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Ha-Shilth-Sa

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VOL. 11 NO. 7 October 16, 1984, PORT ALBERNI, B.C.

"interesting" news

POSTAGE PAID IN PORT ALBERNI

Widespread support for the preservation of Meares Island



A historic occasion on the West Coast, as the 23-foot welcome figure is pulled to its feet at a pole raising ceremony at Tin-Wis. The figure will be travelling to Victoria to take part in the Meares Island protest rally on October 20th, and it will eventually be placed on Meares Island as part of the present day history of the Clayoquot and Nuuchahnulth people.

The issue of logging Meares Island was discussed for the better part of a day at the recent Nuuchahnulth Tribal Council Annual Assembly.

Many speakers voiced their opposition to the proposed logging by MacMillan Bloedel.

The speakers included several elders, native leaders from visiting Tribal areas, as well as residents of the Tofino area, both native and non-native. Everyone pledged their support to the cause of fighting against the logging of the Island.

Preparations are now being made to march to the Parliament Buildings in Victoria for a protest rally on October 20th.

On October 18th the Leader of the Opposition, Robert Skelly, will be speaking about Meares Island at Camosun College in Victoria. The Friends of Clayoquot Sound will be

making a slide presentation on this evening.

At the Nuuchahnulth assembly everyone was urged to attend these events, to demonstrate their opposition to the logging. The people were also asked to participate in setting up blockades on the Island when the loggers and their equipment arrive.

Mike Mullen from the Friends of Clayoquot Sound warned that logging could start within the next few weeks (any day now). He said that MB has plans to build three kilometres of road as far as Mosquito Harbor this coming winter. Mullen said, "Meares Island has been declared a Tribal Park. The government is attempting to ignore this. The point is the relationship of people and their land," he said, "between people and their government and the right of people to let

happen what they want — not what some multinational corporation seeks for its profit."

Clayoquot Chief Councillor Moses Martin stated that the Clayoquot people remain very strong against the logging of Meares Island. Speaking in regards to the spiking of trees on Meares, Moses said that he was against this practice, as he wouldn't want to see anyone get hurt in the mills or wherever the logs go to. (Apparently steel corkscrew spikes have been found in about 30 trees by MB with the use of metal detectors.)

The Ahousat tribe also said that they were not in favor of "spiking."

A number of the elders spoke on the subject of ownership of the land and some of their comments have been translated. See page 5.

Story continued on page 6.

SUPPORT GLORIA FRANK FOR SCHOOL TRUSTEE

The Nuuchahnulth Tribal Council passed a motion supporting Gloria Frank's candidacy for the position of School Trustee for School District No. 70.

She is running in the west coast area — Ucluelet, Tofino, Long Beach, Opitsat, Ahousat and Hot Springs Cove.

You can find out if you are on the voters list by contacting the Village offices in Ucluelet or Tofino.

Native students make up a large percentage of the Ucluelet-Tofino school population. Gloria Frank believes that they should have the best education available and she is willing to work towards this goal and ensure that native people are represented and heard on the school board.

Election day is November 17th.

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Gloria Frank running for School Trustee

Gloria Frank, a member of the Clayoquot Tribe, is running for the position of School Trustee for School District No. 70. Election day is November 17th. She is campaigning for the position open on the west coast, representing Ucluelet, Tofino, Long Beach, Opitsat, Ahousat and Hot Springs Cove.

Gloria is a housewife with three children. She was born and raised on the west coast. She has been very active within her band, having served as co-chairman on the Education Committee and chairperson of the Health Committee. While on the Education Committee she pushed for the teaching of native language,

culture, history and spirituality in the public schools.

Gloria also served as chairperson of the local native PTA and she was the Clayoquot Band representative on the Meares Island Planning Committee. She is an outspoken supporter of the preservation of Meares Island.

For the past 2½ years Gloria has been a volunteer Home-School Co-ordinator for the Clayoquot Band. She says that each tribe should have their own Home-School Co-ordinator as students try harder when they know someone cares about how they do.

Gloria also helped in the founding of a youth club for Clayoquot. She has worked with kids all of her life and feels that she knows their needs.

If elected as trustee Gloria would press for local control of local educational resources. She sees a need for substantial improvements to the quality and quantity of education for native students. She wants to see a change in the 20-day suspensions for students as it can result in failure for the school year.

Her dream is to see the Nuu-chah-nulth people managing their own education.

Nitinaht now Dididaht

The Nitinaht Band is officially changing its name to Dididaht, their original name.

The change of name was announced at the Nuu-chah-nulth Annual Assembly by Chief Councillor Charlie Thompson.

