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Ha-Shilth-Sa

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(West Coast for "interesting" news)

VOL. 9 NO. 4, June 10, 1982, Port Alberni, B.C.

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Tribal Council meets at Anacla

The most recent Nuuchah-Nulth Tribal Council meeting was held at the Ohiaht Band's Anacla Reserve at Pacheena Beach, on May 28 and 29.

Most of the first day was spent distributing funds for economic development and operation and maintenance (O&M).

Each band gave a report on what they wanted to do with these funds on their reserves. A variety of projects are planned including repair of marine ways, sawmills, gift shop, park and recreation development, Christmas tree farm, marina, and construction company.

The economic development funds were

distributed as follows:
Ahousat \$42,400,
Clayoquot \$17,686,
Hesquiat \$17,686,
Mowachaht \$14,005,
Nitinaht \$12,878,
Nuchatlaht \$6,680, Ohiaht \$14,643, Opetchesaht \$6,718, Sheshaht \$20,010, Toquaht \$5,892, Uchucklesaht \$7,131, and Ucluelet \$16,371 for a total of \$182,100.

There is also \$18,210 available for individual projects up to a maximum of \$5,000. This is covered in a separate article.

In the distribution of O&M fund, three bands: Hesquiat, Nuchatlaht, and Nitinaht were given extra allotments due to the high costs in operating their electrical systems.

Other funding that was divided up at the meeting was the Preventative Services funds, which is used for such things as drop-in centres on reserves. Only \$34,000 was available for distribution so the council decided to divide this up amongst the three bands that had projects already underway in preventative services. The distribution was: Ahousat \$18,000, Sheshaht \$8,000, and Ucluelet \$8,000.

The Hesquiat Band requested \$13,000 from the emergency fund which they want to use towards purchasing a better power generating plant, so that they can improve their water system. Council voted to approve this request.

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VISITORS TO PACHEENA RELAX AROUND THE CAMPFIRE.

Nuu-Chah-Nulth Tribal Council Protests Search & Rescue Service on West Coast

Pierre E. Trudeau
Prime Minister of Canada
House of Commons
Ottawa, Ontario

Dear Mr. Trudeau:

On May 28 and 29 our Tribal Council held a meeting at which we held a lengthy discussion about the sinking of the Ramsay Isle and the loss of four of our people. I submit to you the statements from that meeting.

We protest that the search for these men was called off after only three days even though officials knew that a herring skiff and life raft were missing with the men. We have read in the press about five people missing in a flight from Edmonton to Prince George and how the official search went on for over three weeks.

We protest the inadequacy of the life boat stations in that there are only two stations to serve the entire West Coast of Vancouver Island. Also these boats are too small and outdated.

We protest the inadequacy of the helicopter rescue service in that it is based in Comox on the east coast of Vancouver Island and that the crew has a one hour call time before take off. It is also a disgrace that the only form of communication that the helicopter has is a hand-held Citizen's Band radio. We demand that a rescue helicopter be placed at Estevan Point and manned 24-hours-a-day during fishing season.

We protest that the two coast guard vessels and the fisheries boat TANU were not called into the search.

We protest the lack of good communications systems at the lighthouses along the coast.

Finally we protest the lack of communication between government officials and the families of the lost fishermen.

Mr. Prime Minister, our people have many concerns about the search and rescue operations on the West Coast of Vancouver Island. We demand that a full public enquiry into this incident be held immediately.

I remain:

In Brotherhood,
GEORGE WATTS,
Chairman
Nuu-chah-nulth Tribal Council

Inquest
in Port Alberni

The inquest into the deaths of four West Coast fishermen will be held in Port Alberni on June 24th and 25th.

The public is permitted to attend.

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HA-SHILTH-SA

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Letters

Re: Sinking of the Ramsey Isle:

On behalf of the families that lost loved ones in the sinking of the Ramsey Isle with a crew of four, I, as Chief of the Ohiaht Band, wish to thank you people that helped in the search and those that phoned. Also those of you who travelled long distances to sit with the families. You were all a great comfort to us all during a very trying time.

We also extend thanks to Reverend Earl Johnson who spent a whole week with the bereaved families offering comfort and strength. Thank you Earl and all the singers who took part in the service. You will always be in our hearts and our prayers.

Extended thanks to the people of Bamfield that attended the Memorial Service held simultaneously with Port Alberni. Thank you Reverend F.C. Taylor.

From the bottom of our hearts we say thank you to all you wonderful people for the help extended to us, you've made it a little easier for us to carry on.

I urge you parents, relatives and friends in the Nuu-chah-nulth area to sign the petition that calls for a better Coast Guard Service, as we do not want to see another tragedy like this happen again. May God bless all you people. Kleco! Kleco!

CHIEF ARTHUR PETERS
Ohiaht Band

**Ahousat Band Members
Addresses Wanted**

ATTENTION Ahousat Band Members:

The Ahousat Band Council is sending out newsletters to all band members. We don't have all the names and addresses of yet, so all interested parties please send us your name and address. Our newsletter will be coming out soon.

Thank you,

AHOUSAT BAND COUNCIL
General Delivery
Ahousat, B.C.

**Ahousat Sports Days
Coming Soon**

To all Bands from the Ahousat Band:
Re: Ahousat Annual Sports Day, 1982.

This is an invitation to your band to come to the Ahousat Annual Sports Day. This big event will take place on July 2nd, 3rd and 4th, 1982, here in Ahousat. Accommodation will be provided.

Some of the events to take place will be: track and field for all ages; swimming; punt races;

softball for children, ladies and senior men; speedboat races; and many more other exciting events like Lahal! Everyone is welcome. For more information feel free to call our band office.

Sincerely,

**AHOUSAT
BAND COUNCIL**
Angus Campbell,
Sports Day
Co-ordinator

**INFORMATION WANTED ON WEST COAST
CEREMONIAL CURTAINS**

This short letter is a call for help. For more than 15 years I have been collecting information about painted ceremonial curtains (Mooyapilthim), from the West Coast. I've made copies of material already published by various anthropologists. There is not much information that falls into this group. I have ordered copies of all the early pictures, showing West Coast curtains, that I could find in various museums. There are about 15 such pictures. Where museums have West Coast curtains, I have tried to get copies of all letters and notes, about the gift or purchase. These papers are some of the most useful, because they have in them: names of the original owners, the name of the village where the curtain was gotten, the way in which the curtain was bought or taken and maybe something about the age of the curtain.

I have kept handwritten notes where it was possible, and mental notes when I've had to of all the bits of information that come up from time to time, talking with people that know about these things. I have spoken to men that worked on curtains, at anytime in their lives. And, over the last year, I have been using a tape machine to record a few interviews, with the most knowledgeable people I can find.

With the beginning I've got quite a bit of information. I would like much more. If any of the readers of this fine newspaper have a bit of information about a West Coast curtain I would like to know. I would like to copy any early (or new) photos, written notes, letters, books, tapes or



**A CURTAIN PAINTED BY RON HAMILTON
WHICH WAS USED AT THE RECENT WEDDING
OF HAMMY & JACKIE WATTS.**

other source you might have. If you know someone that should remember something I would like their name and address if possible.

All of this information has been gathered with the idea of producing a book about West Coast ceremonial curtains. I hope the book will have many photographs and much information to offer. I know of nothing very lengthy or informative ever having been published about this

subject, so the book is a valuable project. Please, help if you can.

If you have any photos, please don't send them. I would sooner you let me make a copy at your home. Any other information send to:
Ron Hamilton
5463 River Rd.,
Port Alberni,
British Columbia

Thank you in advance for your help.

P.S. I am also interested in house front paintings.

"Justice or Just-Us"

This is for the palefaces to ponder.

I'm trying to twit you into reality. You came here only yesterday, that is comparing world time. We were here for thousands and thousands of years.

When you came, you found a virgin country. Gold, silver and copper everywhere; animals and birds by the billions; salmon in numbers beyond comprehension; trees were wall to wall; trees so large that one tree had enough lumber for three houses; natural gas and coal, enough fuel to last almost forever.

I doubt if anyone could say that it wasn't a Garden of Eden. Now look at what we have.

Pollution from sea to sea and far north; our garbage dumps leaching poison into our drinking water; birds feeding in the garbage dumps leave their droppings in water we drink and where fish feed; have no trees and no houses; no salmon or animals.

We do have something — a national debt we count in the billions. Our neighbor to the south count their national debt in the trillions. On top of

all this a personal debt which staggers the mind. No decent highway on the Island.

We have a dilapidated Toonerville Trolley line going nowhere. We have the jails and hospitals overflowing, we had no jails.

When you fight nature in the end you are the loser. At the rate the earth's environment is being exploited I can't see how she can exist much longer. This won't be the first time but she will return all cleansed with new people.

I'd like to dwell on your

word "justice", your Courts of Justice.

Now pronounce the word "justice" slowly with two syllables. Never in our history with you has there been a ruling in our favor in the courts or anywhere. To us that word justice means "just-us" to you and to us it means just-you.

In our history books you called us savages. Since our first meeting your wars have caused suffering and death to billions, the worst yet to come with poison gas. What really does that word savage mean?

ALFRED RECALMA
Qualicum Beach

Tribal Council Meeting

CONT. FROM Pg. 1

COAST GUARD SERVICE

Quite a lengthy discussion took place regarding the Coast Guard service on the West Coast. The service is totally inadequate according to the council. Some of the complaints included a lack of manoeuvres by the Coast Guard Station at Tofino, no lifeboat station from Tofino north, a lot of dead spots where radio can't be received, obsolete weather reporting, and a lack of consultation with Native people on the West Coast. The council drafted a letter of its complaints which was sent off to Prime Minister Trudeau. Further action will take place.

Other business that was discussed during the two days included:

—appointment of Louise Roberts and J.C. Lucas to the Tso-Tun-Le-Lum Society Board of Directors with Irene Tatoosh as alternate. (The society is trying to get a Native alcohol centre on the Island);

—the council approved \$300 for prizes for the next Alcohol Awareness contest;

—approval of training for three students for a seedling nursery;

—acceptance of the Education Committee's recommendation that the Family Life Program not be implemented into the schools for the reason that the program as it now stands is too general in approach and that the Education Committee is in favor of a program that tackles drug and alcohol abuse and teenage pregnancy in a specific manner;

—that the Health Plan as presented by Adams and Shearer Consulting be implemented;

—that a Nuu-Chah-Nulth arts and crafts committee be formed;

—that the council approve having Vic Amos sit on the offshore oil committee;

—that every band send a double registered letter to the Department of Fisheries and Oceans stating the number and species of fish that are needed for food for the 1982 season. This should be done right away so that the DFO can adjust the commercial and sports fishing quotas accordingly;

—that an active land and sea claims committee be established to start planning research for a just settlement, and that eight training positions and a program

of land claims education be sought.

Besides being a useful weekend in regards to business, all the visitors to Anacla enjoyed the hospitality of the Ohiaht people and their beautiful reserve.

Evenings were spent down on the beach, roasting wieners and singing songs, and many of the visitors enjoyed camping out on Pacheena Beach.

A special thanks to the young cooks who kept everyone well fed for the weekend.

The next Nuu-Chah-Nulth Tribal Council meeting will be at Nifinaht on September 11 and 12.

The Annual General Assembly will be held in Port Alberni on September 24, 25, and 26.

ADDITIONS TO TRIBAL COUNCIL STAFF

Four new staff members have been hired recently by the Nuu-chah-nulth Tribal Council.

Ron Hamilton has been hired as Cultural Researcher. His job will involve the collecting of cultural material and information for the Nuu-chah-nulth Museum. He will be spending most of his time travelling on the coast, visiting the Nuu-chah-nulth people, with special emphasis on visiting the elders. Ron is well-known as an artist and as one of the "younger generation" involved in west coast cultural activities.

Hired for the position of Economic Development

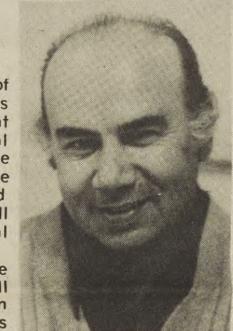
Officer is Siavosh Khazei. Siavosh has a Bachelor of Arts degree in Business Administration and PhD in Economics. He previously worked as an executive director of an Estate Management Corporation in Iran, developing service industries, housing, schools, shopping areas, etc. He has also worked on economic development in underdeveloped areas for the United Nations and has been the owner-manager of a small contracting firm.

Debbie Foxcroft will be the Social Development Officer replacing Barbe Barnswell. Debbie has

experience in the field of social services as she has worked for the Sheshaht Band as their Social Development worker. She also worked as the Sheshaht Band Secretary. Debbie will start with the Tribal Council on July 1st.

Another new employee at the Tribal Offices will be Charlotte Rampanen who has been hired as secretary-receptionist. She will replace Wilma Keitlah who is expecting an addition to her family in August.

Charlotte previously worked with the Tribal Council as editor of the Ha-Shilth-Sa. She starts her new job at the end of June.



