a very specific meaning for the Indian people.

In the case of the Treaty Indians: most treaties were signed by the Queen's representatives and therefore are in fact treaty signed with the British government and not the Canadian government. This means that all Treaty Indians must make sure that if the power is transferred from the British Parliament to the Canadian Parliament, that all Treaty rights will be completely and fully respected.

In case of Non-Treaty Indians: that is to say those Indians that have not signed a treaty giving up any lands or

privileges. Non-Treaty Indians must be sure that any transference of government power does not negatively affect their interests.

The Canadian Prime Minister, Pierre Trudeau, has made it clear that he wants to take the opportunity of bringing the BNA Act back to Canada and to rewrite the Act into a new constitution.

It is important to Indian peoples that any rewriting of a constitution must recognize all special Indian rights and privileges.

If a constitution is rewritten and certain fundamental Indian rights are not included in the constitution then it is quite probable that Indian people as a separate nation will cease to exist.

If this happens the Indian people will be assimilated into the non-Indian Society. We will have lost all of our aboriginal rights and we would become no more than brown skinned whiteman. Indian people must fight against this form of frightening situation.

The NTC has instructed its staff to file a land claim with the federal government before the BNA Act is brought into Canada. This will show that the Nuu-Chah-Nulth peoples have a claim registered against the existing government before a new constitution is in place. This move is designed to protect all Native interests.

Native Indian Education Awareness Society. At that time I had yet to complete summer session to fulfill my degree requirements in education. With summer session now over, I am officially a graduate of the University of Victoria and therefore, feel more in a position to thank the Native Indian Education Awareness Society for including me in the occasion.

I was very pleased to be invited to the ceremonies which honored high school and post-secondary graduates from the West Coast area. The dinner was excellent and the speakers were entertaining and informative. In fact, the entire affair was extremely successful being very competently run. Thank you Dolly Waits and the Native Indian Education Awareness Society. Thanks also for the beautiful engraved cup which I shall always treasure.

All graduates received money from the George Clutesi Scholarship Fund. I am very grateful to this fund and wish to thank Agnes Dick, Dr. Clutesi and all others involved.

Finally, all graduates received gifts from their own bands. Like the others, I received gifts. The necklace and earrings are exquisite and are my most valued possessions because they were received from my band. As I was totally unprepared for such a beautiful gift I'm afraid I didn't express my appreciation adequately at the time. Thank you to the Opetchesah Band Council, Elizabeth Tatoosh, Willie Tatoosh and Elaine Lauder, as well as the band members. Over the years, I have had a close relationship with the Band Council and have always found them to be helpful and courteous. I consider them my dear friends. I am very proud to be a member of the Opetchesah Band.

Sincerely, Cynthia Lauder

it then I do!" It bothers me quite a bit to know that I don't know what I really am singing or dancing to because any whiteman can do the same thing and say he knows just as much about my culture as I do!

If my generation continues to ignore our culture, we will be very sorry when it comes time to sing or dance at someones' wedding or potlatch in the future years to come. Who is going to lead us into the next generation if we don't smarten up and start to learn all the things we have to know about our culture? It certainly won't be us if we continue to be just a part of the audience, or just a passerby! Won't we be embarrassed when it comes time for us to sing and dance for the people at some potlatch or some other celebration, and we won't know what to sing or dance to.

Our Indian songs and dances will be around for many more generations to come if we learn them, start to practice up on them on our own! Also, besides practicing those songs and dances, we must also know what significant meaning each one has. Take the disco music for example — How long do you honestly think it is going to last? Maybe two or three years, but no longer, right! Well, our language will, and should be around for many more years than the disco music, because disco is like our every day clothing — it is thrown at us and we take them if we like them or not. They come and go like the wind, but not our culture and heritage — they will always be a big part of our years to come.

So, the generation now, including myself, should catch up on what we have missed, concerning our Indian culture and heritage now, before it's too late to cry about not knowing them. Think about it, because it is our children who will also suffer the same thing we are going through right now! What is it going to be like 10-20 years from now, if we don't have anymore potlatches because we won't know how to sing the songs, or do the dances for such events. I hate to think of the thought but that is what it really bears down to, right!

The elders could help us out by offering their help in language, because, who is going to teach my children their background as native children? If I continue at the pace I am going, I certainly know, that it won't be myself who is going to teach them how to speak Indian or teach them their culture!

What I am getting at is that the younger generation now, does not really seem to care for their culture and heritage as Indians! That includes my own generation also! Some of us lately have shown some interest in our culture by participating in on the dances and singing. The thing is that we don't really know what these dances or songs really mean! We may be able to sing along with the elders, but let someone ask us what the song or dance is about — we may probably reply with an answer like: "I don't know, I just sing it," or something to the effect of: "Go ask the old people, they know more about

language! It is quite a shame that I cannot speak our language, because, who is going to teach my children their background as native children? If I continue at the pace I am going, I certainly know, that it won't be myself who is going to teach them how to speak Indian or teach them their culture!

Francis Frank
Clayoquot Band
September to October
Those beautiful Autumn days...
When all around the province,
We breathe that ugly Autumn haze!

Slash burning season is upon us. Clouds of smoke and fly ash will once again fill the skies as the forest industry prepares for their current method of preparation for reforestation.

This provides us with splendid sunsets, but brings some worrisome questions to mind. For example:

1. What are the environmental effects when this degree of burning is done province-wide?
2. The long term effects on people with respiratory ailments?
3. What are the climatic conditions created by this vast cloud formation from these burned areas?
4. What of the duff layers being burned off the soil in rocky areas? The minerals being burned out of the soil in areas such as the interior of the province where the duff layers of humus build-up is not as thick as on the coastal range?

In view of the energy crisis, with fuel becoming ever more scarce and expensive, the practice of burning as garbage all the waste wood left behind by the forest industry suggests a lack of proper management of our natural resources.

This waste wood could be used to fire boilers to provide steam for turbines, producing electricity, heat for buildings and processing of pulp and paper, etc.

As of July 29, 1980, there has been a Canadian press release announcing a loan to the Nova Scotia Forest Industries Ltd. to provide a wood-fired steam boiler. A combined loan of \$24 million for the utilization of waste wood. A savings of 360,000 barrels of bunker oil a year will be realized. An additional bonus in this operation will be the creation of 250 jobs during a two-year construction period plus 50 new permanent jobs.

Environmentally, this will also mean lower sulphur dioxide emissions from the mills.

Recently, there has been a federal study done: energy from Forest Biomass on Vancouver Island describing the feasibility of such a project locally, using waste wood from logging, alder and maple stands.

This study determined that four sites on Vancouver Island could be established for this purpose: Port Alberni, Campbell River, Port McNeil and Lake Cowichan. These four plants could enable Vancouver Island to attain some degree of self-sufficiency in its future energy needs. Dispensing with the high cost of power transmission grids and nuclear plants.

Unlike fossilized fuels such as oil and coal, wood is a renewable resource, and with proper management, one that will never be depleted.

Where a program such as this were initiated on Vancouver Island and elsewhere throughout the province, pollution from slash burning would be cut dramatically. The establishment of a market for waste wood and cleaner methods of logging would almost completely eliminate the leaving behind of this energy producing ingredient.

LARRY MANNIX

What Else Happened at the Tribal Council Meeting? NTC Staff Works For You

Besides fishing, which was discussed for much of the two days, other business was attended by the NTC.

Reports were given by staff members of the Tribal Council.

Danny Watts, Tribal Council engineer, gave a run down of each band's capital projects. Most band projects are going smoothly. Danny's main concern was the action some bands took with other agencies than himself. He felt it unfair and "if the bands are not satisfied with our work they should come see us."

A motion was moved by Larry Baird that the National Building Code, Residential Standards, be adopted," after hearing Danny say that he had been questioned on "where he gets his authority in regards to housing."

Ernst Rieder, Tribal Council Economic Developer, carried on the meeting with the focus on various projects he is helping with various band members.

A portable sawmill, which is still in the "possibility" stage, will upgrade the quality of houses on the reserves if it is obtained.

He also reported that the Forestry Crew Person Training Program had only three applicants as in some cases information on the program never left the band offices.

Ernst said that another program was planned in February and they hoped for a better response.

The re-birth of "Marktos Co-op" is the project in Ahousah while the Clayoquot Band is looking to purchase a water school bus. Silviculture, fishermen's relief and ideas for different types of housing on reserves are also areas of interest to Ernst.

The overall management of reserves was discussed. "Council and band managers are expected to deal specifically with large amounts of money. There are some situations where dollars are being spent and im-properly recorded and where managerial responsibility is down and failing. It costs

thousands and thousands of dollars. I'm willing to make them aware so constructive things can continue," Ernst said.

Paul George, Tribal Council Forest Researcher, said his four areas of concern is:

1. Better resource management in general e.g. TFL, salmon streams, vast waste that is occurring.
2. Reserve land forestry, future management and past mismanagement — what is needed to bring them up to good productive state.
3. Access to timber, there's no way the reserve timber could bring an economic base for the future, e.g. woodlots made available to Indians.
4. Asserting native interest in land and discussion concerning management — ombudsman about TFL and the way the license was set up. Legal advice.

He also urged to officially register a land claims in Ottawa before the BNA Act is revised.

A motion was then made that "we give Paul George the mandate to see the best lawyer and draft up the resolution to give to the government."

John Masai, NTC forester, said that anything to do with forestry, people should see him, not go to the Nanaimo DIA office. John said that he has been going around to various reserves and taking inventory of the reserves. He has also been looking into the possibility of getting woodlots licences.

Stuart Adams, Tribal Council Band Planner, has talked to the Provincial Museum and heritage people about a comprehensive archaeological survey he wants done on the west coast. He also wants to see proper mapping in the files at DIA.

A comprehensive housing program with the goal to employ band labor and use local material will also see different designed homes for various families.

Dave Dalyuk, Tribal Council Financial Advisor was very concerned about: (1) lack of monthly financial



Jacob Gallic thanks the hosts in his native language. Chiefs Bert Mack and Adam Shewish are on his left and right.