Verna Jack hired as Alcohol Counsellor

Verna Jack has been hired by the Nuu-chah-nulth Tribal Council for the position of Alcohol Counsellor.

Verna, a member of the Mowachaht Tribe, will work out of Gold River and she will serve four of the Nuu-chah-nulth Tribes: Ehat-tesaht, Kyuquot, Nuchatlaht and Mowachaht.

Comment on last month's letter

NOTE: A comment on Barry Gus' letter in last month's Ha-Shilth-Sa. What he has to say rings so true. I am a single parent and I still find it hard to believe that a lot of men can forget they have kids out there somewhere. Single mothers don't have it easy! How many of us have jobs to support our kids? Generally we become the sole supporter because the fathers don't help. It really is a sorry situation because then we have to get the family court to help us.

I don't feel sorry for myself — I feel sorry for the kids because they feel the bitterness and sometimes the hatred between the spouses. Then before you know it the child becomes a juvenile delinquent. Which to me is a sign saying, "Hey! I'm here — It's Me!" So then I have to juggle my time — between work and my kids. The amount of time my work takes — I wonder if it's worth it to work. The stability of a home, the mental and physical health of my kids is uppermost in my mind, because they have been through as much as I have.

Name withheld by request.

HA-HO-PAYUK SCHOOL



Ha-Ho-Payuk School will be sponsoring a workshop on November 17th & 18th. The workshop is called 'Working Together For Language Development'. The workshop is designed to receive direction from the Chiefs of the Nuu-chah-nulth Tribal Area on the following topics:

- alphabet choice;
- sharing language materials, lessons and consultants; and
- sharing the financial costs of language work, lesson planning and teacher training.

It is hoped that we can come to some sort of an agreement on the above issues so that a strong Native Language Program can be developed for use by all Nuu-chah-nulth Bands.

The workshop will be held at Ha-Ho-Payuk School.

Workshop kits have been sent to all Chiefs and Council Members.

For further information contact Bev Ballan at 724-5542.

What the Elders had to say

TRANSLATIONS BY ROY HAIYUPIS



Alice Paul

ALICE PAUL

—From Hesquiaht — Native greeting.

—Wish you all well as "planners" for us all.

—Society is changed — it has affected our people because of the influences of the non-Indian.

—Our teachings and practices have changed drastically.

—I am over 80.

—You should all have retained our important values RE: properties — boundaries.

—Whites have taken over rights of our ancestors.

—Our roots to Earth are important.

—Some rights were extended to other families through our marriage customs — such rights and privileges were extended through this custom and acknowledged through our various cultural customs. Our ancestors recognized the importance of family ties and adherent rights transferred or extended through marriage, and we need to recognize the importance of family ties through our customs.

Our cultural customs concerning property and foreshore rights was important and recognized by all, because it was through these rights that there was a fair distribution of beach and river food resources — with first resources obtained being given to the chief with foreshore and river and intertidal resources

rights, then to the people through various cultural customs.

Every right was cherished and respected because this also meant a fair distribution of food resources to all. This is how the tribe survived.

These rights have been eroded because of white man's laws for their benefit. The consequence for our Native people is that we have become accountable to a different race of people — who ignore our traditions — and are even taking Native people to court for offences committed against the white man's ideas of conservation.

This has been an intrusion of our Native rights, and customs concerning food resources. I hear of some cases coming to the courts of the land, and I have empathy for all these people. Where our customs allowed for distribution and sharing with the extended family with intertribal connections.

It is becoming impossible to do this because of the intrusion on our Native rights by the white man's legal system. This has been a progressive erosion of our recognized rights — and an erosion of our helping and sharing philosophy by allowing the bride to take certain rights with her; rights related to songs and dances, etc.

This was one way that our Native people recognized and identified family relation-

ship. Our chiefs had special orators and planners. In my position as an elder from our Nuu-Chah-Nulth nation, I choose to speak to give you all historical information, and not because I am an appointed speaker for my chief. I recognize that this body of appointed chiefs and councils have an immense task — the responsibility to look after the needs of our people.

My wish is that you will all teach your children our teachings and values, and that you will teach your children to recognize your relatives even to your ancestral lines, so they don't forget the value of relationships. True there were cases where close relatives were married, but this was primarily with the intention of withholding extra special teachings within the confines of that family.

My heart is also heavy for those children who are taken from their parents into foster situations. For me, this indicates that practising our teachings and values is undergoing a breakdown of the family. My wish is that our people would create alternate plans to meet the needs of our children in alien and foster situations.

These situations are encountered primarily in drinking family situations. My hope is that our teachings might supercede and overcome these negative encounters. We need to persist in our teachings even though many at this point are refusing to listen.