Siavosh Khazei
Economic
Development Officer

**Economic
Development
Dollars
Available to
Individuals**

There is \$18,210 available to individual entrepreneurs in the Nuu-chah-nulth area. The following criteria apply:

- must be individual or partnership only
- maximum of \$5,000 for any one project
- individual must make approximate equivalent contribution as grant
- must demonstrate potential economic viability
- Applications must be submitted to the Tribal Council office for consideration at a Tribal Council meeting. Applications should include:
 - capital costs of

- management experience
- ownership
- The first group of applications will be considered at the Tribal Council meeting in Nifinaht on September 10th and 11th.
- start-up costs
- cash flow for one year
- proposed financing
- amount of request
- number of jobs created for Nuu-chah-nulth
- location of project

**What is Happening
at Christie Residence**

A number of stories are going around about the future of the Christie Residence so the Tribal Council felt that an article in this edition of Ha-Shilth-Sa would help clarify things.

The Tribal Council received a letter from Indian Affairs stating that they would like to discuss the future of Christie Residence. They are concerned about the high cost per student and the criteria for admitting students. The position of the Tribal Council is that before any discussions are held about Christie the facts must be before us. We have asked Renate Shearer, the person who did our health study, to research the situation of each child in Christie.

When that information becomes available we will call a meeting between the Christie staff, parents of Christie students, Clayoquot Band and the Department of Indian Affairs. That is when the future of Christie will be discussed.

Related to this is the feasibility study on the future uses of Christie that the Clayoquot Band is conducting. The Clayoquot Band has claimed the land that Christie is on as their Aboriginal territory and are supported by a resolution from Tribal Council. It should be clear that the Clayoquot Band is not asking for the closure of Christie; they are only preparing themselves if a decision is made to close Christie.

**UNN ANNUAL ASSEMBLY TO BE
HELD IN PORT ALBERNI**

The sixth annual assembly of the United Native Nations will be held at Maht Mahs in Port Alberni.

Dates for the assembly are from July 6 to 9, 1982.

The main business at the assembly will be the election of president and vice-president. Now holding the office of president is Bob Warren, while Bill Wilson is the current vice-president.

Camping will be available at the Maht Mahs complex, which is the old Alberni Indian Residential School. Meals will also be provided.

Plans are also underway for transportation, cultural activities, day care, entertainment and all the other things that make a successful conference.

A rock and roll dance has been planned for the last night of the assembly.

If you wish further information contact the UNN office at Suite 300, 1682 W 7th Ave., Vancouver, B.C. V6J 4S6, or phone 732-3726.

News from the Fishermen's Association

The membership meeting held in Port Alberni at the Opetchesah Hall went very well. I'd like to thank the Friendship Centre Ladies Auxiliary for doing a fine job in preparing the lunch and supper. I also would like to thank all the fishermen who donated the fish.

This meeting was not intended to deal with policies. It's intent was to inform our members of what I had been doing since the beginning of November up until May.

We had guest speakers come in and talk to the membership in the afternoon. The first speaker was Dan Legg from Barclay, Tarr and Walters who talked about the importance of financial records. Even if you don't believe in paying income tax you still need to keep a good set of books (financial records) so we know where we stand financially. He also stated that good financial records help when you are applying for a loan from a bank or any loan institution. Financial records can tell you if you are losing money or making money. If we are losing money we should know about it, so we can possibly make changes to turn things around. Also, if we are making a profit we should know, so if we choose to expand or improve our fishery vessels, we would know if we have the money. Thanks to Dan Legg for his helpful tips!

Jack Wilkes talked to us about the possibility of Ocean Ranching as opposed to fish farming (aquaculture). He said raising pan-sized salmon is experimental and technical at this stage.

He also touched on marketing our own fish and becoming totally independent. Jack has been in the marketing of food products for over 35 years. He told us that instead of selling our fish to fish camps up and down the coast for \$1.00-1.50 per pound we should be selling through our own market for \$2.50 to \$3.00 per pound. This could have potential for the near future. Thanks Jack for your impressive presentation.

Bill Green talked to us about possibly farming things such as oysters from the ocean. He said that the planting of seed (oyster) right to harvesting would not interfere with our salmon season.

Bill also explained to us about foreshore leases and how important it is for us to get involved because the non-Indian sector are starting to take up foreshore leases and it could leave us without the best potential ocean farming sites.

This could be a help to our fishermen in the future since our salmon seasons are getting shorter. Thanks Bill for your help in opening our eyes to the potential of mariculture.

Ted Miller was present at our meeting and could see for himself the terrible situation that the West Coast fishermen are faced with, especially our inadequate Coast Guard and Air-Sea Rescue Operation.

Thanks Ted for attending our meeting and also for your support.

IEDF LOAN FUND

We have had a couple fishermen go through this loan institution with success in obtaining financing. Good luck to the fishermen who were successful in obtaining financing.

The IEDF Loan Board meets once a month in Vancouver to review applicants. Before you make out your application you need your financial records for at least three years back. You also should have your financial projection set out, like how much you propose to make in the next season along with all your expenses, then submit it to Nanaimo DIA. I also have the applications here at the office.

OIL EXPLORATION AND ITS IMPACT ON OUR WEST COAST

I attended the workshop on oil exploration held in Nanaimo on May 13th and 14th. The UFAWU, environmental groups, religious organizations and Native groups were represented.

Canadian-owned oil companies get a 95 per cent subsidy from our government to drill oil. The taxpayer is the one who is paying for the drilling of new oils. They plan on spending \$300 billion dollars on drilling on the west coast of B.C.

We must consider the impact of the good and the bad. What would happen if there was a blow out like the one down in the Gulf of Mexico? It blew oils and gas for nine months. What would happen to our food fish? All the food that we get from the inter-tidal zone would be destroyed by oils and gas

as it washed up to our shores.

Commercial fisheries, mariculture potential, coastal communities and tourism would be completely destroyed. It would take years before our beaches were cleaned up. It certainly would not be cleaned up in our lifetime and certainly not in our children's lifetime.

If it was to go ahead with proper technology to insure that our natural resources would not be destroyed, we must be prepared to participate in supplying from on shore along with ensuring that our people are trained for some of the jobs. We must also realize that this would only be for a few years. Everything is on a short-term gain, so we must plan for the future knowing that oil drilling off our coast is not going

to last our lifetime or our children's lifetime.

In that workshop we formed a united front with all who were represented there. Most of them support our petition that started that oil exploration should not take place until our Native Land and Sea Claims are settled in good faith. We sent a telegram to Ottawa stating the same.

The public should be aware of the impact of oil exploration, the good and the bad.

I will be leaving the office in the first part of June to go fishing for the season. I will be back at the end of September. It has been a very enjoyable and challenging year. Hope to see you all

GONE FISHING

Good luck to all our Nuu-chah-nulth fishermen for this season. When you get the urge to go home just remember the hungry winter that has just past. Keep up hope and think positively, good fishing is just around the corner.

Nuu-chah-nulth Fishermen's Association

P.O. Box 1383, Port Alberni, B.C. V9Y 7M1
Telephone 724-5757



throughout the salmon season and remember, if you are on the Hot Spot remember my boat's name, the Princess Pat II.

Good luck to all our Nuu-chah-nulth fishermen for this season.

When you get the urge to go home just remember the hungry winter that has just past. Keep up hope and think positively, good fishing is just around the corner.

VICAMOS

Report on the Offshore Oil & Gas Drilling Workshop

Who will profit? Who will pay? These were two of the questions asked. Those attending the workshop learned of the real threat of massive mega-project-sized developments of potential offshore gas and oil deposits during the next decade.

If the green light is given, up to \$300 billion will be invested during the 1980's and 1990's. The size of the projected development defies the imagination.

Vic Amos spoke to those who attended (including the president of the UFAWU, the executive director of SPEC, an Archbishop of the Catholic Diocese and other notables) outlining the Nuu-chah-nulth concerns.

Vic questioned whether or not there would be any benefit to the Native people. Noting that government search and rescue operations do not even protect the fishermen today, how can they possibly prevent an oil spill disaster if developments go ahead. Will there be a massive blowout that will ruin the fishing and the rich maricultural potential of the coast?

There is no evidence of any environmental safeguards. Bill 48, recently passed in the House of Commons, did not include clauses wanted by the NDP and Conservatives to safeguard local people and the environment. The way the policies of the federal and provincial governments now stand,

all the risks will be borne by those now living on the coast and relying on the bountiful renewable food resources. All the profits will go to the multinationals.

Vic Amos circulated a petition which asked that there be no development of offshore resources until the Nuu-chah-nulth Sea Claim was negotiated. The Nuu-chah-nulth must be a party to the negotiations that are now going on between the federal and provincial governments concerning ownership rights and development guidelines. Most of those attending the workshop, including Jack Nichols, President of the UFAWU, signed the petition. This petition will be formally presented in the House of Commons by Ted Miller,

MP, who also attended the workshop and signed the petition. There is much education and information needed to assess offshore oil and gas drilling. Jim Fulton, MP for the Queen Charlotte Islands, asked do we really need this kind of development now, when the risks are so high and the technology of offshore drilling rigs so primitive?

At the end of the workshop, a working committee was formed to continue to research the problems and to educate the people of the coast concerning these proposed developments. Vic Amos offered to sit on the committee, pending approval by the Nuu-chah-nulth Council.

Recommendations that

came out of the workshop were:

1. That the Nuu-chah-nulth Tribal Council approve having Vic Amos sit on the Offshore Oil Committee and that the council instruct Vic to find out all the pros and cons of the proposed development and report back regularly to the council with the committee's findings.
2. That the chairman continue to press for recognition of the Nuu-chah-nulth Sea Claims and use all avenues at his command to prevent development and settlement of a provincial-federal agreement of offshore resource rights that does not accommodate the prior rights and interests of the Nuu-chah-nulth peoples.

Better West Coast Air Sea Rescue Needed

The recent tragic deaths of four fishermen who were engaged in the herring fishery on the West Coast might have been prevented if the Canadian Coast Guard had a greater search and rescue capability.

At the May 6th meeting of the Nuu-chah-nulth Fishermen's Association a representative of the Coast Guard stated that the air search and rescue team are allowed one hour to make it to the base before they board the plane or helicopter. The helicopter's rescue crew have only a hand-held VHF radio and have to take off their helmets and hear and converse over the deafening engine noise.

This is what we as mariners depend upon. It is not good enough. Our Fishermen's Association believes that the Search and Rescue operations on our coast are totally inadequate and must be improved.

In order to arouse the government to action our association is inviting everyone on the coast to sign a formal petition we are circulating. Those who sign the petition will be requesting the federal government to station a search and rescue helicopter year-round at Estevan Point, a strategic and dangerous place on the West Coast of Vancouver Island. Petitioners will also be asking government to improve equipment and to take further measures to prevent future needless tragedies.

Copies of the petition can be obtained by writing to our Fishermen's Association at the above address.

For more information contact Vic Amos, Executive Director, 724-5757.

Some information about Mariculture

Oyster farming is the most common type of sea farming in British Columbia. Oyster farmers, like other land and sea farmers, need "seed" — that is, tiny young oysters. Getting oyster seed is a problem for farmers, as it can only be found in a few locations, like Pendrell Sound, near Powell River or Pipestream Inlet off Barkley Sound on the west coast of Vancouver Island.

In order to collect seed in these places, an oyster farmer needs something to collect the tiny seed oysters on. This "collector" is called "cultch" and is usually old oyster shells. Net bags of this shell are prepared and suspended from floats in the water or spread on beaches. Transporting and hanging or spreading many heavy bags of cultch is hard and time-consuming work, and must be done just before the young oysters floating around in the water are ready to settle down.

After a few months, an oyster farmer has to go back to where he collected seed to pick up his bags of shell (hopefully, with a lot of tiny oysters!) and return with them quickly to his farm. If this sounds like hard work and risky (which it is), you can also buy seed from commercial seed collectors or from oyster hatcheries. The Lummi Indians in Washington State have a very large oyster hatchery.

Once the farmer has got the oyster seed to his farm, he must decide how to grow or "culture" it. The simplest method, if you have a large area of sandy or stony beach is called "bottom culture" and involves spreading the oyster seed on the beach. After a year or more, the clusters of oysters on the beach have to be broken up into single oysters for better growth. "Near-bottom culture" requires large areas of muddy or silty beaches, which are not suitable for bottom culture. Near-bottom culture involves holding the seed oysters above the beach on wooden or plastic stakes, ropes, wooden racks or plastic trays. Both bottom and near-bottom culture are slow ways of growing oysters, because the oysters are only growing in the water during high tide. It takes up to five years before oysters grown these ways are ready to harvest. Faster growth can be achieved in "off-bottom culture." Seed oysters are attached

to strings, or placed in plastic trays, which are suspended from ropes attached to floats on the surface. Oysters grown in this way may be ready to sell after two years.

All oyster growers face the problem of fouling — that is, the growing oysters becoming covered with other plants and animals, like barnacles and mussels. These slow the growth of the oysters, and in the case of off-bottom culture, can make the oysters, floats and ropes sink to the bottom. Oyster growers also have to protect the growing oysters from being eaten by starfish.