Marj Cantryn joins Ombudsman's office

Marjorie Cantryn was at the Nuu-Chah-Nulth Tribal Council meeting in Bamfield explaining her job as an investigator for the Ombudsman.

Marj said she was pleased to be back home as she is originally from the Ohiat Band.

She started working as an investigator at the office of the Ombudsman in June of this year. Previous to this she was a citizenship judge for over three years.

If anyone has a complaint

with any ministry of the provincial government he or she can contact Marj at her office in Vancouver. Also complaints regarding the federal government can be passed on to Marj.

The Ombudsman has powers to recommend corrective action when he finds the public service was "unjust, oppressive or discriminatory."

Marj can be reached at her office at 1275 West Sixth Avenue, Vancouver, B.C. V6H 1L1, or phone collect at 736-8721.



Marj Cantryn, who originally comes from Ohiat, was at the Tribal Council meeting to explain her position in the Ombudsman's office and to make a donation to the Council. Pat Thomas NTC secretary accepts the cheque.

Letters to the Editor

Dear Editor and Newspaper Staff:

Thank you for the good job done regarding our ad in Vol. 7 No. 4 in the August issue of Ha-Shilth-Sa.

Please let us know when the next issue goes out because we would like to run another ad

Oh yes, congratulations for the good factual newspaper. It is very fortunate that you Native people have a good newspaper for your people.

Chris Randall

Dear Editor:
On June 7 of this year I attended the graduation dinner sponsored by the

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Some of the people at the meeting take a break from the discussions.

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Nuu-Chah-Nulth Tribal Council Meeting

Similarities Between East and West on Fishing

A visitor to the Nuu-Chah-Nulth Tribal Council meeting in Bamfield told of similarities between West Coast Indians and Indians of the East Coast, especially in regards to fishing and ownership of fish.

Russell Barsh, who has done research work with the Grand Council of the Micmac Nation on the east coast of Canada and also worked with the Quinault Tribe in Washington said that one difference between fishing on the east coast is that most of the fish are now gone as the Europeans arrived there about 300 years earlier.

The Micmacs believe that as they have never sold their fish, their land (other than about one per cent of it), or the seas that all this still is theirs.

Mr. Barsh said that like here, every family had its own stream which was passed down through the generations.

Today things have changed said Barsh, the fish are scarce and to engage in fishing one has to have a half-million-dollar boat to go way out to sea where the fish are. "Of course the Micmacs can't afford them."

Barsh said that the Grand Council of the Micmacs has two priorities: (1) Territorial Integrity, that is, that anything that was not sold is still theirs and (2) Self Sufficiency, that they should not have to depend on anyone else for their food.

Mr. Barsh said that it makes more sense for Indian people to do fishing in their traditional methods rather than going out to sea in pursuit of the fish. He did a study at the Quinault Reservation where one of the last traditional fisheries in the USA is taking place.

The Indians use gillnets in the river, fixed equipment and they wait for the fish to come to them. For every \$1 they spend on equipment to fish they get a return of \$9.80.

The large trollers, some costing up to \$400,000, get a return of \$1.14 for every \$1 spent.

A much better return could be made by the Indians if most of the fish weren't intercepted at sea. "Every family could live off this if there was no interference," said Barsh.

Barsh said that both the Micmac and Quinault people agree that what it comes down to is that "fish should be caught in territorial waters using fixed equipment as it is cheaper and more ef-

ficient. Tribal people should have absolute ownership of river systems, spawning grounds and the fish stocks wherever they go." Measures should be taken to prevent interception of fish or prevent others from poisoning the water.

All essential equipment could be built on the reserves and there wouldn't be such a dependency on money to keep the fishery going, said Barsh.

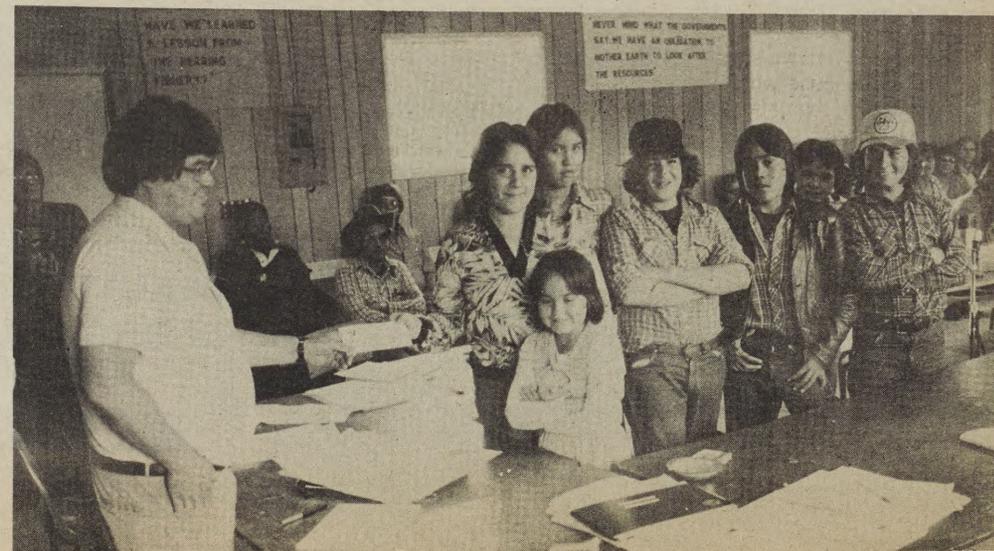
"Otherwise," said Barsh, "there will always be a fight over licences, and restrictions and seasons, and there will always be mortgages and it will always cost nearly as much to fish as what the fish are worth."



Barney Williams Jr. tells of some of his experiences as a newcomer to the fishing industry.



Some of the Ahousas hold an informal meeting outside the community hall.



The Future of the Indian people. Ohia youngsters present a cheque for \$1100 to the Tribal Council Land Claims fund with chairman George Watts accepting the donation.

Residents Protest Use of 2-4-D by M & B

An Ohiaht Band member spoke at the Nuu-Chah-Nulth Tribal Council meeting Sept. 21, telling of the use of the chemical 2-4,D to control alder tree growth around the Sarita river.

"This is something relative to fishing and forestry," said Clarence Dennis, who lives beside the river.

Clarence said that the use of the chemical by MacMillan Bloedel is a pressing problem for the seven residents at Numakamis.

He said that the spraying had already been done, without notification to the band members who live beside the MB tree farm licence.

Clarence said that he talked to Fisheries about the damage that could be done to the river and that Fisheries were opposed to the issuance of the permit to MB by the Pesticide Control Branch of the Ministry of the Environment. But they issued the permit anyway.

Clarence said that he doesn't trust the pesticide control branch or MacMillan Bloedel anymore and he asked the Tribal Council to try to do something to stop the spraying of 2-4,D.

Clarence said that he was

worried that the damage was already done at Sarita. "There was a rain here a few days ago after they hacked and sprayed, and where does it go? It runs into our water, into the river."

Paul George, forestry researcher for the Tribal Council said he would look into the use of 2-4,D in the Sarita area.

Paul says he will check to see if proper notification was given in obtaining the permit. He will be going to Sarita this week to look at the area sprayed.

Paul says that two courses of action that will be considered are seeing a lawyer and going through the Ombudsman's office.

Sarita river is not the only place that 2-4,D is being used. Over 100 protestors marched in Port Alberni on Sept. 22, in opposition to MacMillan Bloedel's plans to use 2-4,D at their Sproat Lake logging division.

According to the Alberni Valley Times, members of the IWA's Sproat Lake committee met with MB's community relations person, Bernard Kimble, to tell him their concerns. Kimble promised to pass them on "to

the powers that be."

Bill Vermette, spokesman for the protestors, asked why so many precautions were necessary if 2-4,D was safe, referring to the fact that persons who apply the chemical are told to burn their clothes when finished.

Another protestor warned that 2-4,D causes numerous nervous and muscle disorders including incomplete bone structure, muscle spasms, and paralysis.

MLA and NDP environment critic, Robert Skelly, also condemned the use of 2-4,D and asked "How can we expect leadership from a government when that government is the provinces' largest user of 2-4,D."

The protestors said that they would continue their fight against the use of 2-4,D.

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Louise McCarthy, and her husband Alex travelled from Ucluelet to take part in the meetings.



Jerry Jack makes a donation to the Tribal Council co-chairman Edgar Charlie, to help keep the struggle going.

I think what we've seen throughout the years, what it means to lose a boat, the very livelihood of these people would be in question.

We as Cous are quite often working in family units situations, where the old man is head of the whole operation and eventually the younger guys take over.

Now when we see one boat being lost in a way that we have seen a tremendous depletion of our fleet since the introduction of this licence limitation, it demoralized, it degraded some of our people into situations that their livelihood was literally taken from underneath them.

The results of it today you can see. We have heard Jerry Jack speak of the whole reserve that had moved because of the one motion that the government had done.

So I think when we talk about the survival of our people, if we lose one boat that is one too many because when you lose that one boat it affects the entire family chain in that particular family.

NELSON KEITLAH

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NUU-CHAH-NULTH TRIBAL COUNCIL

The delegates of the Forestry workshop, held at the Timberlodge on September 17 and 18, passed by consensus, passed nine resolutions, recommending that they be presented at the NTC meeting in Pacheena for the Tribal Council's consideration.

Two days of discussions regarding the contents of the resolutions brought on talks from:

George Watts, chairman NTC; Dartwin Jefferies, chairman of NTC Forestry Committee; Paul George, Forests researcher, NTC; Ernst Rieder, Economic Development Office, NTC; Henry Hansen, Superintendent of Lands, Member and Estates, DIA, Nanaimo; John Masai, Forester for NTC; Michael La Brooy, Office of the Ombudsman, Victoria; Darryl Britt, Forester, DIA.

Richard Watts, Sheshaht; Williard Gallic, Sheshaht; Doug Robinson, Sheshaht; Violet Mundy, Ucluelet; Bert Mac, Toquaht; Earl Smith, Ehattesaht; Reggie Sutherland; Ahousaht; Howard Tom, Clayoquot; Francis Frank, Clayoquot; Mike Lewis, WCIRG.