Many have died because of alcohol. We need to teach by example. We need to enlist all relative resources to coax and plead each one to stop drinking. We need to bring our Native teachings back, and have our children recognize that we are not scolding them, but teaching each one the values of past generations.

We know because we experienced the teachings of our elders in our day. Our teachings are not contrary to human values. We have lost so

many of our children to foster situations — some have disappeared altogether from our influences.

My hope is that some day we may have a person in a special position to work on this specialty task in a special program or project to keep our children in our homes, instead of resigning ourselves to the different value of foster placement in an alien situation. This is my special plea to this assembly.

We need a person of very strong character for such a position. Our children are suffering from neglect in the home and estrangement in a foster situation. We also need to train the parents in parenting skills so they themselves will listen and respond to positive values. Because of alcohol abuse we have become harsh as

parents. Our parents need training in parental skills, so we do not lose our children to foster situations. For some again, we need to get accustomed to eating our own food from our fisheries resources. We have a crisis here because some youth have adapted themselves to unhealthy diets.

Our youth need to adapt to our elders and their teachings — and a healthy seafood diet, and smoked fish, including the resources from our beaches — the food of our ancestors and our elders.

Even with much higher populations in early years, our ancestors found adequate sustenance from our sea resources. Populations were so great before that it was not uncommon not to know some people.

With this in mind, we need to bring back control of our resources and control of our tribal territories. Our chief's foreshore rights and tribal territories are a precious commodity for our people. We need to continue our struggles for ownership of our lands. I plead with you all to have a strong mind in this struggle to regain control lands. I wish, you all well.



Francis Charlie Sr.

FRANCIS CHARLIE:

—With reference to our rights — and at this point especially Meares Island — explain boundaries of earlier and smaller tribal entities — Quatswee, Warne Bay and Puneefl, Mosquito Harbour — No direct tribal claim of original Ahousats in this area — but today we recognize the early tribal entities with original claims to this territory, tribes that have become today a part of the amalgamation or confederacy we now know as the Ahousaht. We are now one. Our close tribal connections have always existed. I cannot confirm any dates.

We are discussing Meares Island. We recognize that the forest is the shelter for animals and birds that, too, live. We recognize that this shelter for wildlife disappears with the falling of trees.

Presently we appear to be on the losing end in this struggle for Meares Island for the protection of this shelter for wildlife. We are at a disadvantage too as Native people in that this will also affect our natural food supply — and especially, together with losses such as this, the non-Indian keep placing and adding restrictions on us for access to nature as our source of food supply.

We have lost so much of our access to our natural food resources because of restriction on fish, clams, deer, ducks and other wildlife. My support goes to present generations.

Alice Paul's comments, RE: teachings and values. We appear to have lost the ideal opportunity to teach our children on the values that are important for Native people. As parents, elders and grandparents we have not taken the time to teach our children and youth. We have consequently become tongue-tied because our children and youth are not listening anymore. These generations are becoming degenerate. Teachings were explicit on human behaviour. We are now too late to reach these generations that have closed their ears to us. We are now quiet as elders. Extravagancy seems to be the order of the day when parents allow children to have \$20 bills for spending — children spend money without control. We simply find these means of telling our children to "get out" of my way, when we should take time to teach them to spend money wisely. We should take time to teach our children about life. We need to take time to show them love and to teach them the meaning of love in our every day life. Today children are spoiled. We need to teach them early. Love is being lost. Today there is none of nature's verbal expressions of love which we elders experienced in our childhood. This was a precious expression of love for a child and other relatives. We (elders) have failed our present generations.

What the elders had to say

DOMINIC TAYLOR

—Ancestral connection Kyuquot-Ucluelet.

—Recognize Alice Paul and family connections — Hesquiaht.

—We were made to know and understand family connections in early childhood — Kyuquot to Nitinaht.

—We are proud to recognize each of you here at this assembly — early population of Kyuquot — 1,200.

—We are proud to see young leadership emerging.

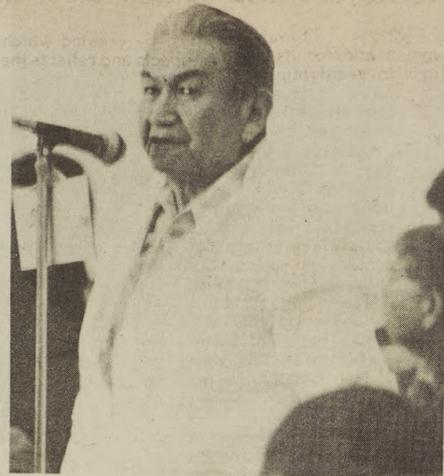
—Non-Indian respected territorial rights of Natives in earlier history RE: fishing rights. Formally limits designated by non-Indian was within one mile of community.