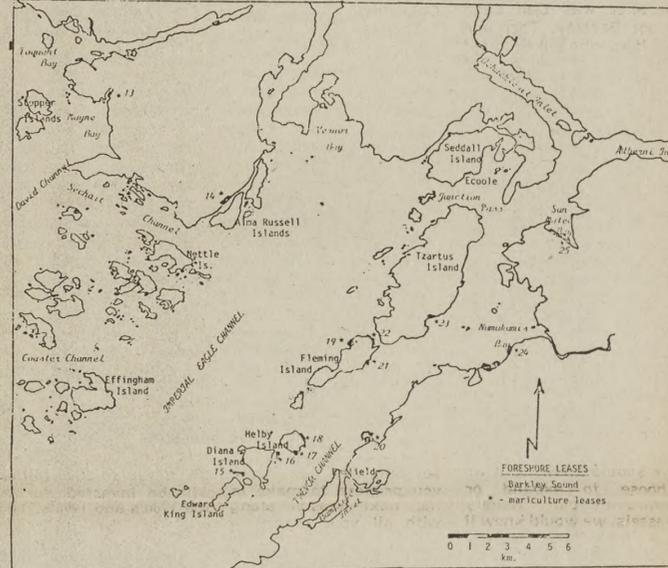
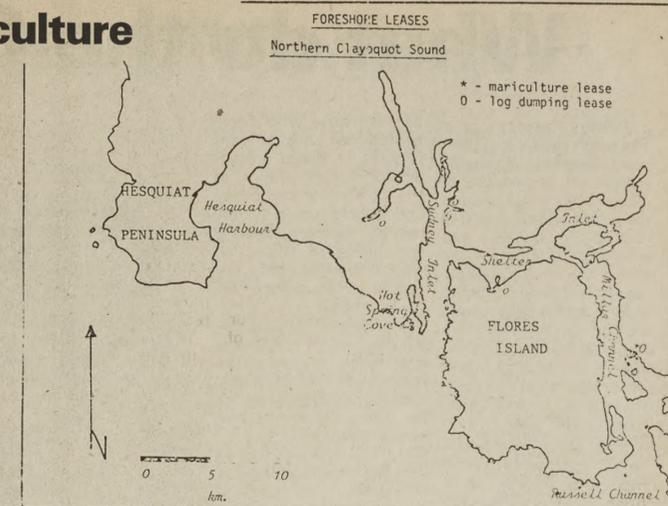
After the seed is spread on the beach or attached to strings in the water, or whatever, the grower has to wait two to five years for his crop to be ready to harvest and sell. For the heavy oysters must be collected and transported (often a long way by sea and road) to a processing plant for shucking and packaging. Hopefully, he can sell them for a price which allows him to make a small profit!

Some fishermen are concerned that aquaculture and particularly salmon farming, will interfere in some way with the fishing industry. But

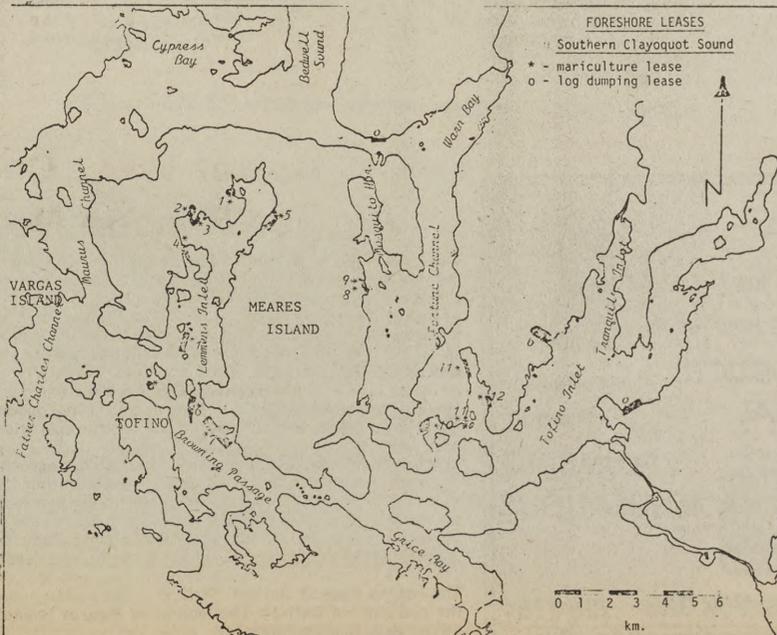
aquaculture operations produce a lot of fish or shellfish with very very small areas of water, so they don't interfere with fish spawning areas or migration routes, or fishing areas.

Will sea farm products compete with wild fish products and cause a reduction in the price of salmon, or halibut or other fish? This is very unlikely — in fact, the opposite may happen. More production of shellfish and fish from farms may lead to an expansion of the total demand for seafoods. More particularly, salmon farms usually produce pan-sized fish (less than a pound) for the restaurant market, and do not compete directly with the larger products of the fishing industry.

Many sea farm products are harvested in the fall and winter — in the fishing off-season — and therefore may help to make local processing and canning factories more profitable. This might help to keep small local processors in business. Also, because sea farm products are usually collected in the off-season, mariculture can provide opportunities for fishermen to earn money with their boats after the fishing season. Aquaculture is more likely to assist, rather than interfere with, the fishing industry.



Many Sites for Mariculture in Nuu-Chah-Nulth Territory already taken



The accompanying maps of Barkley and Clayoquot Sounds show the location of "foreshore leases." These are areas of beach and sea which the Department of Lands, Parks and Housing has leased to people and companies for log dumps and sorts, for other industrial and tourist uses, and for mariculture — for growing fish, shellfish and plants in the sea. All of the numbered locations on the maps are foreshore leases, and most of the 25 leases are for mariculture purposes. All but one of these leases are to non-Native people.

Are all of the best sites for mariculture being taken up by non-Native people, before the Nuu-chah-nulth people get a chance? Will there be enough good areas for mariculture close to reserves in a few years when more bands and people may be interested in starting mariculture projects? These are important questions which need careful consideration.

The one lease which has not gone to a non-Native group is in Ross Passage across from the Ahousaht Reserve. The Ahousaht Band started a small experimental oyster farm using modern techniques a few years ago. These oysters have grown well, and are now ready for harvest. The oyster farm has recently been taken over from the band by a band member.

What do the Clayoquot People think about Logging Meares Island?

Tommy Curley: One of the main reasons I don't want Meares Island to be logged off is because of all the tidal water around the whole island, and it is related to fishing and anything else you can think of. And another reason is if they are going to have booming grounds around Sutton Mill — anything that is put in the water will not stay in one place, it will drift through Matslet Narrows; because the tide is constantly moving in the Narrows, even when it's slack tide, there is still movement there, the water is swift and the tide is constant.

If it is logged off the fish are not going to have any place to go, because of the debris in the water — same with Tsapee Narrows, logging will be dangerous to fish creeks. There are some fair amount of fish producing creeks. Careless logging practises would most certainly destroy the fish creeks and endanger the fishing industry. With all this tidal water it doesn't only affect Meares Island, it affects the whole island and the mainland — even over towards Indian Island and Okeamin. If logging occurred and they had stumpage, there would be deadheads drifting around the island, because of the constant moving waters. There would be logs, deadheads and branches drifting in all the inlets.

The water traffic would increase with the big barges running in and out and would disturb the peaceful tranquility for the people that live on and around Meares Island. The effect would

be the same with boom boats that are always running. Boom boats would disturb things at the bottom of the ocean and debris would be the result, floating around our beautiful island. It wouldn't affect only our people, it'll affect the fisherman and everybody. This whole island — it supports everybody. It's one of the main suppliers of foods, Indian medicine, supplies for our local artists and basket weavers.

If the island was logged off, all the watersheds would have to be switched to something else from the outside. Whole communities would have to switch to something outside of that and come way over, once that is ruined it'll never come back again. Any cutting you see, you look outside, you see little streams running down like that, you put a little chunk of wood or something or piece of dirt, it will reflect 90 per cent of the stream will never be the same again, once that dirt starts running in there, all the rest of the earth would be attracted to it, not like the way it is now. That water, it's like a kind of a filter, once it's disturbed, water starts to flow over it and all the dirt goes along with it, and once that happens our forests would never be natural again. Reforestation process would not be the same as a natural forest, they would be man-made trees and in neat little city rows, it just wouldn't be the same.

You can imagine how much of the windbreak they would take way from our people in Opitsaht if

causing land and-or mud slides. Fish streams are very important to our people, because of some trout-based streams. Even if Fisheries say there's no fish in the streams, our people would be able to go there and find some in the streams. One of the reasons you can't have booming grounds in there is that it is threatening to the streams. Once streams get clogged up with branches and everything in them, they don't stay floating long, they sink to the bottom, then they are disturbing any spawning that could happen, same with deadheads that happen to be there get stuck there and don't move, or they

go to the beach for awhile, then back into the water, then they sink, and disturb the mudflats, then they are affecting the ducks, clams, oysters and it wouldn't be the same again. We just don't want to see any logging on our island!!

TOMMY CURLEY
Elected Councillor
Clayoquot Band



Tommy Curley,
Clayoquot Band
Councillor

DAN DAVID
Resident of Opitsaht
Clayoquot Band Elder

We don't want logging here, it'll wreck everything with our seafood, crabs, clams. Same with salmon — no fish coming up where it's all logged off, that's why there's no more fish.

We get all kinds of food here — every kind of fish, deer, clams, hyishoop, ducks.

There's two creeks where we get our fish by that mountain, Hilthawis,

(Mt. Colnett). Logging will spoil it. I'm worried about the water if that mountain is logged. What will happen is there will be no more water from this mountain if it is logged off. We want to keep it for Tofino and us.

Same with that other mountain behind us that we call Wunachis (Lone Cone), where we get our water for Opitsaht.

When I was a young man I had my trapline at Mosquito Harbor, given to me by my grandfather.

I'd like to pass it on. We lived there in winter, come out for a few weeks, go back after New Years, until March. Lots of geese, ducks, salmon — never spend any money there, no steak or pork chops. We'd fish winter salmon there and smoke them at Cha-Che-Cho-was (little river) — lots of dog salmon there. I'd trap mink, otter, martin, sell skins to Hudson Bay Company. That's what I'd do when I was young to feed my family.

DAN DAVID SR.



Dan David Sr.,
Clayoquot Elder

Mary Hayes: We should be concerned for Meares Island; for its heritage, its values on Indian medicine, its values on cultural grass and roots.

The traplines should be honored, seeing as to how it belongs to the Indians themselves, it's an aboriginal right for our people. They should try and keep their rights on Meares Island, because of the way they said their prayers here and there. That was their only weapon to exist as a human race.

The Opitsaht people used the whole island as spiritual grounds, such as where they prayed. They used the whole island for food, especially during the winter because they could not get out into the ocean for food. If it were to be logged off it would destroy the ritual sites, the spirits within the area, where the Indians prayed to the creator for food and their daily uses of food. They prayed for their health and to preserve all the foods that they caught because they had primitive ways of catching their food supply.

They had to train



Willie Manson,
Clayoquot Elder



Mary Hayes,
Clayoquot Elder

themselves to a state where they could do these things within their own time. It didn't matter what it was; whether it was to conquer a place, whether it was to conquer the whale, whether it was to conquer whatever foods they used, especially during the winter.

One of the burial grounds is at the end of Opitsaht and there is a burial ground further west of Opitsaht and there is one at Kakawis. I'm not sure, but there might be one at or across

from Mosquito Harbor, the Indian name being Ya-tlthop-e-ulth on the mainland, across from the point of Mosquito Harbor. That's where our people lived long ago. There were two sets of Clayoquots. There were the Clay-o-quots and the Clay-o-quotsa, these being right across the mill.

If the Clayoquot people were to lay a legal land claim on Meares Island, it would be most of the island, except the edges on the west side near Cloothpich and where the grass beach is. The Clayoquot people also laid a claim on Mosquito Harbor, but there is some conflict and static as to who it really belongs, as the Keltsmaht people claim it also. But it is known that the Clayoquot-Keltsmaht people had an agreed upon boundary just above Mosquito Harbor.

Exmaxus is also known as Clayoquot territory, but it is just a beach and has not been registered. Right across from Exmaxus is also Clayoquot territory, it is called in Indian She-wahau.

The island will have to

be sheltered from the weather, so it should be totally preserved. In no way can you cut trees, because of the shelter the people need, in the wintertime. It's different now, from what it used to be long ago. They used to be able to travel to the inlets for shelter, but they have their own homes in Opitsaht now, and it needs total preservation for this land, total preservation from the winds which is usually easterly all through the winter, most of the time eight months of the year, and it blows up to 80 miles an hour when the wind does start blowing.

The whole island is covered with Indian medicine, and is used by many different families for many different ailments. There are spiritual sites all over the island; where they cleansed themselves to pray to the creator, they believed they should be clean to pray to Him. I am 100 per cent in favor of total preservation of Meares Island for the survival of my people.

MARY HAYES
Clayoquot Band



Moses Martin,
Clayoquot Band
Councillor

Willie Manson: Opitsaht was larger than maps say, as Opitsaht at one time had a capacity to hold 200 houses. The biggest of Arakun Islands is a burial ground for the Clayoquot people, today,

the boxes (coffins) are all flat down, on the ground, it has been disturbed, but I'm not sure who disturbed them. I remember we used to bury valuables with the

dead, and there was some gold jewellery found on this particular island and it was known to our people not to disturb grave sites, as it was believed bad luck would befall you.