Four areas of important discussions were:

1. Indian timber.
2. Jurisdiction for forestry on reserves.
3. Transfer of authority from DIA to the native people.
4. Problems in dealing with DIA in harvesting of timber.

PROTECTION

John Masai opened with an introduction of the dangers of logging outside of reserves. "If the booming grounds are too close to the reserves," he warned, "the debris and chemicals will eventually go to the village. Fishing and hunting grounds can be seriously damaged."

WOODLOTS

The B.C. government recently announced a sum of three million dollars to be spent on the forests of B.C. They also stated that instead of the forest industry being controlled by big companies only that they will be looking into giving some acreage of crown timbers to qualified people and start them into small industries.

"There is crown timber that is just sitting there," John explains, "this is what the government is talking about. A study will be done to see how much land is available."

BANDS HAVE GOOD CHANCE

The government also stated that "people who already own some timber or a piece of forest have it easier in obtaining the woodlots."

John Masai has already prepared recommendation for two bands regarding the woodlots but says, "it will be a political decision."

John, who is visiting the bands within the Nu-Chah-Nulth area is prepared when the government comes

around. He is placing applications wherever possible.

"The Nitiinaht Band doesn't have a chance because they are surrounded by a big logging company," John says. "In the Nootka study it shows the amount of timber cut is 30 per cent over-committed." This means that people are taking more than forest land can support and that a bigger volume of timber is being cut than is going.

INDIANS MUST CLAIM NOW

With the old Forest Act in the process of changing the Indians must put their claim in now. A recommendation in July 1980 was put forth that would change so when a person obtains a Forest Licence it will never expire, unlike the six years cutting licence expiry date now.

CONTRADICTION HIMSELF

George Watts, chairman of NTC, wrote a letter containing a map to Wadmerman asking him to show the areas where the Indians could claim. He wrote back and said he was in whole-hearted agreement and he would like to see the NTC develop a good economic base. On one hand he is obtaining all the timber so the Indians won't get a chance on it and on the other hand he says he is happy to see the Indians getting a good economic base.

INDIANS TO PAY HIGH PRICE

"I truly believe the way the trees are being harvested, with the complete disregard for nature (wildlife, salmon beds)," Paul George, Forest Researcher for NTC stated, "we are going to pay a high price unless the forest companies develop higher standards."

The government, up till now, sees the Indian people the same as white people when it comes to forest licences, and contract strictly between the forestry and the company.

"The native people," Mr. George said, "because of the trawling and hunting and fishing grounds have a right to make suggestions to protect the native interests when someone is leasing the land. The companies think their doing an excellent job. They're used to seeing all the slash and debris."

The lack of interest in the tree planting area was noted. The Forest Service only keeps track of how many trees are planted in once fertile land, that is now swampy because of it having been logged, does not grow.

CHEMICAL — 24D

Chemicals are used in the Forestry Industry to control the growth of the trees. Two ways of control that is used is:

1. eliminate the salmon and salal berries.
2. eliminate the alder trees.

Richard Watts, a knowledgeable forester,

noted one method that he used by notching the trees and spraying around it with 24D.

"The spray will eventually be absorbed by the earth, which will enter our streams, affect the fish that we eat. The nervous system is really affected by 24D. After a permit is issued for chemicals, an ad must appear in the newspaper. This creates two problems for us:

1. the ad is usually so small, it goes unnoticed.
2. unfamiliar names, can't understand it.

The public has 30 days to make an appeal, and if there is an appeal a small meeting is held."

Ernst Reider, Economic Development Officer for NTC, noted the invention of 24D. "It was invented long ago as mustard gas which killed so many people in the trenches in Germany. So we know the degree of harmfulness we're talking about."

TRAPLINES

Paul recently visited the Fish and Wildlife in Nanaimo where he was informed that all records of traditional trawling for this area was lost. These trawling are very valuable for the right to trap and in regards to land claims.

Henry Hansen, Superintendent of Lands, Membership and Estates, DIA, told the workshop that the office has the trawling map for this area that is filed by numbers not by family names. He also told the people the registered maps were available anytime and can be traded within the bands.

OMBUDESMAN TO HELP NTC

George Watts, taking in note the above complaints, wrote a letter to the Ombudsman.

Appearing at the workshop, Michael La Brooy, Office of the Ombudsman, Victoria, gave a speech on the complaints and what his office is doing.

"The first complaint is the 30-day limit on the tree farm licences (TFL's). As of now the 30-day limit is not sufficient. When I asked the minister about the limit he said that "they are required by law to do things in a certain amount of time." The companies get extensions and I don't see why the public can't."

"The second complaint is better announcements for Tree Farm Licences (TFL's) than the little ads found in the newspaper. I've asked that they send the NTC a letter but they're reluctant and see no reason why the Indians should be informed."

"The third complaint is the NTC would like a public hearing before a replacement is made on a TFL. The minister saw no rejection to this and requests a suggestion in writing."

"The fourth complaint is the NTC wants access of information be made available."

"The fifth complaint is the uniformity of conditions in the TFL's. The NTC would

like to have certain features uniformed."

"The sixth complaint is that the management and working plans of forests, which is changed every five years, be sent to the Fisheries Department, etc."

Mr. La Brooy warned that the Minister of Forestry is one of the "biggies" within the government and thus they move very slow.

"We get more results from them with a face-to-face meeting."

"With the knowledge I have now I hope to move faster on your claim. I see this as an ongoing complaint that will never close."

NOOTKA TIMBER

Mike Lewis, WCIRG, talked on the Forestry Study and the Nootka Timber Study. "At the present level of the Nootka Timber," Mike states, "approximately 413,000 cubic meters can be cut in the Nootka area. The study found 80-90,000 cubic meters over cut which means two things:

1. unemployment
2. woodlot licences are going to have timber supply problems.

Also the study showed the Nootka PSR 20,000 not sufficiently restocked timber, where the Tahsis Co. owns 49 per cent of the cutting rights.

KYUQUOTS PAY PRICE

In the Kyuquot area Canadian Forest Products have purposely overcut for a number of years, including where the Tahsis watershed lies in the Kyuquot's most productive river.

In order to justify this problem Canadian Forests put people in a tight position by stating they have so many people working for them that if they cut back there would be more unemployment.

SELF-GOVERNMENT

"What I see is three alternatives for the Native People.

1. Keep the present DIA system in terms of forestry.
2. NTC take over the responsibilities of management for reserves.
3. Joint management — DIA maintain control — the NTC develop plans to improve management. We recommend No. 2."

"A movement towards self-government has to be built with the key element for success be trust," Mike said. He also said, "that someone must promote this trust which will avoid the political changes in forestry over the years."

INDIANS IN FORESTRY

Training in forestry is an important factor which could add to seasonal or permanent employment depending on if the person was willing to move around. The contracts for Indian employment have increased.

RESOURCES

In terms of forestry 12,000 acres needs a lot more attention than a larger area. Special skills and protection

REHABILITATION

The Forestry study showed 800,000 - 100,000 acres of forest in the Nu-Chah-Nulth area needed rehabilitation.

TIMBER REGULATIONS

The concern of timber regulations is the movement for management for the NTC.

The timber regulations receives their authority from the Indian Act.

George Watts, chairman for NTC declared, "We as people of Nu-Chah-Nulth area, can exempt ourselves from the Indian Act and form our own. We can exempt ourselves from the Indian Act except from pages 37-41."

The Ombudsman will play a big part in TFL. He has the opportunity for dealing with the problems and has the right keys to push. The NTC will try and make their presence felt in the provincial government.

The standard TFL's have already been changed basically because the companies were pressing the government to revise it. The NTC would like to improve the terms of the TFL.

NTC "WELL KNOWN"

Henry Hansen, DIA, stated that he heard that all programs were going to be transferred to Native people and that Sec. 4 Sub-section 2 of the Indian Act gives a band the opportunity to ask the government to revoke any declaration. "A lot of officials in Ottawa are actually awaiting such action," Hansen said. "I see it quite possible for the NTC. In Ottawa you are well known to be a good district. If you were to get by, order-in-council, the authority to look after your own forests, the regulations the government and council make would automatically be wiped out."

The very outdated timber regulations which can be found in the Indian Act Section 57 responsibilities are:

1. Issue permits to cut timber on surrendered or reserve land.
2. To advise bands and councils on any timber we have in volume, quantity, quality, marketing.
3. See that the terms of the permit is carried out.
4. See that the stumpage fee is collected.
5. Check out contractors as to their past performance, liability and financiality.
6. Any potential and environmental impacts.
7. Protection of watersheds.
8. Methods of harvesting.
9. Check the scale.
10. Federal and provincial fire fighting agreement.

"The actual responsibilities are not written out, Hansen said, "we have over and above stacks of programs and policies."

FOREST PROGRAM NEEDED

"With forestry being the number one industry in B.C. we desperately need a forestry program," Earl Smith, member of the Ehattesaht Co-op stated. "Why should we pay for our own reforestation when they not only get our stumpage fee but our taxes also?"

Darryl Britt, forester for DIA, said, "It is extremely important that the department take immediate action to follow up on the suggestions, recommendations and accusations outlined in the Nu-Chah-Nulth Forestry Study. The Departments' Trust responsibility should make immediate moves towards definite planning and funding for intensive management of

\$00.00 FOR FORESTRY

"This year I have seen the federal budget for DIA,"

FORESTRY WORKSHOP



Henry stated, "There was a zero beside forestry. In all of Canada, B.C. is the strongest in lobbying Ottawa for funding. The reason for this is the result of the Nu-Chah-Nulth Forest Study.

TRESSPASSERS BEWARE

All timber from Indian reserves require a licence, even wood for fire, if it is to be sold. "What about people who take wood from our reserve," asked Richard Watts, "wood that has washed up on shore?"

Depending on where the log is depends on who owns it. If the log is between the high and low level mark the government owns it. If it is at the high level mark and on the reserve land the Indian people own it.

"My office looks after these things," offered Henry. "A company has to get a permit and also pay for the interference with the owners' rights."