—Non-Indian never intruded inside this boundary in the 1920's and listened to chiefs' wishes.

—Non-Indian even needed permission from chiefs to enter reserve boundaries.

—Early Natives observed curfew for children and used warriors to enforce this law.

Natives observed the closures of the salmon food fishery for conservation purposes. At a certain phase of the moon all food fishing ceased, when the salmon were ready for a mature spawn. Today this has changed (because of the forestry



Dominic Taylor

industry). The Nahmint River is a classic example of this today. Different species of salmon go up at different times and (have different plots in the river bed for spawning). Natives were self-sufficient. Sea resources were adequate for the family supplies. Nature (the Creator) gave us these resources for our food supply. The earth does not belong to us — this belongs to that Higher (Spiritual) Power we call God. We recognize that Higher Power, the Creator. We pray to (HIM) — because he takes care of us. Prayer gives us

strength — prayer for food, health and strength. Natives also had a feast celebration at the end of the food fishery season (as a measure of gratitude to the Creator for the food and other resources supplied). Natives were happy and contented in early days. We are happy today to sit with the leaders and youth of today who are able to articulate some of our positions and to be able to arbitrate for us. We (elders) stand with you. We need more education for our youth to take over our local government.

Meares Island CONTINUED FROM PG.1

NTC co-chairman Simon Lucas said, "what's really at that Island? All the things that we need to survive on. The boundaries have been respected by our people for thousands and thousands of years. In the last 150 years we get a group of white people who say we're supposed to have a piece of paper for ownership. They have never said, "what kind of laws did you have?" Never did they consult our people and say, How long did they own it? Why did they own it? What survives on these lands? They have a heritage group in this country where they say here's a historic property, we want to spend a million dollars on it. That's okay, but when we say that, we

have to start negotiating, trying to convince the non-Indians that it was ours from the start, that there was no transfer of papers." Earl Smith, Ehatessaht Chief Councillor, said that if the companies practiced what they talked about in their logging plans, there would be no need to log off Meares Island or other areas ecologically sensitive. "Suddenly after 100 years of logging everyone realizes they forgot to put back what they took out. You can't take out forever without putting it back. I learned the philosophy of management from my mother. Remember, Indian people have always been good managers. Non-Indians

know only one aspect of management — money." Outside support came from Wilfred Jacobs, chairman of the Kootenay Tribal Council; Kaiwaipuna Prejean, Native Hawaiian; Tommy Sampson, chairman of the First Nations of South Island Tribal Council; Basil Ambers, Kwakiutl District Council and Bill Lightbown, president of the United Native Nations. When the meeting was over for the day Joe David's 23-foot "Welcome Figure" was raised in the back of Tin-Wis. The figure is expected to make an appearance at the protest rally on October 20th before taking its place on Meares Island for the world to see.



Mount Colnett, on Meares Island, taken from "Lone Cone." Photo by Adrian Dorst

LOUISE ROBERTS Ucluelet

Land claims is one of the most important things as an Indian. The native people have a love for the land because it was God-given, what I call the Creator—the maker of all living things. The Creator showed our ancestors how to live and where to go, the sacred places in the mountains, the sacred places in the rivers, the sacred places on the ocean shores. The love we have for the land is God-given. The love we have for nature, the food we have is God-given. He taught the native people to love all things.

The logging industry ruins our rivers, ruins our beaches, killed our food in the mountains, killed our fish in the sea.

The sacred places the whiteman wants to take away from you and I. It is a treasure to us.

A poem on the Rape of the Land

It has been said many a times, It has been said to be so true, In our books, even licence plates, Beautiful Vancouver Island, and Beautiful British Columbia. It has been said many a times, Mac Blo's land rape is a crime. It has been said to be so true Mac Blo I speak not only to you, This land is me, this land is you, Hurt this land, it hurts you and me, Open your heart, open your eyes and see. It has been said to be so true, Not blind opposition to progress, But opposition to blind progress. Time will come and time will go So will Beautiful British Columbia Unless some heart you will show Friend of Moresby, Nimpkish and Meares Beg you on knees, beg you in tears, Rape Not This Land, We Beg You Please!

By STEVE RUSH



The Clayoquots performed many of their songs and dances during the opening of Tin-Wis on September 29th.

Native Women's Association of Canada speaks out on self-government and sexual discrimination.

All news coverage to date has illustrated a lack of comprehensive information and therefore, knowledge of Canadian aboriginal peoples' political struggles for self-government. The Canadian general public must be informed of the complexity of Bill C-47 in that it raises two issues of equal importance, value, and consequence to First Nations Women; that of sexual equality and that of membership. C-47 was neither endorsed by the Native Women's Association of Canada (NWAC) or the Assembly of First Nations (AFN) and was, therefore, stopped at the Senate level on aboriginal grounds.