Sutton Mill (Punleeth) was a step off for the David clan, for smoking and preserving fish, it was also a known boundary for the Clayoquot and the Keltsmaht people. Exmaxus was a known camping stop off place for the Clayoquots, the area was promised for a stop off by the government. The Clayoquots could put up shacks, traplines and smokehouses up if they so wished, as in previous agreement with the government.

If any logging happened on Meares Island, eight of our reserves would be affected either directly or indirectly and these reserves being: Opitsaht, Indian Island, Eelseuklis, Onadselth, Ilthpaya, Clayoquot, Okeamin, Kootwis. It (logging) is a threat to our means of survival.

WILLIE MANSON
Elder
Clayoquot Band

'30's as everyone likes to refer to those years of hunger, not because of the financial benefits they might have had or didn't have. Our survival was our very island we live on, here we have our animal life such as the mink, deer, bears, wolves, cougar and probably many other furry animals I personally cannot name.

We also find many fish creeks, which at one time were full of fish and to this day there is fish in many small streams, mind you, it's mostly dog salmon, trout, some streams have coho, we have ducks, geese and other bird life. There's clams, oysters, sea urchins, muscles, crabs, sea cucumbers, herring and spawn, you name it, the food is there.

We cannot fool ourselves any longer, about the state of our country today, there is no market for your lumber, poor prices for fish, costs of fuel is skyrocketing out of our sight, gear prices soaring, we need our island in its present state for survival. Now this is probably very little compared to our elders way of thinking, they have their Indian medicine they still have a need for today. We also have trap lines, maybe not too active now, but in the future maybe our means of survival again. You say trapping is cruel, why is it not cruel for your people to provide booze and drugs and all the rest of the garbage we see on your streets today?

There is also the fact of its natural beauty. Now I'm a fisherman, I spent a fair number of days, 10, 20 and 30 miles off shore while I'm fishing and on a nice clear day you look east and west off Tofino and all these bald mountains look terrible. Now I'm not saying we don't need logging, we probably do, but not our island. M&B preserves a beautiful stand of timber by Cameron Lake, only for its beauty, we need our island for survival as Native people.

MOSES MARTIN
Clayoquot Band

P.S. We are willing to share all these things, but if you come to log, please leave names of next of kin.



The fishing fleet at Opitsaht. Fishing is the number one means of employment for the residents of Opitsaht. The logging of Meares Island could be the final blow for this already troubled industry.



The village of Opitsaht on Meares Island — clean and surrounded by natural beauty.

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Museum / Cultural Centre News

The Nuuchahnulth Museum and Cultural Advisory Committee held its sixth meeting on the 26th and 27th of May.

Planning of the museum and cultural centre is proceeding at a good pace. A non-profit society, tentatively called the Nuuchahnulth Museum and Cultural Centre Society, is being set up to oversee planning, fund raising, construction and operations.

A Society of Friends of the Centre is also being established. This society will be open to all people, both Nuuchahnulth and non-Nuuchahnulth, who wish to support the development of the centre. The Society of Friends will have no direct say in the development and operations of the centre.

The committee has begun an active fund-raising campaign. It has prepared an application for a grant from the National Museum to pay for the next phases of planning. This application was drafted by the Planning Consultant Stuart Adams and sub-

mitted by the Tribal Council. The committee is planning raffles and other activities over the next few months to raise money. Donations are welcome, as are any events sponsored by bands in support of the centre.

On May 28th, at the Tribal Council meeting in Bamfield, Ron Hamilton was selected to be full-time cultural researcher. Three students have been employed by the Tribal Council to work on cultural research over the summer. They are Ron Martin, Pam Watts and Lisa Watts. In addition, the Hesquiat, Opetchesah and Sheshaht Bands are employing their own student cultural researchers.

Three other Nuuchahnulth people, James Amos, Maurice Sutherland and Wilfred Robinson have been hired by the Provincial Museum to work on the archeological survey of the Pacific Rim Park. Information from this survey will be valuable to the Nuuchahnulth Centre.

An exciting event planned by the committee is a two-day meeting of elders to be held on Thursday and Friday, July 29th and 30th, at the Somass Hall. These dates were chosen so that it would be convenient for elders to attend the Indian Games.

The purpose of the meeting will be to inform the elders (and any younger people who are especially knowledgeable about Nuuchahnulth heritage) about the activities of the committee and to seek their advice and involvement in both cultural research activities and in the planning of the centre. Bands are asked to volunteer to put on a meal for the elders and to provide them with transportation and accommodation. Ron Martin is co-ordinating the event. He can be contacted through the Tribal Council, telephone 724-5757.

The committee wishes to thank Mrs. Mamie Wilson for her kindness and generosity in providing them with a delicious lunch on the last day of their meeting!



Forestry Herbicide Use Again Challenged

The Pesticide Appeal Board was faced with united and well prepared submissions on May 18th.

The IWA presented a detailed brief prepared by a Professor from Simon Fraser University outlining the latest studies pointing to the fact that 2,4-D is dangerous to health, especially to those applying it.

In all, seven organizations appeared including the Friends of Clayoquot Sound, the Port Alberni Environmental Coalition and the unemployed workers organization. The board was even given a demonstration in mechanical debarking with a draw knife. The board was told that this method is safe and only takes a little more time than hack and squirt with 2,4-D. Considering the high cost of the chemical and the safety precautions this mechanical method is probably actually cheaper, while providing more work.

The Forest Service did not bother to vigorously defend their permits to use this chemical. They relied solely on the fact that the chemical is legally licenced by the federal government and therefore safe.

John Masal, Tribal Council Forester, testified that the only reason that the chemical continues to be permitted for use by the federal government is because of its extensive use in agriculture.

Paul George, Researcher for the Tribal Council, says that if the board worked like a court and only considered the evidence put before them, they would have no choice but to disallow the permits.

A decision is expected in the first part of June. Meanwhile companies and the Forest Service are pushing ahead with more applications hoping to tire the opposition this year. The Tribal Council is continuing to appeal with the backing of the chiefs and councils in those areas affected.

Food Fishing Quotas

The Department of Fisheries and Oceans has set the following priorities for the management of salmon stocks: Conservation first, Native food fishing needs second and tied for third and fourth, the commercial and sports fisheries.

This is great in theory, but hasn't worked well in practice. This is because most of the Native food fishing is done near the spawning grounds where the Department of Fisheries and Oceans is trying to manage for conservation. The problem is that they have already allowed the commercial and sports fishermen to catch too many fish and so, at the last minute, they curtail the Indian food fishery to allow enough fish to spawn. The excuse the DFO uses is that they don't know the needs of the Indians.

Recommendation: That every band send a double registered letter to the Department of Fisheries and Oceans stating the number and species of fish that are needed for food for the 1982 season. This should be done right away so that the DFO can adjust the commercial and sport fishing quotas accordingly. The appropriate addresses can be obtained from Vic Amos, Executive Director, NTC Fishermen's Association.

Note: Most bands are entitled to a lot more food fish than they have been getting in the last few years.

UCLUELET ELECTIONS

The Ucluelet Band held elections on May 27th. Elected to a two-year term were Larry Baird, Chief Councillor and Molly Haipee, Jackie Touchie and Eugene Touchie, Councillors.

CORRECTION

In the last issue of Ha-Shilth-Sa an old picture of Kelthsmah was printed. Kelthsmah is on Vargas Island, not Flores Island, as it was stated.

Nuuchahnulth Museum and Cultural Advisory Committee would like to announce an

ELDERS' MEETING

"All Nuuchahnulth Elders are invited to attend to discuss their participation in the proposed museum."

**JUNE 29 and 30
Somass Hall,
Sheshaht Reserve**

For more information contact Ron Martin at the Tribal Council Office, c-o P.O. Box 1383, Port Alberni, B.C. V9Y 7M1, Phone 724-5757.

SALMON BAR-B-QUE

AT NITINAHT LAKE

NITINAHT BAND LADIES' BALL TEAM IS HOSTING A SALMON BARBEQUE ON SAT. JUNE 26th AT 2 P.M. AT NITINAHT RESERVE.

THERE WILL BE SOFTBALL GAMES (EXHIBITION)

LAHAL GAME TO FOLLOW!



SALMON CRAB SALAD REFRESHMENTS

Safety Precautions Outlined by Coast Guard at Fisherman's Meeting

Our station is located at Amphitrite Point, with the vessel traffic people. Up until two years ago the station was located at the Tofino airport. We have peripheral (remote) sites on Mt. Ozzard (beind Ucluelet), and on Eliza Dome (near Esperanza Inlet) which give us fairly good VHF coverage on the West Coast of Vancouver Island.

Unfortunately, we do have some blind (dead) spots such as some areas of Tofino Inlet, the Alberni Canal, Nootka Sound, and the inside of Nootka Island, the Fair Harbor area, as well as in the Port Renfrew, San Juan area.

There is a peripheral slated to go in the Nootka Sound area (at the Nootka light station by Friendly Cove, and hopefully will be operational by next year) and later a peripheral in the Alberni Canal, possibly around Nahmint Bay or Sproat Narrows.

At present, vessel traffic have a peripheral located on the harbor manager's building, which does cover the top end of the canal. This is Ch. 11 only, and if any vessel is broken down or in danger in the canal it should call Tofino traffic on this channel and they will forward the information to ourselves and to RCC.

Our medium frequency transmitter (big phone) site is located right at Amphitrite Point and the receiver site is at Estevan Point. Vessels outside our VHF range, or in dead spots should use 2182khz to contact us, or the new HF frequency of 4125khz (SSB).

On the VHF, Ch. 16 is of course the distress and calling frequency, and is to be used only for that purpose. When a vessel is in a distress situation; that is where there is immediate danger, or loss of life, or vessel, you should call us directly on Ch. 16, and not on Ch. 26, as this channel is usually quite busy with radio telephone traffic, and if we do not know that you are in difficulty we will probably ask you to standby and wait your turn.

Also other vessels in your area will not be able to hear you, as you transmit on one frequency and listen on another, unless we have you patched through, then any vessel within our area of coverage will hear both sides of the conversation. It is therefore, very important to call us directly on Ch. 16 when you are in dif-

ficulty so that you will get an immediate response from us, and other vessels in your area will hear you as well.

When you are not in any immediate danger we will normally shift you to Ch. 22A so that we may keep Ch. 16 clear for other traffic.

All frequencies or channels that we monitor are being recorded continuously. These tapes are normally only kept for one month and then erased and re-recorded. When a vessel is in a situation where there is immediate danger, or loss of life, or vessel, the word **mayday** should be used to attract immediate attention, and so that we know that you are in difficulty. The use of a mayday call for non-emergency situations, such as engine failure, or dead batteries, is illegal and punishable by law.

If you are in immediate danger, or soon will be, do not hesitate to use the word **mayday**, in the call, with your vessel's name and call sign. The call sign is important as there are many vessels with the same name, or similar sounding name, and the call sign eliminates any confusion; then your position, Loran C coordinates with an approximate geographical location, then describe your difficulty, and the number of persons on board with a description of your vessel (length, color, type).

If you are in danger of sinking or must abandon ship, the number of persons on board is very, very important, and your type and color of liferaft or dinghy, and survival equipment. Survival suits are a must, and should be put on as soon as possible in any emergency. All vessels should be equipped with flares that are not past their expiry date. Flares that have expired should be turned into the RCMP for disposal as they are very dangerous and should not be thrown out in the garbage.

Flares should also be kept in a pocket of your survival suit or in your liferaft, so you may have some form of communication with other vessels or aircraft, after you have abandoned ship. A good example for this use, are the penlight type, which are very compact, and do work quite well. All persons on a vessel should be aware of where the flares are located and how to use them at a moments notice.

After a CG radio station receives your mayday call and has the pertinent

information we will issue a mayday relay broadcast preceded by the auto-alarm signal, which consists of a two-tone alarm for approximately 30 seconds duration to alert other vessels in the area. This is normally broadcast on all our distress and working frequencies. We then re-broadcast your message.

It would be very helpful if all vessels would monitor Ch. 16 whenever at sea; either on a scanner, or by the sea watch, which some VHF sets have, so as to minimize the time it takes to contact vessels in the immediate area of the distress. We do not wish to encourage vessels to call other vessels on Ch. 16 for regular conversations as this causes unnecessary congestion on this frequency.

Canadian CG radio stations do not have, or monitor CB channels. Most CG vessels are equipped with CB, but are not really required to monitor Ch. 9 or any other channel. The only reason these vessels are equipped with CB is so that when they receive a call on VHF, from another vessel, who is in contact with the disabled vessel, they have a radio channel that they may work the disabled vessel on.

When you initiate a call to a CG radio station, please state the channel that you are calling on. At Tofino we monitor 10 different VHF channels and another six or so MF and HF frequencies, and if and when, the new peripherals are installed, we will have at least another four to six VHF channels as well, and all these channels come through on one speaker, so it is very difficult to identify the channel you are calling on.