"How do you get a high level mark?" asked Reggie Sutherland, who represents the Ahousaht Band.

"When you look at the map you see a distinct line." That is the high level mark. The foreshore is between the high and low level mark, no matter how low the tide is.

John Masai asked why the native people couldn't sue the companies when the debris washes up onto a reserve. Henry answered, "You can sue them for trespassing."

AN ALTERNATIVE

"What's to prevent a company from selling our logs for more than they paid?" asked Paul George noting that this is what happened in the Queen Charlotte area. "Couldn't we sell it right to Japan?"

"There is nothing to prevent the companies from selling the timber for more," answered Darryl, "unless you can get an honest broker, I wouldn't recommend you sell to Japan or even do an auction price on standing timber." There is another way. "The band goes to a contractor," explains Darryl, "and pays a sum of money to a logger to work, agreeing to pay the stumpage. The band sells the logs and there is a profit there. They pay the logging cost and stumpage

and takes the rest into revenue.

"Transfer of funds," explains Masai, "will lead to self-government and that is what we are all talking about. We need regulations and policy or it will be a mess. There will be a need for a NTC forest department with a forest commission that will act as an appeal board for the Tribal Council."

"I think it would be faster that way," commented Bert Mack, chief of the Toquaht Band. The band will draw up conditions of the sale and go to the forest department. If there is a conflict then the forest council will step in.

Earl Smith carried the results of the forest department further. "As business people the more work we do for ourselves the better, there will be more skills that we will leave behind for these people. All we should need from the government is a rubber stamp, with us being the real authority in negotiating a timber sale and logging contract. We are under the assumption that all information such as maps of archeological sites and burial grounds will be centered at the Nu-Chah-Nulth Tribal Council office."

"What happens if the party does not follow up to these standards?" questioned John.

"We have a security deposit," explained Darryl, "which is then seized and given to the band."

With the exception of the Toquaht Band this was done on the West Coast. Ahousaht area was the victim of foul logging and received six grand in total which wasn't nearly enough.

"Because some bands would rather spend money on houses than a security deposit the band will be compensated in peanuts," explained Darryl.

ROAD CONSTRUCTION

"Where you put the roads, bridges and culverts are very important," Bert Mack said. "The roads to put in are put up too fast with no thought. This must change."

REMOVAL OF TIMBER

Nothing is to be removed until a timber scale is done. The NTC must hire their own scaler because of the dishonesty that arises when the contractor hires his own.

STUMPAGE APPRAISAL

The contractors who have ripped the Indians in the past will not determine the stumpage. The NTC will determine the stumpage payable on all forest products.

TIMBER INVENTORY

In the meeting it was said that all bands should sign a

Making use of the alder instead of considering it garbage was stressed because alder didn't have to be replanted, it grows back itself. Firewood was a prime example. A lot of money is owed to the bands because of mismanagement.

FORESTRY SCHOOL

Presently there are three native students from the Nu-Chah-Nulth area attending a five-month forestry school in Maple Ridge. Some of the difficulties viewed at the meeting were:

- the difficulty into adjusting to the city from the reserve;
- re-location of some families;
- trouble it involves in going to school;
- won't have their learning ability up to par because of the transition.

The suggestion of re-locating the courses to Port Alberni was looked into.

"Manpower suggested that the Indians couldn't complete the five-month course, why should Manpower make such a ridiculous statement. It's bigotry and ridicule," declared Richard Watts, who has previously completed the course. "It was a hard course but I completed it."

The workshop proposed to try and re-locate the course to Port Alberni.

SAWMILL FOR KYUQUOTS

Ernst Rieder has been accumulating file letters he has sent to all manufacturers with the purchase of a sawmill in mind. The purpose would be cutting wood from their own timber. The results would be (1) better quality houses; (2) less expensive. The best quality timber can be found in the forests on the West Coast and up to now it is being exported. The Kyuquot Band have already purchased a sawmill.

BOUNDARIES

With the exception of Hot Springs Cove, the boundaries of the Nu-Chah-Nulth areas are invisible. Surveyors will be hired to do a thorough survey with special attention because of the reserves being so small with the scale having to be big. The need for the native people pursuing forestry jobs was stressed.

"It will build-up some expertise," stressed John, "we have to use our own people." Earl Smith pointed out that there is no problem in using native people in cruises. Once the boundaries are complete the timber inventory is complete there will be maps of wildlife habitats, archeological sites and burial grounds.

MISMANAGEMENT

"The lands have been so mismanaged," explains Lewis, "that it's gotten to be a political issue as well as an economical issue. In some places there is 800 acres of nothing but alder."

APPLICATIONS

The workshop agreed that an application will expire after one year and a new application will have to be made.

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A new troller was built over the past winter by one of our well known West Coast Indians but you won't be seeing her out on the ocean fishing. Why not? Turn to page 16 for the answer.

Speech by Alice Paul — Anacla Reserve, September 21, 1980.

(Spoken in her Native language and translated)

I want everyone to listen for we are talking about the future of our children, nephews, grandchildren.

We are gathered here today beside the sea; and we are gathered as we know each other and we have a common concern. You are to be commended on what you do, for you are aware of the changes that have taken place. The whiteman is responsible for the changes that has taken place since the time of our ancestors. The whiteman seems to misinterpret a lot of the things that has been said by our people. You have given this matter great concern as you are aware it was very dear and important to our forefathers. Our people owned and

respected all of the waters and forests around them as it provided them with much healthy food. For this is how we survived and wish to survive. It is good to see that you here today recognize our dependency on the sea resources. Moreover we must speak with "one mind" and we must be heard that we wish to retain ownership of our waters.

Even to this day, I as a Hesquiat woman, when I am smoking fish, remember the days when there were plenty of salmon at our reserves. We would follow and gather these salmon from the ocean to the waterfalls. Now these many salmon are no more. In the days gone by when we complained of the decrease in

the salmon returns we were ignored. Now it is up to you to take up the fight for assurance there will be salmon for the coming generations. When we talk about the sea resource we are talking about our survival, for our lives are dependent upon the sea.

The whiteman is making the sea resource to be theirs alone, even though we as the aboriginal people already "owned" it. Even some of the clothing of our ancestors was made from the resources of the sea. What you are fighting for today has always been ours, because we were "trolling" long before the whiteman came to our country. May we speak with the one "mind" and ask for the return of what is rightfully ours, so that we can see the rebirth of the sea.

When the whiteman first came here in their "battleship" (as stated by Nookemus), they were after our inland waters and only allowed us to fish in certain areas and not in our traditional fishing areas. These white people wanted our rich fishing grounds for themselves. It was within a few years that these whitemen soon over-fished these waters as they had no sense of "natural value" (conservation). When our elders tried to talk about the dangers of over-fishing, the

white people told our elders that they (elders) did not know what they were talking about. When the whiteman asked our elders why we put so much value on the sea, our elders told them that the sea was life "itself."

The white people could never understand why we as Indians wanted the salmon from the sea as well as from the river. They (whiteman) told us that the salmon was the same whether it came from the river or from the sea. The Indians told them that the salt water fish was for immediate use and the river fish were for "smoking and drying." It was years later that the whiteman finally conceded that the rivers and fish might be rightfully ours and asked that we share with them.

I would now like to thank you one and all for allowing me to speak and thank you for speaking for me. I hope that you will speak wisely when you are speaking on my behalf. I want everyone to know that we do not like buying expensive food from the stores, we prefer the free food that the sea provides.

Our love for each other was evident today as we shared our food and sleeping quarters with others.

Again thank you to my nephew George, and everyone should help in this — our fight. Klek-co.



Alice Paul spoke in her Native language about the old days.

"I'd like to see us present a total economic package. The number one policy be that we could have camps... so we're now worried about Kyuquot, so that we can have packers going up and down the coast, so that we can make use of the smoked fish. Non-Indians eat a lot of the smoked fish all along the province."

"Purchasing, importing and exporting and boat-building. We've talked about this time and time again. We can't start this because we don't have the dollars. We can't get a decent marine ways along the coast because we don't have the dollars. We're not controlling the fishing gear, look how many of us buy gear... 4,5,6,000 dollars every year is invested in buying gear."

"Why can't we control part of that market? Because we don't have the capital to get it. We don't have the loans. None of the guys can get loans. We can see yesterday people were talking about the difficulty for these guys that already have boats."

"We can get into all edible seafoods if we go for it. It might be just a dream, but by golly if Chrysler Corporation can make some kind of presentation we should be able to make half the presentation."

"I say let's go for the works."

SIMON LUCAS
Hesquiat Band



Chief Simon Lucas, Hesquiat spokesman and fisherman.



"I always dream that I can take all the West Coast of the Island, the Indian people and we'd go to a foreign country and set up a government."

"And we'd deal with the whiteman in the same manner that they deal with us."

"And we'd say, Whiteman, you're not going to eat steak today. No way! You've got to get a permit from me before you eat that steak."

"Oh boy we would have a ball."

Archie Frank
Ahouasht Band Member

Are you listening you Chiefs who have gathered here today? When you speak you must be careful in case you say the wrong things.

You (chiefs) make me proud by the things you do. You recognize your heritage (lineage), and practice it so that your children and grandchildren will be aware also. You also look after those of us that are getting on in years. Whenever we invite the white people to sit with us at our gatherings, those of you who speak on our behalf to these people must be sure you are properly understood. If you are misinterpreted we are then made to suffer the consequences.

I'm always thinking of what could happen to us. We are in our present situation because we have let go of the "wisdom" of the ancestors of our land.

For a young man, Frank (Archie), possesses the experience of our elders. This is so because he has learned from watching and listening to both the Indians and whiteman.

"You have to look ahead at least 25 years. Are we going to be in this fishing industry? I say we're not. Two-thirds of our fleet is going to be out. You know why we're going to be out? We bought too many old boats. That problem came from the licence limit. Our Native people bought the old boats for \$100-\$150-\$200-thousand-dollars. Old rotten boats. We're not going to be able to fish in these old boats. I would say in 15 years most of these boats will be on the beach.