National aboriginal organizations are laboring to generate an attitude of thorough understanding so that non-Indian people and organizations which act on the basis of good intentions can give knowledgeable and enlightened support. The legal exile of Indian women from their homes and communities is reprehensible, but it must be addressed intelligently. We do not wish to merely replace one form of discrimination with another. The United Nations has declared this the Decade for Women. The Canadian government will be called to account for its progress on its international

obligations towards women and for its actions in rectifying this situation. If Canadian government officials hope to attend the Nairobi conference in Africa, in 1985, with the assurance that injustices have been relegated to the pages of history, then they must endorse Native Women as members of their respective First Nations. The government, in the upcoming parliamentary session, in any of its intercourse affecting Indians must guarantee First Nations the right to continued existence. A new Bill

must be created which respects and reflects the joint NWAC and the AFN proposal to: a) return rights to all Indian women, b) recognize their descendants, and c) ensure First Nations control of membership. The new government will have a Bill that is unique and unequalled in its acceptability to the very people on whom it will impact. All Canadians must exert a cohesive front. To avoid default of responsibility we must listen, understand, respect and support each other. We share our con-

cerns with you in an attitude of genuine co-operation. Our work for the future is to ensure that each citizen of Canada will be able to guarantee to the national and international public, the continued existence and development of Indian First Nations. Aboriginal beneficiaries will see clearly our preparation on their behalf. We request support by asking you or your organization to write to Prime Minister B. Mulroney — Room 309S, House of Commons, Ottawa; to your respective premiers, attorney-generals, and to your MP's.

IN THE LOVING MEMORY OF MOM AND DAD Odelia Joe, March, 1974 Martin Saxey, October 31, 1983

Because God knew your work was o'er, Your children taught and grown, He called you both to come and dwell, Where no more work is done, Where the golden sun doth never sets, And the sky's forever blue; It's there we hope in God's good time.

Dear parents to be with you, we know not when to clasp your hands in the better land, Never to part again. Missed by your children, Kateri John, Clotilda Joseph, Evelyn Joe, Ken Joe, Bertha Gus, and many great-grandchildren and grandchildren.

Martin Saxey Jr. Sept. 1, 1971

We do not forget him, We loved him too dearly, For his memory to fade from our lives like a dream; our lips need not speak when our hearts mourn sincerely, for grief often dwells where it seldom is seen, His memory I shall always keep. Sis, Bertha Gus, Kateri John, Clotilda Joseph and family.

Christopher, Saxey Oct. 17, 1980

He travelled life's journey with courage, God, saw the road getting rough, hills getting hard to climb, so he closed your weary eyelids and whispered "Peace be thine," Now nothing but memories as I journey alone. Thinking of the past my loved one gone, None knows the deep regret, But I remember when others forget; As I will forever treasure the image of you dear brother. Always, sisters: Bertha Gus family, Kateri John, Clotilda.

Brother, Issac Joe, Oct. 1981

Home at rest, so sweetly sleeping in thy father's tender care, where there is no pain or weeping. None on earth can harm you there.

Do not ask me if I miss him, Oh there's such a vacant place, often I think I hear his footsteps or I see his smiling face.

Time rolls on but memories last. Missed by sis, Bertha Gus family, Evelyn Joe, Dion Joe, Peter Joe, Ken Joe, Clotilda, Kateri John family.

Matilda Leo, Nov. 1, 1974

Time may ease the bitter pain, of the loss of one held so dear; only few know how we miss her and the loneliness of the years. I try to be brave and remember she's now is free from all pain; and at the roads end. God willing, we too shall meet again, In silence we always remember, Sisters, Bertha Gus, Kateri, Clotilda family.

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Mr. and Mrs. Earl George are now living in Ahousat, on the shores of Matilda Inlet in this cozy little cabin, which Earl says will be build on to in the future. The cabin was built out of lumber supplied by the band's sawmill, cut by Roye John and Norman Thomas.

Nuu-Chah-Nulth Annual Assembly Elders honoured

Several elders were honored by the Nuuchah-nulth Tribal Council and their Bands at the annual assembly. The elders were presented with a large picture of themselves and speakers talked about their lives and their importance to their people.