The Canadian Armed Forces are responsible for co-ordinating all search and rescue activities in Canadian waters, and on the high seas off the coasts of Canada. The rescue co-ordination centre is located in Esquimalt at the Armed Forces base. CG officers (usually off the cutters) are attached to the RCC to give advice on marine matters, and to assist the military officers. All government-owned ships and aircraft are available for search and rescue duties when required.

The Coast Guard auxiliary was formed a few years ago to augment the existing search and rescue facilities. In B.C. there are approximately 150 vessels in the

auxiliary. The CG provides vessel inspections, SAR training, suitable insurance, and minimum level compensation. Each auxiliary vessel must undergo a CG inspection before being accepted for service. All must comply with the small vessel regulations, as well as extra requirements stipulated for SAR operations, such as searchlights, VHF radios, first aid kits, etc.

After completion of the inspection and passing a SAR course, the vessel is then authorized to be dispatched on incidents by the RCC.

Last year there were approximately 3,750 marine incidents in B.C. waters, and the auxiliary handled 11 per cent (413) of them. The auxiliary for this area, which is from Pacheña to Estevan Point, has at the moment 14 members spread throughout the area. With the two lifeboats stationed in this area, our incidents are fairly low but we are available when needed. We could still use a few more large vessels for offshore and during the rougher weather.

Publications that all fishing vessels should have on board are: Radio Aids to Marine Navigation, Sailing Directions (pilot book), List of Lights, and of course a Tide Book. The new Loran C charts with the X, Y, and Z rates are now available, and the four large scale charts that cover the West Coast of the Island are all drawn to the same scale. (They are metric of course).

Radar reflectors should be on all fishing vessels and be as large and high as possible, so that deep sea vessels, SAR vessels, vessel traffic and other vessels can pick you up easily on their radars.

It is also advisable to have a distress cloth (about 4x6') on board. They are orange in color with a black square and a black circle imprinted on them. These can be placed on a hatch cover, or on top of the wheelhouse, so that aircraft searching for you will be able to locate your vessel much easier.

Skad kit — dropped by SAR aircraft, up wind of vessel and consists of a line 1,000' long with a 10-man liferaft attached at each end and a number of survival packages in between. The dinghies inflate upon contact with the water and will drift down to the vessel or people in the water.

New Sheshaht Employees

The Sheshaht Band has hired several new employees recently. They are: Barry Gus (Band Social Development Worker), replacing Debbie Foxcroft who is moving on to the Tribal Council Office; Tim Taylor (Maintenance Man); Esther Thomas (Pre-School Reading Librarian) and Sawmill Trainees: Thomas Gus,

Richard Sam, Lanny Ross and Wilfred Robinson. The band has ordered their mighty mite sawmill and these men will start work when it arrives.

The band will also be hiring a Fisheries Conservation Officer and nine student employees for the summer sometime in the near future.

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FRAMING REMODELLING ALTERATIONS

AFTER FOURTY YEARS... (Chief Richard Atleo's Ceremonies Shown)



"Rod Atleo doing his own tlaaxsaata dance."

On May 29th, in the Thunderbird Hall at Maaktosiis, Mark Atleo and his family hosted a potlatch. The family had been planning the gathering for more than three years. They experienced some big setbacks, but come Saturday the 29th, the potlatch was a big success.

Mark Atleo explained why he wanted to do such a big thing. He said that during dog salmon season 1939, his big brother Eugene, had been fishing aboard Shamrock in Kyuquaht waters. Eugene suffered a tragic death at Markale and so his father, Chief Shamrock, folded up all his ceremonies and put them away for awhile. Now over 40 years later, Mark wanted his nephew, Chief Richard Atleo, to see all ceremonies that belong to him. Mark said, "we want to bring back all the ceremonies, songs and dances that were put away."



"Chief Billy George resting after showing his Tamuk (Kingfisher) dance."

Visitors from the following tribes enjoyed a huge feast, many ceremonies and the hospitality that is a trademark of the Ahousaht. People from each of these tribes attended: Ehaisaht, Nuchalthaht, Moachaht, Heshquiaht, Clayoquaht, Ucluelah, Hupachesaht, Niitinaht, Tlalamah, Tlaasaht, Saanich and Ahousaht.

The potlatch ceremonies began when Chief Billy George's welcome song was sung. Billy and his older brother, Corbett, said they were glad all the people came. Chief Billy then showed his rarely seen, but always exciting Tamuk (King Fisher) dance. Some of the dancers were greenhorns and they only had a short time to practice, but with Bingo August leading and George Frank at the tail, the dance was a highlight of the evening.

Next Edgar Charlie showed his Hinkiits. He pachitl Edwin Frank Sr.

a nice crocheted blanket and the crowd called for a dance. Dance he did. As he sat back down just about everyone was looking at the person next to him and smiling or laughing.

A hinkiits dance was done for Coburn Webster, then Harold Little Sr. did an entertainment dance and pachitl the Tlaasaht \$90 for gas money. Nelson Keitlah led a rousing song as the paddle dance was performed. This was another highlight of the evening.

When the large crowd quieted, Louie Joseph took the floor. He explained that he was very close to Mark and wanted to help. They are first cousins. Louie performed two of his hinkiits dances and thanked many of the visitors for coming.

Mark's son, Rodney Atleo, then danced his own tlaaxsaata ceremony. He was followed by his sister Kathy dancing Lukeson Atleo's tlaaxsaata. The Atleo family opened the

floor to visitors in this way.

The first visitors to perform were the Niitinaht. Ernie and Jimmy Chester were joined by others in singing several songs. The Niitinaht thanked Mark for the invitation and shook hands with old friends from other tribes.

Ron Hamilton then sang and Dave Haipee did the Sea Serpent dance. The song and ceremony belong to Molly Haipee from Ucluelah. She was saying thanks for the invitation.

The Tlaasaht then got up and shook hands with many of their "Canadian" friends, after thanks for the invitation, Oliver Ward Jr. showed his hinkiits and danced himself. Paul Parker and members of his family shook hands with other guests. Two haamitsa were shown.

Ron Hamilton sang with the help of some of his relatives from Ucluelah, Niitinaht and Ahousaht. He said his big

brother was very sorry he could not make it to the do. He spoke for Chief Wehsusinap (Hughie Watts), then pachitl Mark \$20 to apologize.

The next visitors to perform were Joshua Edgars' family. They performed to help entertain the large crowd. Joshua said it was very good what the Atleo family had set out to do. After this spear dance he pachitl Harold Little Sr. \$10 for the loan of dancing gear.

To close the ceremonies for the night, Chief Richard Atleo's headdress dance was shown. Mark thanked the people for coming. He gave many gifts of money and blankets. All the Atleo ladies piled themselves high with dish towels, bath towels, material goods, cooking utensils, etc. and distributed these to many, many people.

Mark's sons got up and made special presentations to Alec McCarthy and Johnny

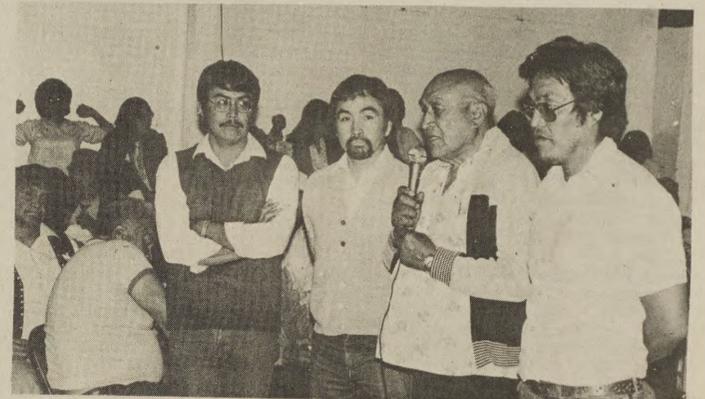
McCarthy. The boys thanked these two men for the concern and care they had shown toward Mark, when he had had an accident last year.

Two of Cliff Atleo's children were given names. His daughter Geraldine was named Thlaathlayiiknuk. His son Clifford Jr. was given the name Kiiitkis. Cliff's wife, Edna, was introduced and she said she had enjoyed herself at the do. The last one to get named was Rod and Carlyne Atleo's little girl, Myrtle. She was named Yu'kwitsapii. Jimmy Chester sang and danced his own song. He was dancing for a carving knife from Yu'kwitsapii. Carl Edgar danced for a new trout fishing rod from Yu'kwitsapii, as well.

Mark and his family want to thank all the people that helped with the party, especially the fishermen. They are grateful that we all had a wonderful time that night.



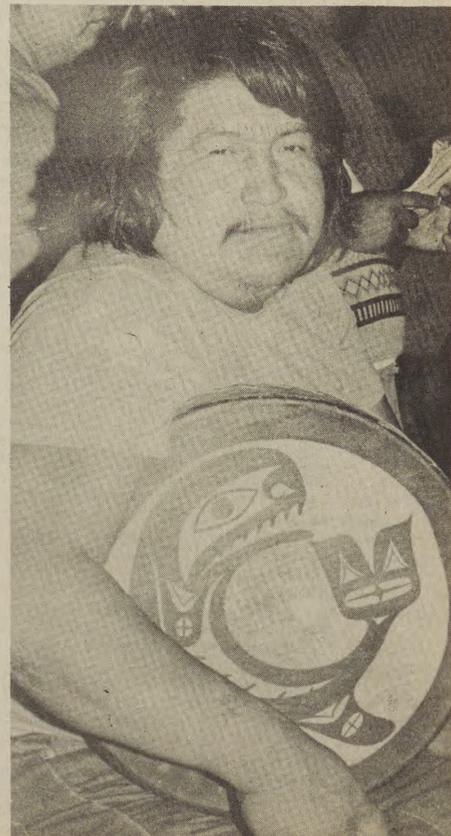
"Nelson Keitlah resting after Harold Little entertained."



"George Atleo, Chief Richard Atleo, and Douglas Atleo being introduced by Peter Webster."



"Namach, Tontaleo, John K, Mark, Fred Thomas in a thoughtful moment."



"Hayukumshilth' (Corby George) holding drum later given away by the Atleo brothers."



"Debbie and Beulah Atleo unpack dishes to give."



"Richard Atleo's hinkiits."

Photos by Ron Hamilton

Story by Ron Hamilton & Mark Atleo

Young Ahousat Artists show exceptional talent

A display of artwork in the Ahousat Indian Day School shows that the arts are alive and well in this community.

Students of the school, from grades 1 to 8, have been taught Indian art and design, and storytelling by Ron Hamilton for the past two years. Ron says that he has seen a "dramatic improvement over this period, with all students being at least very good and some absolutely excellent." Some of these top students included: Roman Frank, Ryan George, Derek Frank, Oscar Joseph, Gina Webster, Kurt John, Rene Sam, Wes Thomas Jr., and Georgie John Jr.

Last year the students concentrated mostly on design, such as drawing eye sockets, feathers, joints. This year they started drawing for awhile, then went on to painting, and finally they went on to different methods of painting.

Some of the grades worked best after Ron would tell them a story and then they would pick out and illustrate what they thought was most interesting.

The grade 7 and 8 classes would be divided into two clans — salmon and whale and they were given a pretend history and then would make

their version of a curtain for a potlatch.

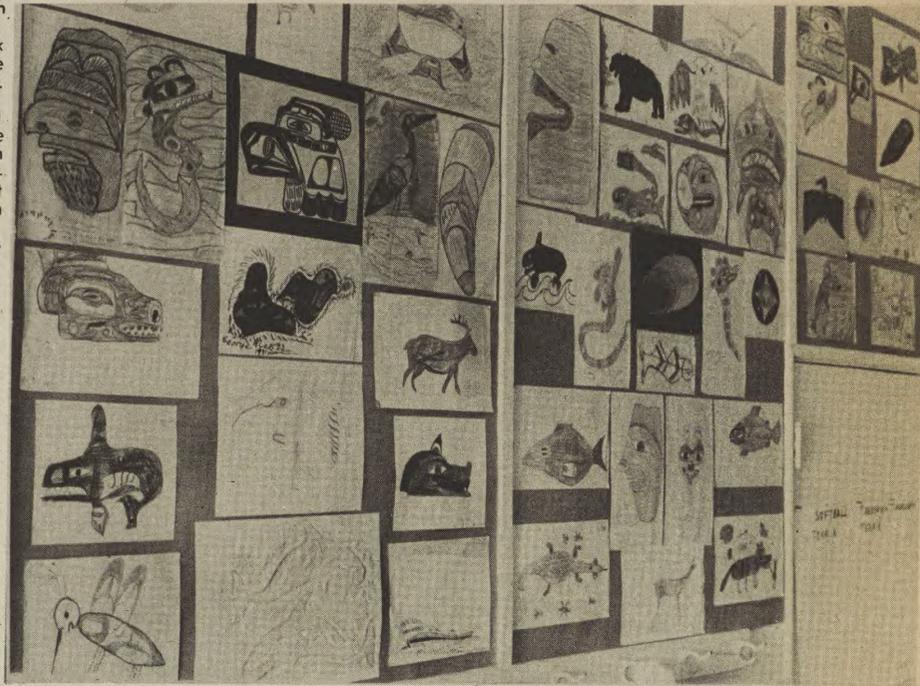
The young artists' work has now received some outside attention, as Mrs. Nancy Bell Irving, spent several hours looking at the display when she was in Ahousat and she contacted the Victoria Art Gallery about putting on a show of the works.