This will be our greatest problem."

Alex McCarthy
Ucluelet band

Speech by Louise Roberts at the N.T.C. Meeting in Anacla Reserve — Sept. 21, 1980.

(Spoken in her Native language and translated)

We talk about Aboriginal Rights; what is it? I can not go out and gather the food as did my ancestors, instead I must now shop at "Super-Valu." My late father along with Charlie McCarthy would travel far to hunt and fish, for this was our land as far as the eye could see. Our "land" was from mountain to mountain, but now we are confined to our little reserves (set aside for us by the white man). We are told not to expect anything (privileges) more, and today this is part of our problem (confined).

Even as we talk today we must depend on people such as this young man (Mike Lewis) to do some of our work for us, and I know this man has our best interests at heart for he has been amongst us for a long time. He has always spoken on our behalf whenever he was called upon.

Why are we using this young man (Mike) and others (whites) like him? We must use men like him because a lot of our own young men will not come forward, even though they have the same



LOUISE ROBERTS

qualifications. And we must use these young men because our own children do not want to learn. We only have a small amount of young men like George Watts, Si Lucas or Frank (Archie). My own nephew, Bert Mack, has also been involved in many of these gatherings and speaks on our behalf. We do not have enough "Chiefs" who will get up and speak on behalf of "their people."

Those of you sitting here today must be cautious as were our elders for you are talking about OUR LAND.

These white persons (Mike and NTC staff) are useful to us and to George Watts, for

George speaks for all of us as most others are afraid. Who else can we choose, to discuss the future of the children of this, our land. There are many of you here today that have never taken part in anything like this before. This man (George) has been responsible for many gatherings over the years, and has been speaking on our behalf trying to educate us about "Land Claims."

You elected chiefs, who have come forward must accept the responsibility that you are working for your people. This was the ways of our chiefs in the past. You must have a strong mind (soul) and be careful when you talk about your heritage and culture, otherwise you might say the wrong things. As was discussed at "Chilliwack", we must all

stick together as we all share the same goal in life. There were many of us who said he (George) was wrong, but now we are finding out that this is the only direction to take. So let us get together. Even as "white people" (Mike, etc.) speak to us at these meetings thus must we learn. All of you seated here are asked to please help this man who speaks on our behalf. He is not working just for himself but for all of us. He is speaking and working on behalf of our children and our elders. He can not do all the thinking by himself, he needs us to help him.

These white people who have taken part in our fishing research do so because they believe in what we are doing, and I want to thank them.

"Way back, I was interpreter for Chief Louie at the time."

"We were living at Grappler Creek and Fishery Officers came into our village, like a battleship — important — head guys."

"He told us to come out. He pulled us up on the deck." And he said to us, "Here people, I'm dishing out the permits for you people all up the coast here."

"This permit is good for you for food. Not supposed to go up the river to catch fish. You have to use this permit to go outside the village."

I told Chief Louie about it. He told me to tell this. "You go up the river. Every river on the West Coast. You'll see lots of bears up there got no permit to fish. How's that feel to you?"

He got red face that's all he got. "We're not entitled to use that permit. You people use it yourselves, you white people. Not us."

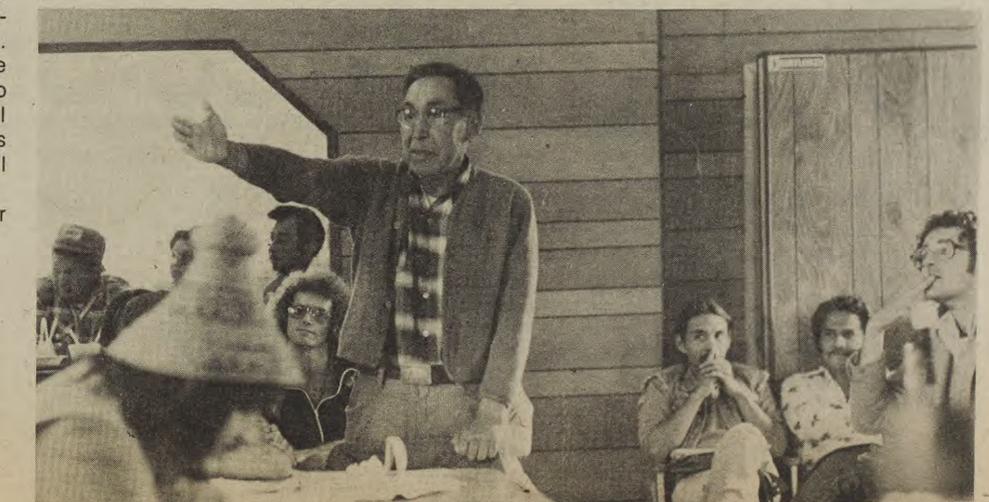
"Are we worse than those bears? They're fishing every night all up the coast with no permit."

Edward Nookemus
Ohiat Band Member

"In 1972 when there was a big run of dog salmon. . . do you know how much fish they took out of Nitinaht Lake? There was 1,320,000 dog salmon taken to market out of Nitinaht Lake and that's not counting the boats that sank and are still on the bottom today."

"That's not counting the gillnetters that broke up at the bar with loads of salmon. There were 75 footers that have never been in there before and when they closed that area down my people went to the fisheries. . . they said, "We want to catch a few fish for ourselves to smoke and eat. . . Can we go and get some salmon?" They gave us a flat "NO" you can't do that anymore, it's closed.

Martin Edgar
Nitinaht Band



Edward Nookemus gave his wisdom and good humor to the Nuw Chah-Nulth Tribal Council meeting.



Roller skating at Glenwood Centre is one of the activities that the Ha-Ho-Payuk students take part in.

Ahousaht News

Marktosis Co-op -

"with a little help from their friends"

The barren shelves, and an echo of a once busy till are the remains of the Marktosis Co-op Store which was located in the cultural building in Ahousaht on Flores Island.

Having stayed open in operation for two years the co-op was forced to close due to management problems in 1977.

"The store was a great benefit for the older people and the ones who couldn't get around," band manager Edgar Charlie explained. "With the prices so reasonable and daily fresh produce and dairy products guaranteed the store is greatly missed."

The band council is

presently working hard to try and iron out the financial problems and find various possibilities for future funding to re-open the store.

"We've written to the Nuu-Chah-Nulth Tribal Council with a BCR requesting their assistance," Edgar notes, "and are now awaiting for a reply."

The whole operation will be revised in hopes to uncover why the store failed to function and the board of directors have high intentions to re-open Marktosis as soon as possible.

A band member has taken a three-month course through the Tofino Co-op with on-the-job training recently, while

the original staff were educated with small business management courses before working at the store.

"We've gotten a commitment from Ernst Reider the economic development officer for the NTC," Mr. Charlie states, "that he would assist the band in getting it started, setting it up and seeing it succeed."

With the store still registered under the societies act, the building in which it occupied still vacant waiting its return, the Marktosis Co-op will have a good chance to open soon... "with a little help from their friends."

The Ahousaht Band are really intending to clean up their act, without the aid of DIA. A contract between the band and Pat Carson Bulldozing was signed recently for a new garbage dump which will be finished by the end of September. The site is set for a few miles from the village which will require 2,000 feet of new road to the dump. The new site will take the hazardness from the beaches, where remains of broken glasses lay. Health conditions will also improve.

New Sub-Division

The Ahousaht Band have hired a consultant firm who will answer the upcoming questions on the sewer and water systems and electrification for a newly planned subdivision. Only in the planning stages, the band

now hopes to locate a new school equipped with a gymnasium and a track and field area. There will also be room for at least 25 new homes.

ALTERNATIVE FOR FISHING

AQUACULTURE oyster - farming

Eight years ago members of the Ahousaht Band foresaw the troubles in the fishing industry. Looking for alternatives, a Salmon and Trout Enhancement Program was the original plan of action, but the Aquaculture Program of Oyster-farming looked more promising. A depth study into the program showed a lot of possibilities but "the short-sightedness of DIA saw fit not to fund us," Edgar Charlie remarked. "Oyster-farming is an alternative for fishing and creates employment for band members. In June the farming program employed four band members and a biologist, Dennis King, for a period of ten weeks with the funding coming from Special Arda."

Working at an inlet a few miles from Ahousaht the farming is now only in testing stages. "We're into the string culture of the oyster-farming," Edgar explains. "That consists of quite a sum of oysters on a string." The feasibility of the oysters will not be known till 1981 but Edgar assures us "It will not fail!"

"When the farm shows its success," he continues, "the band will determine if they will keep it at band level or forfeit it to the individual families."

There is a great need for oysters from as far away as Japan and also an indication for the market of oysters in the United States and throughout Canada. "The Ahousaht people love oysters too," chuckles Edgar, "how do you think we got over 1,000 band members?"

Improvements made on Ohiaht Reserve

Several improvements have been made at the Ohiaht Band's Anacla Reserve in the past year.

One project of special importance to the band is their fire hall and truck.

The Ohiaht Fire Department is made up of band members, both men and women are in the department.

Members of the brigade are George Nookemus, fire chief, and Ricky Nookemus, Patrick Peters, Bruce Nookemus, James Nookemus, Maxine Nookemus, Bella Nookemus.

The band members built the fire hall and have been practicing during the summer. They were given advice by two firemen from Nanaimo during two weeks in the summer. The new fire truck should keep its shine as there is no more trouble with potholes or dust at Anacla since the roads were paved around the reserve during the summer.

The water is clean and running regularly at Anacla now that the water system is all installed. Again the men in the band did much of labor.

A water storage tank was built from tongue and groove lumber. It was constructed by Shorty Dennis, George Nookemus, Ricky Nookemus, and Stephen Peters in about three weeks.

The tank holds 30,000 gallons of water which is pumped up from a well.

Shorty says that Art Peters was checking the top of the tank one day and his notebook must have fallen in the tank. Not seeing the notebook fall in, Art was wondering for a few days where it disappeared to.

A few months later there was a problem with one of the pumps and when Shorty took it apart he found Arts' missing notebook, all crumpled up.