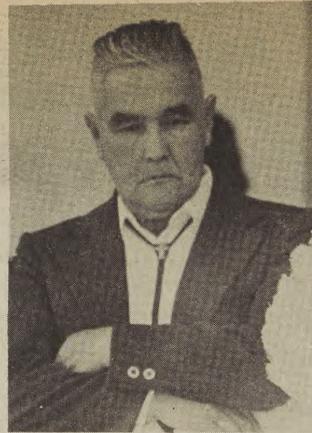


John Thomas, Dididaht

John Thomas is the owner of the Cheewaht River said Charlie Thompson.

He is a linguist and has done a lot of work on translations and in preserving the native language. He has also worked on an ethnobotany book.

John Thomas is presently teaching language in the Di didaht School.



Billy Ambrose, Hesquiaht

Alice Paul spoke in her native language about the late Billy Ambrose.

She mentioned his family roots, that his strongest roots came from Kyuquot.

He had respect for his position as a chief of the Hesquiats. Alice mentioned his conduct, the way he was always very well behaved.

Billy Ambrose worked for years for the Department of Transport, on the road between Hesquiaht and Estevan. After that he worked at Christie Residence as a night watchman until his retirement.



George Clutesi, Tseshaht

Chief Adam Shewish spoke of some of the great contributions George has made to the tribe. In 1949 he got their Indian dances started again, preventing them from being lost forever.

His most important contribution has been his guidance to the Band Council said Adam.

Dr. Clutesi is well known as an artist, actor and author.



Margaret Amos, Clayoquot

(Tom Curley) — She is a great help to our band on cultural night. She never misses cultural night. She has the patience to listen to anyone and never has a harsh word for anyone.



Ben Manson, Clayoquot

Thomas Curley spoke. Ben is a very patient man. He is one of those people who inspires us to get into our culture. He likes to visit and talk to people and encourages our young people. He always has a smile on his face.

CLAYOQUOTS

The Clayoquots honored several of their elders. Unfortunately they were not present as they were tired from previous evenings Indian dancing and all the preparation of the assembly.

Chief councillor Moses Martin said that "these are the people that I turn to when I need advice."



Martin Edgar, Dididaht

Charlie said that Martin is very important because of the way he talks about the Creator and how people should act or behave. Martin spent many years on the Dididaht Band Council.

He is well known as a lahal player and travels all over to play.



Abel John, Mowachaht

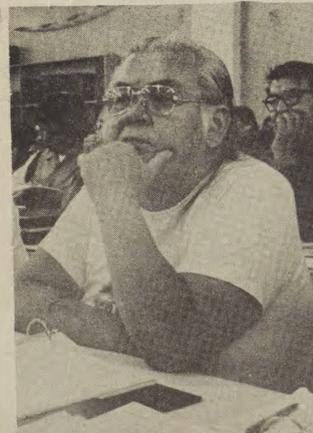
Jerry Jack spoke about Abel John. He comes to us from Ehattesaht. He has been very active with the tribe in many areas — in 1974 he went to Friendly Cove to help chase out the fishermen there. He sat with the band members in a 1975 roadblock and gave a lot of encouragement.

Abel John is the man that chose the name for the Nuuchah-nulth Tribal Council.

No
photo
available

George Louie, Ahousaht

John Jacobson spoke about George Louie. George is a descendent of the Manhousat tribe. His grandfather was a conductor of music and George is a living connection with our music. He has been studying linguistics in Victoria and is very useful in making interpretations, especially in relation to maritime life. George Louie has the ability to carve canoes and will be heading to Denmark to make a canoe.



Phillip John, Ehattesaht

Moses Smith spoke about the life of Phillip John. Known as "Tiny," he came from a big family. When he was a little boy he was known as Tatuht, after a tribe in the Ehattesaht confederacy. His father, Martin John, was the last bonafide medicine man for the Ehattesahts. Phillip was the elected chief of the tribe for several years, but unfortunately he passed away too early. His son, Arnold John, is also a very versatile man, following in the footsteps of Tiny.



Edith David, Clayoquot

Her son Ernest David spoke about his mother. She is a ha-koom from Kelstmaht, the daughter of Chief Charlie.

Her and Dan Sr. recently celebrated their 60th anniversary. She works hard for her family and to this day cooks for her sons when they come in from fishing.



Mary Hayes, Clayoquot

(Moses Martin) — One of the people that the band council looks to for direction. She is very active in the band, with the board of directors (of Tin Wis) and with the Clayoquot cultural group.



The Clayoquot Tribe officially opened Tin-Wis on September 29th. Part of the opening ceremonies was the unveiling of Chief George Franks curtain, painted by Ray Martin. From left to right are Larry Curley, Dennis Manson, Alex Frank, Ray Seitcher, Moses Martin, Roy Haiyupis, Dan David Sr., Francis Amos, and Florence Frank.



The 23-foot welcome figure is carried from the beach using old-fashioned manpower.