It looks as though some of the students have a future in the art world. One of the boys, Ryan George, has since left Ahousat and moved to Victoria where he was teaching Indian art at his school there. He has also appeared on TV and had a piece in the newspaper. All this at the age of 10!

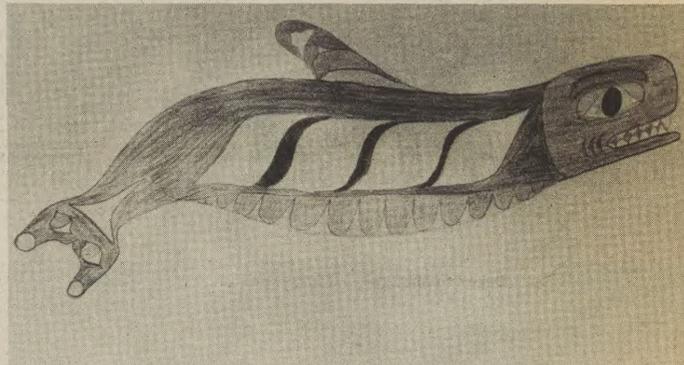
Another top student, Roman Frank, designed the Certificate of Merit for the Ahousat Day School last year. Also some of the boys are helping design shawls for a potlatch.

Their teacher, Ron Hamilton, said that he sees a real future for a lot of these students in the field of art. Besides gaining a lot of satisfaction from teaching the kids Ron said that he got lots of learning himself from the kids and others in the community.

If any other schools are interested in some of the patterns and designs that



were used in Ahousat School, they could be made available, by getting ahold of the Ahousat Education Committee through the Ahousat Band Office.



Rene Sam, Whale design.



Wes Thomas Jr., Thunderbird design.



Kurt John, Thunderbird design.



Derek Frank, age 7, Octopus design.



Ryan George, age 10.

Forestry job description

John R. Masai
Tribal Forester
Job Description

I have been your forester now for almost two years and I still think there are some people who are not quite sure what my function is supposed to be. Below is a brief description of what my duties and responsibilities are:

—Assist the bands, when funds are available, to carry out forest inventories (volume and quality of timber).
—Assist the bands, when funds are available, to do forest rehabilitation

work on the old logged-over sites, i.e. remove the brush and plant conifers.
—Assist bands and/or individuals to get into the forestry contracting business with the local forest companies and the Forest Service, i.e. tree planting, tree spacing, brush control, cone collection, etc.

Assist in the development of forestry expertise amongst the band members via training programs and the stimulation of interest in education in forestry amongst the students where this is lacking.

—Assist bands or individuals to develop on-reserve forestry based enterprises i.e. cedar shake manufacture, commercial growing of tree seedlings, saw milling, Xmas tree farming, etc.
—Assist bands and/or individuals in acquiring access to the off-reserve forest resource via woodlot licences, forest licences, beachcombing, hand logging, etc.

I can be reached at the Tribal Office at 724-5757.

Lay-offs Getting You?

Questions:

Are you having some serious debt problems?
Are you having some personal goods repossessed and want to know what your rights are if a bailiff should call?

Answer:

This is a very touchy situation as here we shall take a dim view of creditors that try to use illegal methods to collect money owing them.

There are some certain tactics a bailiff or debt collector may not use when repossessing a debtor's goods. The collector or bailiff may not put forth undue, excessive or unreasonable pressure on the debtor, the family or employer. Also the collector may not enter

your premises unless you permit him to.

The following are some examples of undue pressure:

1. making a charge, threat or promise relating to matters other than collection of the debt.
2. contacting, without debtor's consent, with his-her employer, except for the purpose to confirm employment.
3. communicating with the debtor or his-her family or employer, in a way likely to cause alarm, distress and humiliation.
4. handing the debtor with a document designed to resemble in any way a form used in a court or issued under the authority of law.
5. continuing a debt collection after the

Director of Debt Collection has disapproved to it.

6. collecting or attempting to collect money from someone else who is not legally responsible for the debt.
7. collecting or attempting to collect more money than you owe.
8. attempting to collect a debt without a proper licence (please note: this applies only to persons collecting on someone else's behalf. The person whom the debt is owed to may attempt to collect it without a licence.)
9. calling a debtor collect or getting in touch with the debtor at his-her expense.
10. repossessing or trying to repossess goods that are unrelated to the debt.

Students help Cultural Research

The Nuu-chah-nulth Tribal Council has hired 4 student employees for the summer months.

They are Ron Martin (Project Supervisor); Pam Watts and Lisa Watts (Cultural Researchers); and Chris Fraser (Band Administration Trainee).

Three students will be doing research relating to the proposed Nuu-chah-nulth Museum. They will be preparing a bibliography of books relating to the west coast, learning how to catalogue information, taking inventories of museum materials and the copying and re-recording materials.

The researchers have been promised the cooperation of several individuals and institutions in their work, including Nathalie MacFarlane from the Alberni Valley Museum, Dan Savard from the Provincial Museum and

Bernice Touchie, Native Curriculum Developer for School District No. 70. The researchers will travel to the Broken Group of Islands later in the summer when the Provincial Museum does an archeological study there.

The Alberni Valley Museum has extended an invitation to bands that wish to have cultural researchers trained and the Provincial Museum has offered its help in the field of linguistics.

Chris Fraser will spend the summer learning the functions of Band Administration under the supervision of Tuffy Watts.

★★★★★

Jimmy Jack is the new Alcohol and Drug Counsellor at the Port Alberni Friendship Centre. Jimmy is an Okanagan-Thompson Indian from Merritt. Anyone wishing to visit him can call the Centre at 723-8281 or 724-3013 or just drop in. All calls will be confidential.



Jimmy Jack

Native Alcohol Awareness Committee POSTER-ESSAY CONTEST

Theme: What can be done about the alcohol problem? (What do you think?)

This contest starts immediately. Children, 13 and under; Teens, 14 to 18 years; Adults, 19 and over. Have your entries in no later than Sept. 1, 1982.

Send entries to: Irene Tatoosh, Box 211, Port Alberni, B.C. V9Y 7M7

The winners will be announced at the Nuu-chah-nulth Tribal Council General Assembly on Sept. 23, 24, 25, 1982. As many entries as you would like.

Sponsored by the Native Alcohol Awareness Committee.

Ha-Shilth-Sa Sports

SUPER SUNNY SPORTS SPECTACULAR

The Port Alberni Friendship Centre held its third annual track and field meet on the Victoria Day weekend, May 22, 23 and 24.

Only two teams took part in the meet, however there were a good number of participants and fans, about 200 or more in all.

Ucluelet's Ittattsoo Track Club captured the top team trophy for the second year in a row,

narrowly beating the Friendship Centre in points.

The weekend's events included dashes and distance races, team relays, long jumps and fun events such as wheelbarrow and three-legged races, tug-of-wars and softball. Kids, teens and oldtimers all took part in the fun.

Three teams took part in the kid's softball:

Sheshaht, Ucluelet and the Friendship Centre. In the ladies softball it was Ucluelet against the Friendship Centre and in men's softball the Friendship Centre, Ucluelet and Hesquiat played.

All in all a worthwhile weekend, with a good time had by all who took part. Hopefully next year's will be bigger and better.



Ucluelet Native lads get a run in a game against the Port Alberni Friendship Centre at the track meet.



A ONE-TWO FINISH FOR ITTATTSOO



On your marks, get set.

It's Softball Season Again!

Two men's softball tournaments have been scheduled on the West Coast for the month of June. On the weekend of June 11, 12 and 13 the Nootka Natives will be hosting a tournament in Gold River. Twelve teams are expected at this tournament.

The following weekend, June 18, 19 and 20, ANS from Ahousat will host their annual Tour name in Tofino.

+++

The Friendship Centre is sponsoring teams of all ages so if you want to play but don't have a team, sign up at the Port Alberni Friendship Centre. There are Senior Men's and Ladies, Junior Boy's and Girl's and 10 and under teams. The centre would also like volunteers for coaches for the kids' teams.

NUU-CHAH-NULTH INDIAN GAMES SCHEDULE

- 11-Man Canoe — July 31, August 1.
- Track & Field — July 31, August 1, 2.
- Soccer — July 31, August 1, 2.
- Swimming — August 3.
- Canoe Races — August 3
- Jr. Softball — August 4, 5.
- Volleyball — August 4, 5.
- Sr. Bowling — August 5, 6.
- Jr. Ball Hockey — August 5, 6.
- Sr. Softball — August 6, 7, 8.
- Sr. Ball Hockey — August 7, 8.

Age Groups: Bowling, 16 & over; Senior, over 16; Intermediates, 14, 15 & 16; Juniors, 11, 12 & 13; Peevee, 10 & under.



The men's mile, some made it, some didn't.



It's a bird, it's a plane, it's Alphose Little winning the long jump.

KANOWISH TO BE REMEMBERED AT INDIAN GAMES

Indian Games Committee looking for help

The final schedule for the events of this summer's Indian Games has now been set. The games will run from July 31st to August 8th in Port Alberni. All facilities including camping areas have been booked.

It looks like it is going to be a real big event, bands from throughout B.C. have been invited and many have indicated that they will be here.

This means that there is going to be lots of preparation so the committee hopes that everyone pitches in and helps in whatever way you can.

It's also going to be quite an expensive undertaking, hopefully each band will be able to contribute in some way, either through donations or fund-raising activities. The committee has a raffle going and will be taking on other fund-raising projects, so they look for your support in raising money.

Ed Shewish has just

donated a beautiful carved clock made by Charlie Mickey which will be raffled off along with some other donations. Kleko!

Another way in which the committee hopes people are going to get involved is in the Indian dancing that is planned for the evenings. Also lahal games during the evenings.

The committee is looking for people who would be interested in taking an athletic first aid course. The course would cost \$20, it will be for one day only, and could be held in Port Alberni if enough are interested. Phone your name in to the Tribal Council Office if you want to take this course (724-5757).

The next committee meeting will be held on Tuesday evening, June 15 at the Sheshaht Cultural Centre, starting at 7:30 p.m. The more the merrier, you're all welcome.

John Jacobson, a carver from Ahousat, has informed the Nu-Chah-Nulth Indian Games Committee that he will donate two carved trophies for the games.

These trophies will be presented to the top men's softball team and to the best long jumper. They will be perpetual trophies (presented each year).

The trophy for the best long jumper is dedicated to Kanowish, a secondary chief of the Opetchesah

tribe who lived during the 1800's. Kanowish was known during his time as a very fast runner and a brave man. One of his brave feats was told to the Ha-Shilth-Sa by Ernest Lauder of the Opetchesah Band. This feat relating to Kanowish's bravery and jumping ability:

"Some Opetchesah people were up the Stamp River where they used to pick berries, and a little boy got left behind. The boy was taken captive by

some Comox Indians who were on unfriendly terms with the Opetchesah.

"Kanowish went back among the Comox people and grabbed the young boy and ran with him, with the Comox chasing them. When they reached the river Kanowish jumped across from boulder to boulder and escaped with the boy."

Kanowish was known to be very fast in his day. He was a mountaineer, and roamed far and wide through the mountains.

hunting. He was well known in Ahousat and Kyuquot having hiked to these areas. Kanowish died of old age about the beginning of this century.

John Jacobson said that he wanted to make this contribution of a trophy in Kanowish's name, as the Tribal Council had said at one of their meetings that part of the purpose in having the games was to revive some of the culture and history of the Nu-Chah-Nulth people.



A friendly game of slow-pitch was played at Pacheena last weekend with the visitors from the NTC taking on the Ohiaht Cooks. NTC won 36 to 15, three cheers for us. The main thing was that everyone had a good time, those that played and those that watched.



Local Government Workshop A well spent weekend

About 50 delegates and Tribal Council staff travelled down to Anacla last weekend to take part in a "local government workshop."

Included in the delegates from the Nu-Chah-Nulth bands were band staff, band council and band members. The purpose of the workshop was to give an understanding about proper and effective administration and management in bands.

The different staff members from the Tribal Council covered their fields of expertise, which included band government by Tuffy Watts, (the functions of chiefs, councillors, committees, band members, and election systems); communication by George Watts; band financial control by Rick Bernes; capital budgets by Danny Watts; training and qualifications by Dave Lewis; hiring procedures by George, and planning by Stuart Adams.

Rather than just lecturing, the system used at the workshop was to include a lot of input by the delegates, asking them what they thought about the various subjects.

A lot of area was covered over the two days and time doesn't permit a detailed explanation at this time, however, some of the main points will be

written up for the next paper.

One of the reasons that a lot was covered was because of the interest shown by those who attended. Everyone was there on time and took an active part in the discussions. At the end, everyone split into groups and answered a questionnaire on the subject matter, and it was obvious from the answers that people

remembered most of what was said.