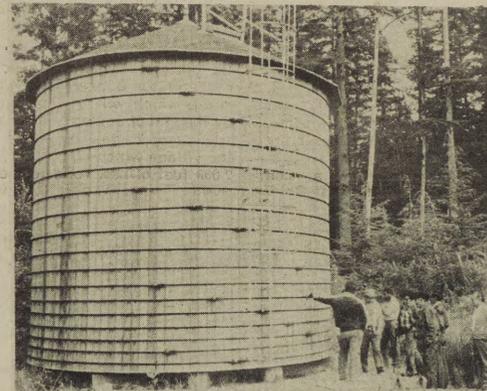


A demonstration of the Ohiaht Band's fire engine was given by members of the volunteer fire department.

At the Nuu-Chah-Nulth Tribal Council meeting at Anacla recently, UNN President Bill Wilson, gave Art a new notebook in a large

leather cover.

When Shorty learned of this he said, "Good thing its a big one, it won't fit through the check valve in that pump."



The water tank at Anacla is one of the projects that the band members worked on themselves to improve their community. Visitors to the reserve for the Tribal Council meeting were given a tour of the water system by Shorty Dennis, band maintenance man.

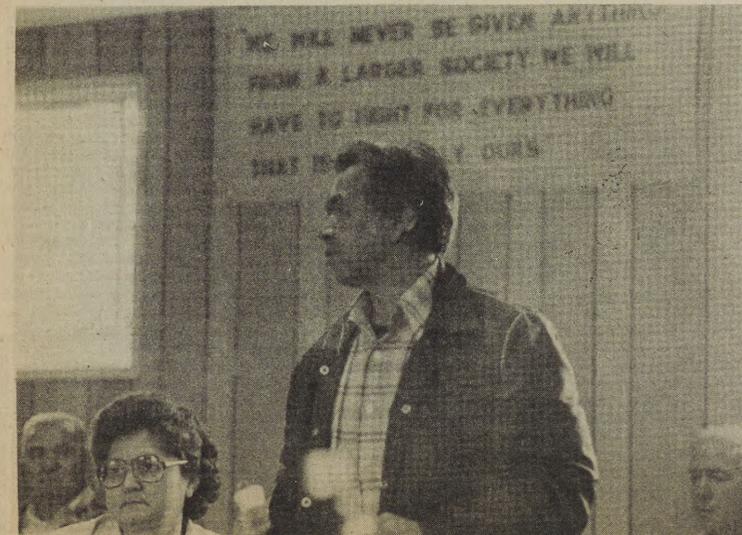
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Willie Tatoosh, Chief Councillor for Opetchesahat At the Nuu-Chah-Nulth Tribal Council meeting in Bamfield

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Tseshah Band gives recognition to Band Manager for Ten Years Service.

Members of the Tseshah Band gathered at Maht Mahs gym on September 17th to thank George Watts for 10 years service as Band Manager.

George, who retired from the job on August 31st, said that he never considered it to be a job, "when you're doing something to help people and you see the results, it's not like a job."

George started working for the band in 1970. He was more or less talked into it by his late brother, Teddy, who was Chief Councillor for several years previous to 1970.

At the time George had been planning on completing university and becoming a teacher.

Before 1970 there had been no band administration as everything was handled by the Department of Indian Affairs.

So during the first year much of George's time was spent organizing and setting up a process for decision-making and financial control.

He said he got some good advice from his father who told him that a lot of Indian organization's problems had to do with handling money. He told George to leave the signing of cheques and handling of money with the Band Council.

George saw when he first started the job that a lot of the problems in the band came from DIA, who were making decisions but had no contact with the people.

The first priority that the Band Administration had was to develop a housing program.

Again George, got some insight from a relative, his Uncle Cliff Hamilton, who told him that housing wasn't so much of a problem but the attitude towards it was. In the old days everyone built their own houses. "Then came a period of dependency that had to be changed," Cliff told his nephew.

George himself said that, "he thought it was deplorable

the way the old people were living, in a country that had so much wealth."

The two main priorities of the band became (1) improving houses for the pensioners and (2) enabling individuals to accept the responsibility of building their own houses through CMHC loans.

Today the standard of housing on the Tse-shah Reserve is probably among the best of any reservation in Canada.

In the past 10 years 25 new houses have been built and 10 others renovated.

Most of the construction has been done by the bands own carpenters who work for Tse-shah Construction Co. Other economic projects that George has worked in are the store and Christmas tree farm.

Besides housing George has worked towards improvement in other band facilities. These include a cultural centre, longhouse, the Park at Paper Mill Dam, renovations to the Somass Hall, the Maht Mahs Complex, Cemetery, a cabin at Nettle Island and the softball field.

George says he is also "glad that the band is now getting a better return on their leases."

The Band now gets \$20,000 a year on leases where as 10 years ago it was getting \$4,200.

George said he was glad to see the band members put their values ahead of money when they refused to renew the lease on the logging road going through the reserve.

Over the years George has placed special importance on the elderly people and the children.

He has been thankful that the old people have told him what they want and advised him. Some of them, like Mrs. Bill and Bessie Dick have talked to him through their daughters.

"I'm always proud that I received an Indian name



The Watts family, Anita, George and baby Cecelia were presented with Indian sweaters from the Tseshah Band as the Band thanked George for his 10 years service as Band Manager. Looking on are Mabel Taylor, Margaret Shewish, Jessie Gallic and Chief Adam Shewish.

early in my job," says George. The name "Im-Ha-up" was given to him by Mrs. Bill. It means "continue on, don't let people's gossip get in your way." This name has helped him and given him strength in his job.

At the party George said that if you take care of the old people and the young people and make them happy, then middle-aged people like himself will automatically also be happy.

Chief Adam Shewish said that the band will always be thankful to George. He said that when he first became Chief after his father's death, the first man he chose to help him was Hughie Watts, George's late father. "George comes from good stock," said Adam. His grandfather on his mother's side, Hamilton George, was highly respected by everyone.

In an interview with the Ha-Shilth-Sa Adam said, "I'll

never be able to thank George enough for what he has done for our people. He knew how to be a go-between for us and the agency (DIA).

Adam said that he thought that not only Tse-Shah but the whole West Coast benefitted from George's work. "It seems that others look up to what we have achieved."

George and the Band Council had a good working relationship making many of the results possible. George said that he thought the hereditary system made his job easier, rather than having to deal with new people every two years.

George said that he couldn't have been given a better honor than the party that the band members gave him and his family.

"It proved to me that the people accepted what I was doing," said George.

Dinner was served at the party and many gifts were given to George, his wife Anita and their daughter Cecelia.

The band presented them each with Indian sweaters made by Mrs. Allan Ross.

The Shewish family gave them a burl clock, the Robinson family gave Cecelia a drum. Jacob and Lizzie Gallic gave George a paddle, gaff and a fish club and Anita a woven bottle; Bob Thomas gave them a pair of totem poles which he carved and Harold Little Sr. gave them a carved eagle plaque. At an earlier party the band staff presented him with a gold watch.

Others thanked George through speeches and thanked his family for all the time that he gave up.

Even though he has finished working for the band George doesn't plan to stop working for the betterment of Indian people. He says that he is committed to working with the NTC (which he is chairman of) and is looking forward to spending time with other bands on the coast.

One of the things he plans on doing is some work training people in administration.

He is also looking forward to spending more time with his family and doing a lot of reading.

George also plans on remaining active on his reserve and has many hopes for the future. He wants to see more people accepting responsibility in the band and would like to see twice as many people attending band meetings.

He hopes to see more attention given to the young people in the area of sports and education, "I believe strongly in education," says George, "its absolutely essential to get as much as possible, but we have to have input from our own people, keep our values as Indians, otherwise they will become part of the greedy system and become enemies of their own people."

George says that he has no doubt that the band will continue on in a successful manner, as he is handing the job over to competent people who have acquired a lot of knowledge over the years that they have worked with him.

"I'll always live on our reserve," says George. "I'll always be a part of the band, whether trying to do things or having input into decisions. My belief is that there is no other place in the world that has the freedom and quality of life that our reserve offers. I hope we never make it like the Whiteman's World."

COURTWORKER BOARD MEMBER

George Watts was re-elected to the Board of Directors of the Native Court Workers Association at a meeting held at the Sheshah Cultural Centre on September 26th.



Baby Cecelia Watts gets a drum from Doug Robinson and family.

Yuquot winners in Ucluelet



YUQUOT TOTEMS — Champions at the first annual Ucluelet Jets tournament. Back row from left to right are Frenzie Amos, Angus Thompson, John Amos, Francis Amos (coach), Luke Touchie. Front row from left to right are: Joey Jack, Rick Johnson, Ben Lucas, Brian Amos, Herbie Dick and George Gifford.

The Yuquot Totems from Gold River made the long journey to Ucluelet worthwhile on the August 31st weekend, by winning the Ucluelet Jets first annual softball tournament.

Yuquot beat the Jets 6 to 1 in the championship game. The Jets led 1 to 0 until the fifth inning when Yuquot broke loose for five runs.

The two teams met in an earlier game which Yuquot won by a 3 to 2 score in eight innings. Other games on Sunday saw the Jets beat Windsor Plywood from Parksville 4 to 2, Windsor Plywood over the Clayoquot Chiefs 5 to 1, and the Clayoquot Chiefs defeated the Ahousat Islanders 7 to 5.

Francis Amos and Frenzie

Amos accepted the championship trophy on behalf of their team. The Ucluelet Jets were runners-up and Windsor Plywood placed third.

Allstar trophies were also presented at the end of the tournament. Named to the allstar team were: catcher, Frenzie Amos, Yuquot; pitcher, Daryl McLeam, Parksville; first base, Gordie Botting, Ahousat; second base, Pete Zuberski, Ucluelet; shortstop, Rick Johnson, Yuquot; third base, Harvey Gudbranson, Ucluelet; left field, Ron Oye, Ucluelet; center field, Mark Spensley, Parksville and right field, Harvey Lalonde, Parksville.

The Jets said they hoped they could have a bigger and better tournament next year.