MEMORIAL POTLATCH FOR LATE ELLEN TITIAN

A memorial potlatch was held at Ahousat on October 6th for the late Ellen Titian, who passed away four years ago on October 5th. She was the oldest daughter of the late Ambrose and Margaret Titian.

Hosting this memorial was the late Ellen's brother, Rocky Titian. The guests sat down to a delicious dinner with such menu items as salmon steaks, half smoked fish, sirloin steaks, roast beef, turkey, fish soup and homemade bread. Plenty of good food for everyone.

After dinner the dances started. First was a dance performed by the ladies, who were all dressed in white shawls. The purpose of this dance was to change the feelings of the hosting family — to end their period of mourning.

The ladies then changed into their black shawls and did a whale dance.

After some entertainment songs by Peter Webster and the singers, a dance of Jessie Webster's was performed by seven ladies, including Jessie's grand-daughters, Melinda and Mina.

James Swan then led a number of dancers in his warrior dance.

Next was the yat yata, a dance led by Fred

Thomas and Eddie Frank.

Then the Sitka dance was performed by Cecelia Titian, Sam Haiyupis, Tom Campbell and Patty Frank.

For the finale Rocky Titian's hots holtha, or Potlatch Dance, was done by Barrie Titian and Sam Haiyupis. The host then thanked the guests by giving out money and other gifts such as Indian sweaters, cedar bark baskets, some made by Julia Lucas and some from Ditidaht, dishes, blankets, sheets, towels and many other things. A number of people danced when receiving their gifts, to the great enjoyment of the crowd.

At the end of the night there were a number of speeches made by Peter Webster, John Keitlah Sr., Edgar Charlie and Frisco Lucas, to explain what had happened this evening and to thank the host.

Also speaking was Steve Rush who announced a memorial potlatch for his late brother and family in October of 1985.

To add to an enjoyable and happy time birthday cakes were brought out for those who had recently celebrated birthdays and everyone sang happy birthday to Peter Webster, for his 76th; Cecelia Titian; Steve Rush; Steven Titian and Michael Titian.



Peter Webster speaks on behalf of the Titian family.



Stanley Sam thanks the host for the new sweater and took by singing a song.



The hosting family giving out money to the guests.

PACIFIC RIM AIRLINES
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 FROM TOFINO AND PORT ALBERNI

for reservations
 Tofino — Phone 725-3295
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"We stand by one channel 67-VHF, Marine Band."
Be sure to Puffin' along

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

POTLATCH CANCELLED

The Potlatch to be held by John Charlie, and the Campbell Family, for Joseph Aaron Campbell, for November 10, 1984, has been cancelled. Announcement will be made at a later date.

Shorty Frank Basketball Tournament

The fourth annual Shorty Frank Memorial senior mens' basketball tournament will be held on November 9, 10 and 11. The tourney, hosted by the Clayoquot Band will be played at Wickaninnish School in Tofino.

POTLUCK SUPPER

THUNDERBIRD HALL
 CAMPBELL RIVER
 NOV. 1st
 5 P.M.

FOR ALL NATIVE STUDENTS & FAMILIES For more information call INDIAN STUDY CENTRE 287-4821



One of the dances that was performed during the evening was this one of Jessie Webster's, led by Melinda Webster on the left.

Memorial Potlatch

OFFICIAL OPENING OF THE
 NUU-CHAH-NULTH SMOKEHOUSE
 4815 JOSEPHINE ST.
 FRIDAY 1 P.M. OCTOBER 26
 & TREE SEEDLING NURSARY
 COFFEE SERVED AT SOMASS LEGION 3 P.M.-6 P.M.
 4680 VICTORIA QUAY

PROTECT MEARES ISLAND TRIBAL PARK

PROTEST RALLY AT THE PARLIAMENT BUILDINGS VICTORIA

SATURDAY, OCTOBER 20
 RALLY STARTS AT CENTENNIAL SQUARE AT 2 P.M.

THURSDAY, OCTOBER 18 AT 8 P.M. AT CAMOSUN COLLEGE (YOUNG AUDITORIUM) THERE WILL BE A SLIDE PRESENTATION ON MEARES ISLAND BY ADRIAN DORST, SPEAKERS, AND SPECIAL GUEST SPEAKER, BOB SKELLY, LEADER OF THE OPPOSITION.



Barrie Titian, dancing at his late sister's Memorial.