It was a good, worthwhile weekend both in the sense that everyone learned something and also everyone had a good time thanks to the

hospitality of our hosts from the Ohiaht Band. Special thanks to the cooks: head chef Larry Johnson, Steve Peters, Richard Nookemus, Gerry Dennis, Sharon Peters, and the others that did the baking and helped out. Kleko! Kleko!

★★★★★

A Thank You from the Ahousat Delegates

Written at Bamfield Trails Motel on June 6, 1982.

An open letter of thanks:

—first off all to our host band the Ohiahts for being so welcoming to us all;

—to Art Peters, Spencer, Agnes, Sharon;

—to our young cooks for the volunteering, the time they took to cook for the 50 or more people they fed for our weekend stay here in Bamfield; — and last but not least to the Nu-Chah-Nulth Tribal Council staff for being so patient in teaching us the proper band operation procedures.

These are a fine bunch of people. It's not often anyone will take a weekend that could easily have been their own to spend as they pleased, take time to teach a very important aspect of band operations. Once again thank you all, Ohiaht and NTC staff.

With respect,
The Ahousat Band Council
Delegates to the Anacla Workshop
CORBY GEORGE,
JOHN KEITLAH JR.
MACK CHARLIE

P.S. — Thanks to Ron Hamilton for losing so graciously in the Lahelle game Saturday night.

1st Annual Nu-Chah-Nulth (West) Job Fair

Approximately 160 people attended the Job Fair held May 20, 1982 at Wickaninnish Public School in Tofino. Most of the people in attendance were high school students from Ucluelet Secondary School and Ahousat High School.

The thrust of this Job Fair was to represent local employment opportunities, particularly those in marine training and tourism. Also emphasized at this Job Fair were employment opportunities available in local band, government and small business development.

This Job Fair marks the last event in a series of three for this year. Dave Lewis, at the NTC Office, would welcome comments from people as to how these Job Fairs could be improved next year.

HAPPY HARRY'S PLACE

Fish & Chips

Hamburgers

Pacific Terminus-Trans Canada Highway

"Last Stop Before Japan"

TOFINO, B.C.

PHONE 725-3244

BIG WEDDING CELEBRATION IN NEAH BAY

The Makah gym was filled to capacity on May 8 as people celebrated the marriage of Robin Olsen to Bud Denny. The visitors came from as far south as the Navajo Nation in the Southern States and up to Massett from the Queen Charlotte Islands. Many came over from Vancouver Island as Robin originates from the Tseshaht Band through her grandfather Henry Thomas.

The couple were married at the Neah Bay Presbyterian Church with Reverend Wayne Lowery officiating.

After the wedding everyone was invited to the dinner feast at the gymnasium. There the various tribes sang their dinner songs as they ate.

After dinner the Makahs led everyone in a "Love Circle" so that they could introduce themselves to the bride and groom.

Then Agnes Dick did a "tseka" that belonged to her mother and Henry Thomas' mother, saying that it was Robin's to use when she wanted.

Tom Parker then sang a song to welcome Robin into their family.



The bride and groom try some of their wedding cake.

The first group to perform was the Massett people led by Claude Davidson. The Massetts did a number of entertaining dances and received a great ovation. Even their youngest sang some of the songs and showed their knowledge of their culture.

Peter Webster from Ahousat performed next, as he sang a couple of songs, one that he had given to the Arnold family to use and he had

his dancers show how the dance was done.

This was followed by Jack Little, also from Ahousat, who danced the kim-kimil for the bride and groom.

Tseshaht and Opetchesaht then did several entertaining songs and dances. Bob Thomas, uncle of the bride thanked everyone for coming. Chief Adam Shewish also pachitla, gave thanks for the invitation.

Ron Hamilton thanked

Claude Davidson for coming all the way from Massett, 14 of them in one pick-up. Ron gave Claude a song that he had composed and a rattle.

Ed Shewish challenged Marina Sabbas to dance the quiqualtha, (sparrow dance). Nice try anyway, Ed.

Then the grandchildren of Allan and Agnes Dick went on the floor and danced.

Going out next was Jimmy Chester who sang a song that he had given to Robin McCarty. Stan Chester danced as Jimmy sang and after the dance Jimmy gave the headdress that he had made to Robin. Jimmy also did a haamitsa song that he gave away.

From Clayoquot Dan David Sr. sang and George David danced for the entertainment of the

crowd. Dan thanked the Makahs for the invitation.

From Ho River Pansy Hudson shook hands with many old friends. She also gave away some beautiful blankets.

Port Townsend Mary danced in honor of the bride and groom and spoke about how happy she was about the wedding.

It was already early in the morning when the Makah people took their turn to sing and dance and give away gifts and money.

Some of the Makahs who performed were Oliver Ward Jr., Champ McCarty, Hammy Greene, Wilbur Claplannah, Gene Parker, with the last to perform being the families of the young couple.

Jean Olsen, the bride's mother gave away over 20 beautiful Pendleton blankets, many of them to relations from the West Coast, and she shook hands with everyone that was there.

Henry Thomas finished the evening by thanking all the people from the West Coast who had come across the line to witness his granddaughter's wedding.

Henry and his wife, Veda, gave gifts of basketwork, blankets, money, etc. They also gave Robin, their granddaughter, an Indian name.

Jimmy Chester immediately danced for a piece of basketwork and he was given a beautiful pair of basketwork dolls about a foot high.

A tired but happy group left the hall finally at daybreak.



Dancers from Ahousat demonstrate a dance of Jessie Webster's, the dancers are: leader, Melinda Webster and Claudia Webster, Minna Webster, Carlene Paul, Gina Webster and Paula Webster.



MAKAH SINGERS LEAD THE LOVE CIRCLE.



Jimmy Chester presents a headdress to Robin McCarty. Stan Chester, holding the headdress demonstrated the dance to Robin.



Claude Davidson, with the paddle, and his group did many entertaining dances at the wedding party.

KELTHSMAHT SUMMER — FAMILY — BIBLE CAMP THEME: "GOD'S LOVE" DATE: July 19 - 25, 1982 EVERYONE IS WELCOME

Dear "Readers of Ha-Shilth-Sa"
Re: Kelthmaht Bible Camp 1982:
This year the theme for the camp will be on the emphasis of God's Love."

To mention a few of why God's Love:

- (a) is the key of life.
 - (b) is better and greater than any possible gift.
 - (c) is greater than knowledge.
 - (d) is so amazing and so divine.
 - (e) is always giving.
 - (f) must be always our aim in "ALL" we do.
 - (g) is greater than the ability to speak well.
- God's Love never fails, is never obsolete, God's Love never dies. God's Love is the most enduring virtue as we are individuals, families, communities and in the whole world.

God's Love takes the kindest view possible of people and circumstances. Love searches for what is good and gives the benefit of the doubt.

Love does not push itself into the limelight. Love does not strive for place or position. In God's program we stoop to conquer, we kneel to rise. The way up is the way down.

The secret is the surrendering of our will to the will of God, so that His way becomes our way.

The ego driven people thinks of himself as supreme and all others nothing. But if God's love is in us, we do not act that way. God's Love is different.

It is not a circle, but more like outstretched arms that reach people wherever they are and lifts them up.

He who lives to benefit himself confers on the world a benefit when he dies.

Another example of what we all must keep in our hearts is if we lose our tempers, but it's all over in a minute or seconds at times. It's like the atom bomb exploding, it is also over in seconds, but let's think of the damage it can do. A bad temper is something you never lose by losing. God's Love is the best ointment for irritability "right where we live."

Love on the contrary refuses to capitalize on the shortcomings of others. Love implies caring — for better or for worse. Love is an active concern for the life and growth of that which we love. The very essence of love is to work for something and to help it grow. Love and labor are inseparable.

You love what you work for and you work hard for that which you love. Love rejoices in the accomplishment of what is honest and right. Love is a retreat which shelters people from the storms of life.

Even though our difficult times of grief, for the loved ones that have departed from us, death is real, death uproots and pulls down all creation. Death darkens the eyes of those we love, it eventually shakes our own limbs and shuts the door on this life. Mortality reigns in our bodies. Death starts at birth, it is very apparent and real. In complete contrast, love is eternal. Though everything else is mortal, Love is immortal, when all else fails, LOVE NEVER FAILS. It not only never fails it never ends, it is eternal. Even when the roots of life caves in LOVE ABIDES.

These of what is mentioned is only some of what will take place and answers to your life of love, joy and change our worldly ways.

Finally love is the ingredient and foundation of a successful family. It is priceless and incomparable. In closing, this little prayer for each of us.

Love Through Me Oh Lord

Love this world through me, Oh Lord.
This world of broken men.
Thou didst love through death, Oh Lord
Oh Lord, Love in me again.
Many souls are in despair, Oh Lord
Oh make me know and always care when my life they see
May they behold thee
Oh, My Sweet Lord, Love the world through me.

This camp is Interdenominational. There will be a lot to look forward for, make this one of your own memorable occasions and I'm sure you will leave in good strong sound faith and hope, and most of all LOVE.

We invite speakers also to take part and youth councillors to assist with the children. Come, even if it is only for a day or two or for the whole duration of the camp. Enclosed information will accompany this letter of invitation to you all.

God Bless,

EDGAR CHARLIE

HAPPY BIRTHDAY MOM

Happy birthday Mom (Barbara Touchie). We love you. Beverly, Sam and Fred Johnson.

Thank you God,
For pretending not to notice that one of your angels is missing and guiding her to me. You must have known how much I would need her, so you turned your head for a minute and allowed her to slip away to me.

Sometimes I wonder what special name You had for her. I call her "Mother."
To think of not having her with me is unbearable. I don't know what I would have done without her all these years.

She has loved me without reservation — whether I deserved to be loved or not.

Willingly and happily, she has fed me, clothed me, taught me, encouraged me, inspired me and with her own special brand of gentleness reprimanded me.

A bit of heaven, her eyes reflect hope and love for you and her family. She has tried to instill that love in us. She's not the least bit afraid of work. With her constant scrubbing, polishing, painting and fixing, she has made every house we've lived in a beautiful home.

When I'm confused, she sets me straight. She knows what matters and what doesn't. What to hold on to and what to let go. You have given her an endless supply of love. She gives it away freely yet never seems to run low.

Even before I am aware I have a need, she is making plans and working to supply it. You gave her great patience. She is the best listener I have met.

With understanding and determination she always seems to turn a calamity into some kind of success.

She urges me to carry my own load in life but is always close by if I stumble under the burden.

She hurts when I hurt. She cries when I cry. And she will not be happy until she has seen a smile on my face once more.

Although she has taught me to pray, she has never ceased to invoke Your richest blessings upon me.

Thank the other angels for filling in for her while she is away.

I know it hasn't been easy. Her shoes would be hard to fill. She has to be one of Your greatest miracles, God, and I want to thank You for lending my mother to me.
We love you Mom.

Kelthmaht Family Bible Camp

The Kelthmaht Family Bible Camp will be happening on Vargas Island near Tofino between July 19 and 25.

This is an interdenominational Christian camp. Camp activities include hiking, water skiing, swimming, horseshoes, volleyball, fishing, clam digging, seafood hunting, crab fishing, nature lore, native outdoor cooking and canoeing.

There will be no charge or fees, only requests of bringing your own camping needs and non-perishable foods.

No pets please. No alcohol or drugs and no cigarettes permitted.

Transportation will be provided by using CB radio channels 6 and 14 or phone Ahousat band office in advance: 670-9563 or 670-9531 or home 670-9524.

JULY 19-25/82
KELTHSMAHT
VARGAS IS. TOFINO, B.C.

FAMILY
BIBLE CAMP

"I AM THE HIGH AND HOLY GOD WHO LIVES FOREVER. I LIVE IN A HIGH AND HOLY PLACE, BUT I ALSO LIVE WITH PEOPLE WHO ARE HUMBLE & REPENTANT SO THAT I CAN RESTORE THEIR HOPE AND CONFIDENCE."
ISAIAH 57:15

In Loving Memory of Samuel Touchie June 28, 1978

Four years have gone by and never a day goes by without thoughts of my father.

I look back on the years and wonder why I took my father for granted. He taught us a lot of things which I am thankful for. We, as Indian people, have a lot of faults, sometimes it takes the loss of a loved one to look at our faults, we spend so much time looking for faults in other people. To be able to achieve self-respect my backyard has to be cleaned first.

One thing keeps coming back about what my father used to say, "When you get slapped in the face, turn the other cheek." Love, discipline, respect and honor are the key words my father used often. Without love and respect life has no meaning. Above all he taught us that God is in every aspect of our day-to-day existence.

From a family of 14, we were taught to love and respect each other and honor our mother and father. We've had a rough time since Dad died but we still have Mom.

And I thank God for Mothers. She still sits me down and corrects me if I'm doing wrong. So many of our young people today don't know anything about discipline and respect of our elders. But it takes the love of parents to lay down standards and I hope that "Dad" we live up to your standards, but above all God's standards.

With Love, Respect and Honor "until we meet again," Thank you Dad. Beverly Sam and Fred Jr. Johnson.

In Memory of two extra special people HELENA & CHRISTINE HOWARD

Sleep on dear good friends, it has been long years since you left our hearts filled with sadness and tears.