Islanders win Playoffs

The Ahousat Islanders defeated the Ucluelet Jets two games out of three to take the Senior Men's league playoffs. The Islanders won the first game 3 to 2 in Ucluelet, the Jets won the next one in Tofino and Ahousat took the deciding game 3 to 2 in extra innings in Ucluelet.

The league will be having a banquet soon where there will be presentations made to the top players.

Senior Women's Basketball

If anyone is interested in playing basketball this year, please phone 724-5757 and ask for the Ha-Shilth-Sa office.



Thrills and spills at the Roller Skating arena.

Deepest Sympathies

The whole West Coast was saddened by the sudden passing of three young men from the Mowachah Band, Mathew Williams Jr., Herbie Dick, and Joey Jack. Deepest sympathies to the families from the staff of the Ha-Shilth-Sa, the Nuuchah-Nulth Tribal Council and the people of the West Coast.

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Couple Unites in Garden Ceremony

An August wedding united Charlotte Georg, daughter of Jack and Evelyn Georg and Carey Cote, son of Mr. and Mrs. Leo Cote, both of Port Alberni.

A beautiful garden ceremony was held on August 23 at the home of Tinasand Pauline Braker, aunt and uncle of the bride. The bride was given away by her father Jack Georg.

The bride wore a gorgeous creme crepe de chine gown which featured a low neckline, a fitted waist and an opening in the front of the floor length dress. Babysbreath was enlaced throughout her hair under a satin veil. She carried a trailing bouquet of red roses enhanced with babysbreath.

Matron of honor, Charlene Charleson, wore a creme gown while the bridesmaids, Anita Watts and Jerrilyn Watts, wore matching blue floor-length gowns. All attendants carried blue carnation bouquets and looked lovely with babysbreath in their hair.

The groom chose a three-piece suit of off-white with a red rose adorning it.

Bestman Rick Hebert and ushers David Georg, brother of the bride and Kim Cote, brother of the groom, wore blue tuxedos and sported white boutonnières.

Flower-girl was Trisha Georg and ring-bearer was Dave Georg Jr., niece and nephew of the bride.

Mother of the bride wore a red velvet floor-length dress with a white corsage. The groom's mother chose a pink gown with a white corsage.

The reception was held at the Italian Centre and a



beautiful dinner was provided by Evelyn Georg, mother of the bride. The buffet-style dinner was arranged by George Watts and prepared by the whole family.

George Watts was master of ceremonies with Bob Soderlund, long-time friend, was the photographer. Bob and Tinasus Braker, uncle of the bride made the toast to the bride.

Dance music, provided by Glen Alder, included the Hawaiian Wedding Waltz as the first waltz danced by the bride and groom.

The traditional wedding cake adorned with red roses was made by Lorna, sister of Anita Watts.

The bride kept her bouquet but threw a substitute corsage, caught by Pamela Watts. The garter was caught by Dave Cote.

The couple chose to travel the Island with their last stop being Vancouver. The couple now reside in Port Alberni.

Out-of-town guests came from Spiritwood, Alberta; Regina, Saskatchewan and Nanaimo, Victoria and Vancouver.

FRIENDSHIP CENTER

New Faces to See

EXECUTIVE DIRECTOR

Dave Jacobson, the new Executive Director of the Port Alberni Friendship Centre, is already anticipating a good winter for the Friendship Centre. His enthusiasm, positive outlook and deep concern for the Native people reflects from his previous job where he worked for three years as the Native Courtworker for the Port Alberni area.

His main task is to administer the day-to-day business of the centre, which is used mainly as a drop-in centre.

Supervision of all staff members is another job of the Executive Director, who manages the following staff of seven, including himself.

Community Referral Worker, Irma Bos; Addiction Counsellor, Beryl Cardy; Legal Information Worker, William Stewart; Secretary-Bookkeeper, Cheri DePlaedt and Janitor, Tony Mickey.

"There is a lot of improvement needed," declares Jacobson, "but the centre should be in full swing by October. Beading classes and basket weaving classes will resume once again this



winter. The annual Halloween Party is being planned and the successful Christmas parties will be seen once more this year. During the winter holidays sessions of skating and swimming will be scheduled.

Dave invites everyone and anyone to drop into the centre for a cup of coffee, a game of pool or ping pong or just to chat with everyone. The facilities are there for the asking and the councillors and staff are more than willing to help out.

Port Alberni area.

"I've been reading up on everything I possibly can," explains Irma, "and introducing myself to all the different services like Family Guidance, Health Unit and Planned Parenthood."

If someone has a question about obtaining a medical card or if it's transportation that is needed... Irma is the person to see. "I will see that the job is done."

Her recent jobs in the Ha-Ho-Payuk Society and as Home School Co-Ordinator has given her the inspiration to want to help her people.

Also dealing with problems, be it domestic or everyday problems, Irma assures, "there is complete confidence between I and the client."

"My interest in helping people and the ability of being a good listener is proving very helpful to my job," says Mrs. Bos.

Interested readers are encouraged to give Irma a call at the Friendship Centre, 723-8281.



COMMUNITY REFERRAL WORKER

Irma Bos, a well-known native with expertise skills, has recently joined the staff at the Friendship Centre in Port Alberni as the Community Referral Worker.

Her duties range from visiting homes, schools and hospitals or referring clients to different services in the

Alcohol and drug counselling Service, PORT ALBERNI FRIENDSHIP CENTRE

We drank for happiness and became unhappy. We drank for joy and became miserable. We drank for sociability and became argumentative.

We drank for sophistication and became obnoxious. We drank for friendship and became enemies. We drank for sleep and awakened without rest. We drank for strength and felt weak.

We drank for "medicinally" and acquired health problems. We drank for relaxation and got the shakes. We drank for bravery and became afraid. We drank for confidence and became doubtful. We drank to make conversation easier and slurred our speech.

We drank to feel heavenly and ended up feeling like hell. We drank to forget and were forever haunted. We drank for freedom and became slaves. We drank to erase problems and saw them multiply. We drank to cope with life and invited death.

Please contact the counsellor at the centre at 724-3013 should you or someone close to you be affected by alcohol. Contacts are strictly confidential.

Baby Clinic

A baby clinic will be held at the Port Alberni Friendship Centre every second Wednesday, starting October 8th, at 1:30 p.m. Anyone who needs a ride phone the centre, 723-8281 or 724-3013.

KARATE

The Port Alberni Friendship Centre is accepting applications for karate lessons to be taught at Danny's School of Self Defense.

A small fee will be charged. Uniforms are provided by the Port Alberni Friendship Centre.

For more information contact David Jacobson at the Port Alberni Friendship Centre, phone 723-8281 or 724-3013.

Memorial Potlatch for "Chuck-L"

A Memorial Potlatch for the late Theresa (Chuck-L) Mack, daughter of Shan Mack, nee Gallic, and Sidney Mack, will be held in Port Alberni at the Somass Hall on the 2nd reserve of the Tseshaht Band. The potlatch will begin at 12:00 noon on November 1st. No children please. Lahal game will follow. Everyone welcome.

The Mack, Gallic and Robinson families.

POTLATCH

Mrs. Beatrice Jack, Mowachaht Band (Nootka) invites you to attend a potlatch to be held on October 11, 1980 at the Musqueam Big House on the Musqueam Reserve in Vancouver.

The potlatch will begin at 12:00 noon on Saturday. Special rates at the New World Hotel (681-8934) will be available for a party of over 25 people at \$9.00 per night. There will be no drinking allowed.



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The Tidal Wave & Who It Belongs To

Here's something that might make interesting reading to all your readers. I don't know what to call it, new legend or just fiction, anyhow it, or part of it came to me in a dream, and I added a little but I can't tell you which was the dream and which was made up so I guess everyone will just have to guess.

THE TIDAL WAVE & WHO IT BELONGS TO:

A few of us were over at Sea Lion rock early one afternoon watching all the big breakers coming into our beach when all of a sudden the tide went right out past the point. Everyone wondered what had taken the water out so quickly. So we all decided to wait and see what would happen in the next few minutes.

Not too long after the very first wave was spotted, and it was so huge it reached, right from past the point, right into the softball field, and it almost took with it some of our children. Everyone that saw that first wave had panic written all over their faces. We then went to ask the elders of our tribe what could have caused such a freak wave.

The oldest man answered: it isn't over yet, there will be more and larger waves, for when our Gods have come for someone and somehow missed the person, they can change the very nature of our weather. True to his word, the next wave came, bigger than the first one, but everyone

had taken heed of the old man's warning and had taken to what little hills we have here in Ahousat.

The waves kept coming, and getting bigger. Finally the waves took their toll on the houses and made shambles of them. Some of our old women had started to "chseeka" chant and ask our Gods who it was they wanted so badly that they'd wipe out our whole reserve. No answer came, the waves just kept getting bigger and bigger. Then out of desperation our elders brought down one of our little boys to the beach and waited, but no wave came.

All of a sudden a thunderous voice shouted from the skies for the elders to take the little boy back into the hills. Then it came, the biggest wave of all, with it went one of our little girls. Without warning, just like when it first started the tide came back to normal and the giant waves stopped coming.

And now all our Gods were amongst us except nature herself. Nature had gotten angry at the Gods for misusing their awesome powers and brought them all to earth. The Gods had lost their power over nature, and now became human and no different than us, no bigger, no smaller. So the tidal wave belongs to nature and should remain so.

Thank you, Corby George. This story is dedicated to all our children, but please no reprints unless permission granted.

IN MEMORY OF MOM AND DAD

Dearest mother, dearest father: Here is a poem of our feelings, of what it's like without your presence! Even though your home is above the skies, your souls will always remain in our eyes!

Since you departed from us, dad we will never find the home we had! Although leaving wasn't your idea, father we all tend to think, it's one big bother to find a home without you, DAD!

Your sudden exit was least expected, mother- especially when our love began to grow! Fond memories will always tend to smother those days of unhappiness and sorrow, which may linger in our home of tomorrow!

Home is here, home is there- home seems to be everywhere! Could it be, that we are lost, and need a home at any cost? One that our parents and us can share forever!

FRANCIS FRANK
Clayoquot Band
Sept. 11, 1980

INDIANS STAND TALL

Indians are one of a kind, that Never will be replaced, or removed! Despite the many setbacks that we suffer, Indians will always return for more; And we will never succumb to the whiteman! Never will we bow to their wishes, but we will Stand tall for who we are, as Indian people!

Signify that we are all proud- To be a part of our heritage! Always walk with our heads up high- Never deny ourselves of our cherished cultures! Do stand tall for our people and our Indian nation!

Take special care of our culture and heritages, And be proud to be a part of them! Leave behind the whiteman's debris, and Look into our future as Native people!

FRANCIS FRANK
Clayoquot Band

WANT ADS

Help Wanted

The Nuu-Chah-Nulth Tribal Council requires a Receptionist-Typist.

Duties include typing (50 words per minute minimum), answering phone and taking messages, handling mail, zeroing and recording of minutes. Shorthand will be an asset.

The hours of work will be from 8 a.m. to 2 p.m., Monday to Friday. Salary is negotiable.

Send resume to: Nuu-Chah-Nulth Tribal Council Box 1225 Port Alberni, B.C. V9Y 7L7

TLEK-O!

TO THE PEOPLE OF NUU-CHAH-NULTH:

This is a letter of thanks; thanking you for making my job as Native Courtworker one without difficulties. Thanking you for having the confidence in me to come see me when you were in trouble. Thanking you for being there when I needed your help, also to say thanks to the wonderful court staff, probation staff and the RCMP, who worked with me and not against me when we were dealing with your problems. Kle-co Kle-co.

DAVID JACOBSON
Executive Director,
Port Alberni
Friendship Centre

We are one People

"We are one people!" declared Art Peters, hereditary Chief of the Ohiaht Band as he discussed the outcome of the recent NTC meeting held in Pacheena Bay on the Ohiaht Reserve on September 20 and 21.

"I would like to thank all the people who baked, cooked, set up the tables and helped in any way in arranging the successful NTC meeting. You people were very helpful and I thank you. We are united and you could see that at the meetings. We are one people!"

"I would also like to thank all the people outside of the Bamfield area who offered their services within the meeting. We all worked together, it was a harmonious feeling."

Art Peters and Council.

HALLOWEEN PARTY

There will be a Halloween Party at the Port Alberni Friendship Centre on October 31, starting at 7 p.m.

There will be games, goodies and prizes. Everyone is welcome!

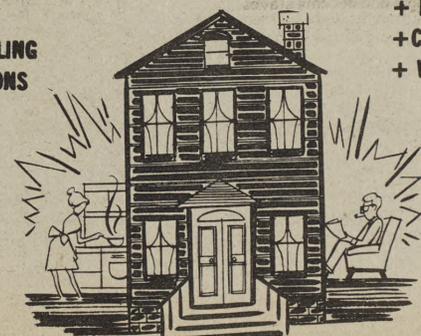
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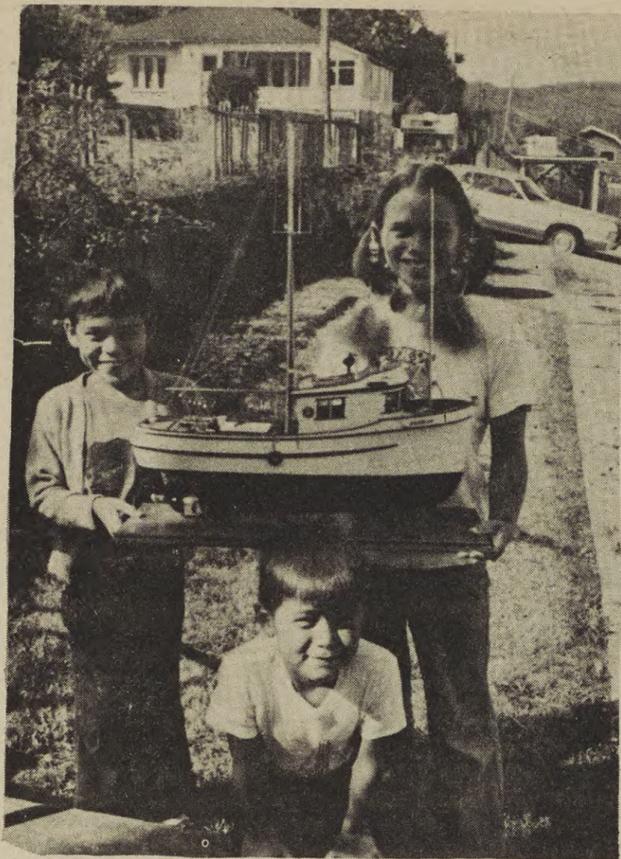
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ADD-A-ROOM



Here's the crew, Jennifer, Allan and Clarence. "Rainbow" is her name and she was built by Reg David but you won't find any fish in this beauty's hatch. She's only 24 inches long but complete in every detail. Most of Reg's evenings last winter were spent in his workshop, carving and piecing together "Rainbow." The boat is made out of cedar and is all handmade. It was built on a scale of 1/2"-1-foot. Some of the details include inflatable life raft, skiff with oars and oarlocks, two radars, tracker aerials, strobe light, anchors, dressing trough, anchor winch, rop chucks, loudspeakers, girdies, brass mast collar and its even got bulbs in the floodlights (guaranteed not to burn out.) Reg made the boat for Steve Brown, a family friend. Now all he has to do is find some three-inch men to run it.

We seem to be caught in an economic system in which we are forced into "consuming goods we do not want, at prices we cannot afford because of advertising we do not believe," thereby depriving others from having the basic goods all people need; all in order to create jobs we do not like that directly or indirectly despoil the environment we depend on and love, so we can pay a government we feel doesn't really represent us, to induce and fund corporations (multi-national and crown) that we cannot control, so they can provide those jobs we do not like and then help provide welfare to people the corporations can't hire and so they can produce advertising justifying the despoiling of the environment we had hoped to enjoy when we retire.

But we can always get drunk or buy a lottery ticket, two government controlled industries! That help fund sport spectaculars that we can watch, glossy-eyed on TV, while outside gently falls the acid rain!

Terry Anderson
Vancouver School
of Theology

Give the fish back to the Indians

Western Fisheries, September 1979. The 50th anniversary issue of Western Fisheries, a monthly magazine, has an interesting article in which the author, Bruce Young, states that he would rather buy fish from the Indians because they don't charge as much and because the fish were stolen from them in the first place.

"After much searching of a soul dedicated to resource conservation I have decided I am on the side of the Indian," says Young.

"Well I am going to go right on buying my salmon from the Indians. If they are the only entrepreneurs willing to sell salmon at a decent price, I'll patronize them.

The Tory MP for the Caribou, Lorne Greenaway, was right when he took the side of the Indians whose fishing activities near Lillooet were restricted by federal fisheries officers.

The feds arrested Indians because they were taking fish

earmarked for the spawning grounds. Outragious it is the duty of the federal fisheries department and the salmon commission to ensure there are enough fish in the river for both the Indians and the spawning grounds.

Why take it out on the Indians because the money-mad commercial fishing industry wants to bag every last fish to sell at fancy prices to the Japanese and other overseas buyers?

There is a historical precedent in this corner of the world for cheating the

Indians out of their salmon. Until recent decades the Indians living on the banks of the Columbia were sustained by the river's huge runs.

White man's demands for power and irrigation water wiped out their traditional lifestyle. Dams are a much more efficient method of killing salmon runs than a few Indians armed with nets and clubs.

We could perhaps be doing far better with our salmon resource by turning it back to the Indians from whom we stole it in the first place."

An exhibition of prints and original paintings by Hupquatchew.

Included are a collection of prints which have been done since the artist moved back to Port Alberni, which have not previously been exhibited. Also works that were done in Victoria, Terrace and other locations.

NOVEMBER 14-28
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INDIAN SUMMER

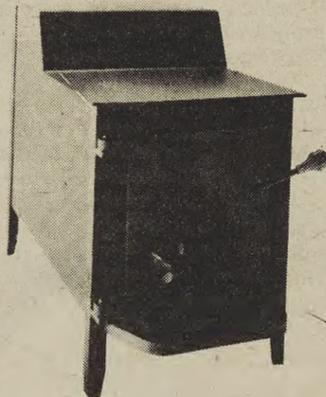
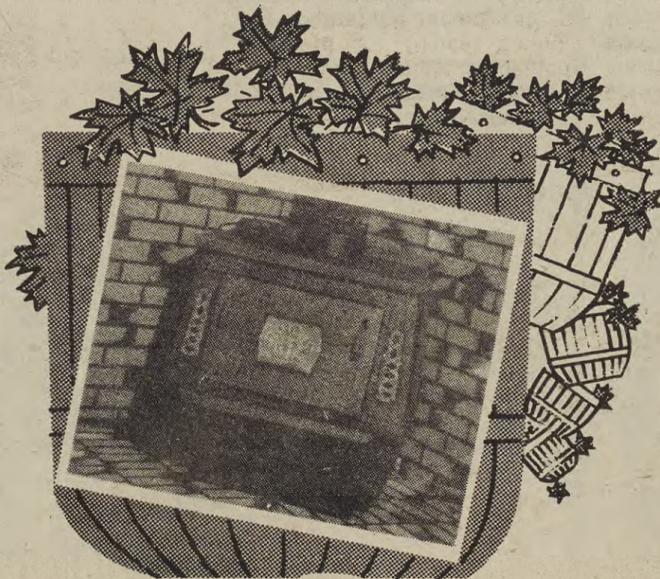
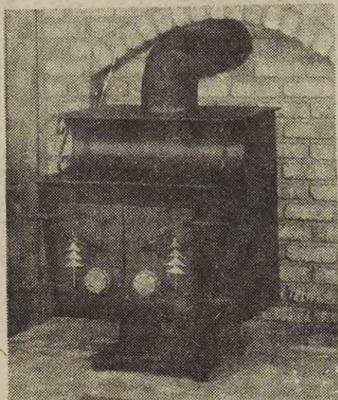
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