Yours were hearts that were blithesome and gay. Scattering sunshine all along the way You know how we loved you and, yes, love you yet. Though God took you from us, we cannot forget.

RUBY CHARLESON

In loving memory of Grampa Noah and Nan Fanny Thomas, Josephine Rosalita Charlie, my aunt, and Brooke Thomas John, my cousin.

Remembrance is a golden chain, Death tries to break but all in vain; To have, to love, and then to part Is the greatest sorrow of one's heart The years may wipe out many things, But this they wipe out never — The memory of those happy days When we were all together. Thinking of you.

Rubina Babian Charleson



Patrick Peters was born in Port Alberni, on August 7, 1967 and died at the young age of 14. You are greatly missed by your Mother who loved you dearly; by your grandparents who feel so keenly the pain of your sudden departure; by your great aunts, Ella and Jenny; by two sisters; two nephews; two uncles; 13 aunts and a large circle of caring relatives.

Many memories fill the minds and comfort the hearts of those who knew you. Young friends remember you as a school friend at Eric Godson Memorial in Bamfield and as a young man of the village full of life — a good hunter and sports fisherman. Older ones remember your helpfulness around the home and village in catching fish and sharing them with the homes, cutting wood and carrying supplies.

You are remembered as a boy of eight on your first commercial fishing trip, your days aboard your grandfather's boats, the Targa and the Hyson, your ability to hang nets and to deserve full share herring at the age of 13. Your knowledge of the coast was good and much comfort is derived from the fact that your earthly life, though short, was very full.

Thank You

I would like to thank the following for their generous donations: Ahousat Band, Nuuchah-nulth Fishermen's Association, Opetchesah Band, Choy, Ted Narukami, Laura Talbot, Nitinaht Band, Ucluelet Band, Sheshaht Band, Taa-Wa Fishing, Charleson Family, Toquaht Band and the many others who donated. Thank you all.

I would also like to thank each and every one of you who sent cards, letters, flowers and who phoned and came to visit.

Thank you to the Honorary Pallbearers: Darryl Nookemus, Toby Nookemus, Gary Nookemus and Lennie Frank.

Thanks also to the Ohiaht Band members for your kindness.

SHARON PETERS

WE NEED ADDRESSES

If you are a member (including non-status) of the following bands, and are 19 or over you can receive Ha-Shilth-Sa by filling in the form below. (Only one paper per household please.)

NAME:
BAND:
ADDRESS:
CITY:
POSTAL CODE:

Send to:
Ha-Shilth-Sa
Box 1383,
Port Alberni, B.C.
V9Y 7M1

BANDS ELIGIBLE ARE: Nuchatliah
Ahousat
Clayoquot
Ehahthesah
Hesquiaht
Kyuquot
Mowachah
Nitinaht

ALFRED RECALMA
R.R. No. 3
Qualicum Beach, B.C.
V0R 2T0
Phone 757-8438

"This is Our Land"

In the Free Press, Wednesday's edition dated April 23, 1982 under the heading, "Whose Island" by A.J. Cope stuns me where I see red. He calls the so-called North and South America the New World. Bloody hogwash. His thinking stinks.

Please A.J. Cope read American Genesis by Jeffrey Goodman. We have been here for thousands and thousands of years. Our legends told us this, now it's been verified by anthropologists. Excerpt from an encyclopedia, "The research work of Thor Heyerdahl (Aku-Aku) and Francis Maziere, (Fantasique Ile de Paques) on Easter Island show that a primitive people may keep the secrets of their ancestors inviolate from prying eyes and scientists for centuries and decades. Maziere produced legends which confirmed the Greek story of the Titans and suggested that the first inhabitants of the mysterious island had mastered the control of anti-gravity, of telekinesis and radiesthesia.

Some of the legends of Easter Island mention space travel quite casually and refer to the inhabitants of the planets we call Jupiter and Venus. Half of Canada has never been surrendered and the monies we receive from the federal government is but a mere pittance for this unsundered land. We have been pressuring the "powers that be" for a settlement for many years but they manage to stall us off. You allege yourselves of being a Christian and a Democratic people yet you used force to subdue us. You had gun powder and we had bows and arrows. I don't often swear as the Indians have no swear words in their language. Neither is there a word for "I'm sorry." They said at all times you must think carefully before you act or speak.

In the Free Press, Wednesday's edition dated April 23, 1982 under the heading, "Whose Island" by A.J. Cope stuns me where I see red. He calls the so-called North and South America the New World. Bloody hogwash. His thinking stinks.

I have no regrets when I say, god-damn it, this is Our Land. For the complete truth you swear on the bible yet what about the commandment that says, Thou shall not covet thy neighbors property. What are our laws? They are man-made subject to change

by the whims of those in power. When you first landed on our shores we welcomed you with open arms. We showed you our trails through this vast land and where there were no trails we paddled you in our canoes. Our pemmican kept you from starvation. We made you wealthy with the furs we shared but at your every chance you cheated us. You made laws to keep us on reservations and if we strayed we were shot dead.

Just a few years ago one of your provincial ministers said "Indians go back to your reserves." All Canada is our reserve. I'm fed up with people who treat us as non-entites. We were not given the right to vote in the federal elections until 1960. We will broadcast to the world our grievances about the constitution. We will never, never relinquish our claim to this, Our Land. We will appeal to the United Nations and the Pope. God-damn it, we have determination and right on our side.

CLASSIFIED

Classified ads will be printed in the Ha-Shilth-Sa free of charge to Nuuchah-nulth people and our subscribers. Just write or phone the Ha-Shilth-Sa office, Box 1225, Port Alberni. Phone 724-5757.

FOR SALE

Carvings (wall plaques, masks, headdresses, poles), drums, basketwork, beading. Made to order. Charlie and Caroline Mickey, 3681 Anderson Ave., near the high school, Port Alberni 723-2591

FOR SALE

Indian sweaters, toques, knitting. Phone 724-2626, ask for Kathy.

Winners of the Native Alcohol Awareness Committee raffle which was drawn at the last coffee house were: belt, Doug Robinson; choker, Barbe Barnswell; beaded bracelet, Delores Morgan; 50-50 draw, J.C. Lucas.

Craft Fair: June 19 at Recreation Park, Port Alberni. Those wishing to sell their crafts must register by June 12th. Phone Donna at 723-9504 or Don at 723-8619 for more information.

Happy Birthday Everyone:

Evelyn Louie, June 1.
Gloria Valentine and Beulah Williams, June 6.
Gordon Taylor Sr., June 4.
Stacey Touchie and Bob Mundy, June 11.
Jennifer Touchie, June 17.
Lindsay, McCarthy, Doreen Touchie and Barbara Touchie, June 20.
Veda Jack, June 21.
Arlene Touchie, June 26.
Happy Anniversary Robert and Vi Mundy, June 26 from Beverly.

HAPPY BIRTHDAY

Happy 9th birthday to Richard Lucas Jr. on June 2.
Happy birthday to Kathy "Chubbs" Lucas on June 4 — 3 years old.
From mom and dad and dawn, Lana, Tammy and Derek.
Happy Birthday June 27th to Suds, from the Sheshaht Band Staff.

LEGAL



Province of
British Columbia

Ministry of
Forests

PESTICIDE USE PERMIT

Notice is hereby given that the herbicide 2,4-D Ester (PCP Act Reg. No. 16675) will be applied in the Port Alberni Forest District between August 31, 1982 and October 31, 1983 on 261 hectares in the Effingham River drainage, 33 km N.E. of Ucluelet. The purpose of this project is Conifer Release, accomplished by using 2,4-D Ester to control brush and thereby enhance the growth of conifers on the area. As a result the forest land base will be more productive and economically valuable. The work will be carried out under the terms of the Canada and British Columbia Intensive Forest Management Agreement.

This notice is given as per the requirements of the Pesticide Control Act Public Land Use Permit Number 104-287-82-83, held by Mr. D.T. Grant, Regional Manager, Vancouver Forest Region, Ministry of Forests, 355 Burrard Street, Vancouver, British Columbia V6C 2H1 (Phone 668-2470). Copies may be viewed at the Port Alberni District Office in Port Alberni and at the Government Agent Office in Ucluelet, British Columbia.

Persons wishing to appeal this permit may find information and procedures to institute appeals contained in the permit on display in the above two offices.

NEWLY WEDS

Congratulations to Jim Tatoosh and Brenda (Lacharity) Tatoosh who were married in Port Alberni on May 21.

HELP WANTED

Thornton Creek Enhancement Society

One person is required at Thornton Creek Hatchery to work 29 weeks scheduled between June 1, 1982 and March 31, 1983 with lay-off between July 1 and September 15, 1982.

This person must be prepared to attend courses at Malaspina College approximately two weeks and have a valid drivers licence with own transportation for work.

This position will entail Scale Sampling, Dead Pitch, Brood Stock Collection, Tagging, Hatchery Operations and weekend, holiday work. The rate of pay is \$322.00 for each 40 hour week.

Any interested people should send a resume with references to:

Julie Edwards
P.O. Box 255
Ucluelet, B.C.
V0R 3A0

To be postmarked no later than June 15th, 1982.

SUMMER JOB

One student summer employee to do library research. \$3.65 per hour. To start immediately, until August 28, 1982.

Apply to: Nuuchah-Nulth Tribal Council, P.O. Box 1383, Port Alberni, B.C. V9Y 7M1.

When in Seattle
visit
Indian Christian
Church
Open Daily, Mon. Fri. 10 a.m. - 3 p.m.
1505 Rainier Ave. S.
324-8614

Serving Christ & Native American People
- Bible Study and Prayer, Weds. 7 p.m.
- Sunday Bible School, 10 a.m.
Worship, 11 a.m. and 7 p.m.

MALE BEAUTY CONTEST Friday, June 25th 7:00 P.M.

Port Alberni
Friendship Centre
"Miss Carla"
will be there
to defend her crown"
Sponsored by the
NATIVE ALCOHOL
AWARENESS COMMITTEE

HELP WANTED

Required by the Nuuchah-nulth Tribal Council: three (3) trainees in horticulture (the care and growing of plants):

Requirements: —Must have completed at least grade 10 although applicants with a grade 12 diploma or better will have a better chance of being selected.

—The applicant must have an interest in growing and looking after plants under a controlled environment and be prepared to make horticulture their chosen career.

—Must be a member of one of our bands.

Training location: Victoria, B.C.
Length of training: 12 months or more.

Salary while training: Negotiable.

All the people who are interested and think they can qualify should be at the Tribal Council Offices on June 29th, 1982 (Tuesday) at 8:30 a.m. We shall be holding interviews on that day. Please bring a transcript of your high school diploma. Phone John Masai at 724-5757 to confirm your interview.

BAND MANAGER TRAINEE REQUIRED

Applications are invited for the position of Band Manager Trainee for the Nitinaht Band.

The successful applicant must be highly motivated, self starter who has completed or is able to complete Grade 12 and be prepared to undertake further academic training if required.

Applications and resume will be accepted at the Band Office or may be mailed to: **Nitnaht Band Council, Box 340, Port Alberni, B.C. V9Y 7M8.**

The successful applicant must be a Nitnaht Band member living in Nitnaht or willing to move back upon completion of training.

STUDENT EMPLOYMENT

The following summer jobs are open:

- 1 supervisor
 - 3 recreation workers
 - 1 cultural researcher
- Starting date: July 1, 1982.
Apply to: Hesquiaht Band,
P.O. Box 238,
Tofino, B.C.
V0R 2Z0



HIDAS ISSUE CANOE RACE CHALLENGE

It's hoped that scenes such as this will be seen in Port Alberni this summer at the Nuu-Chah-Nulth Indian games. The above picture was taken at the Somass River during the early 50's, when the last traditional West Coast canoe races were run in the Alberni Valley. The Sheshahts had two of these canoes that they raced, "Miss Somass," and "Miss Alberni," with both men's and women's crews.

The Tribal Council office has received a challenge from a group of Haida Indians who say that they can easily beat anyone in such a five-man canoe race. But they have to be given six weeks time to build their canoe. Is there anyone in the Nuu-Chah-Nulth area willing to take on this challenge? If so leave a message at the Nuu-Chah-Nulth Tribal Council office for the Indian Games Committee, so that the committee can tell the Haidas to get to work on their canoe. (As soon as possible, they will have to get started very soon).

PACIFIC RIM AIRLINES

**CHARTER & SCHEDULED AIR SERVICE
FROM TOFINO AND PORT ALBERNI**

for reservations

Tofino - Phone 725-3915

Port Alberni - Phone 724-4495

"We stand by one Channel 67-VHF, Marine Band."

Box 392, Tofino, B.C. V0R 2Z0



Just a Puffin' Along

THE TSESHAHT MARKET

welcomes you to its 1st Anniversary Sale

Open 7 Days a Week

June 10, 11 & 12

Summer hours now in effect
 - Store 8 AM to 11 PM
 - Gas Bar 7 AM to 11 PM

*Super
Specials*



*2 Free
Grocery
Draws*

"WE WERE PACKING THEM IN AT LAST YEAR'S OPENING"

SPROAT LAKE RD.,

PORT ALBERNI

PHONE 724-3944