Port Alberni Friendship Centre programs

CALENDAR OF EVENTS

Event	Date	Place	Time
Directors meeting	October 17, 1984	P.A.F.C.	7:00 p.m.
BINGO	October 26, 1984	A.A. Hall	7:00 p.m.
Earl George Potlatch	October 27, 1984	A.A. Hall	
Halloween Party	October 31, 1984	P.A.F.C.	6:00 p.m.
Building Committee meeting	October 31, 1984	P.A.F.C.	2:00 p.m.
GIANT BINGO	November 9, 1984	A.A. Hall	6:45 p.m.
A.A. Committee annual gather	November 9 & 10, 1984	Somass Hall	
Garage Sale	November 10, 1984	Pearl Dorwards 4805 Glenside	10-2 p.m.
Directors meeting	November 21, 1984	P.A.F.C.	7:00 p.m.
Building Committee meeting	November 28, 1984	P.A.F.C.	2:00 p.m.
BINGO	December 15, 1984	A.A. Hall	7:00 p.m.
Annual Xmas Dinner	December 16, 1984	A.A. Hall	



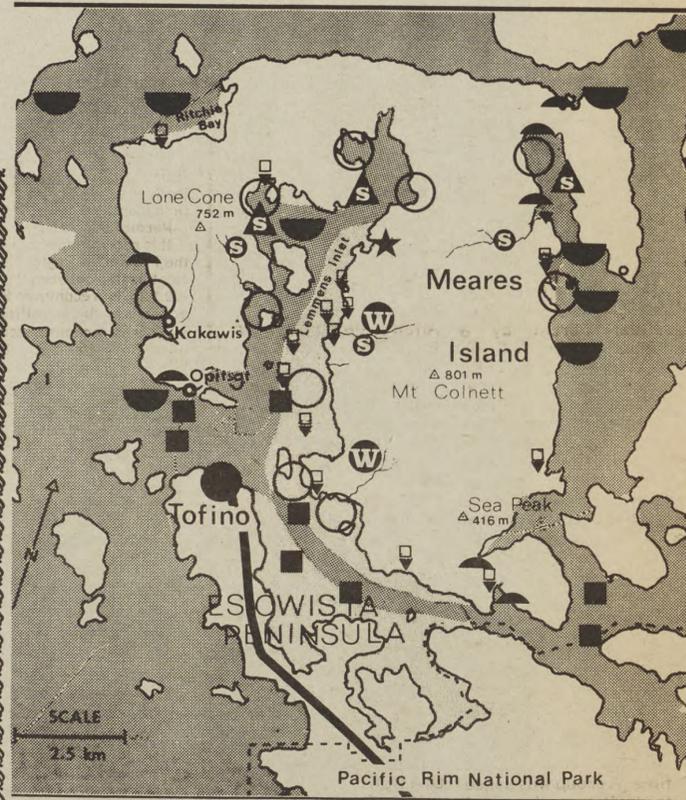
Born to Betty Tatoosh, a daughter, Tara Eileen, on August 10, 1984.



Store 8 a.m. to 11 p.m.
 Gas bar 7:30 a.m. to 11 p.m.
 7 days a week

TSESHAHT MARKET

Sproat Lake Rd. Port Alberni 724-3944



- Native Cultural Site
- Clam Beds
- Crab Beds
- Herring Spawning Bed
- Oysters
- Salmon Spawning
- Seal Haulout Area
- Village Watershed
- Eelgrass/Mudflat
- Water/Clayoquot Sound
- B.C. Historic Site

Regional forum meets at Prince Rupert

Change name to B.C. Tribal Forum

The Provincial Regional Forum met in Prince Rupert on September 12 and 13.

The following Tribal Councils, native organizations and tribes were represented at this meeting. (Number of bands represented in brackets.)

Alliance (6), Nishga Tribal Council (4), Northcoast Tribal Council (8), Nuuchahnulth Tribal Council (13), Caribou Tribal Council (8), Kitimat Band, Kispiox Band, Kitsugulka Band, Port Simpson Band, UNN and the Native Brotherhood of B.C.

The meeting started out with an in-camera session to discuss the past operations of the forum and the future of the organization. The creation of the Pacific Planning Symposium has created a need to discuss the future of the forum. Each of the Tribal Councils and independent bands spoke on the issue. There was a commitment from representatives for 31 bands, the UNN and the Native Brotherhood to continue to support the Regional Forum.

The name of the Provincial Regional Forum was discussed and the name was changed to the B.C. Tribal Forum by a motion from Ernie Collinson and Joe Mathias.

A discussion took place on the committees of the forum. A member raised the issue that many groups who do not belong to the forum, send people to committee meetings and expect their expenses to be paid. Other problems raised were that some people who attend do not have knowledge about the area of concern. Also some groups send a different person each time to committee meetings which creates the need to educate the new members each time. A group was asked to draft some terms of reference for future committee operations.

A discussion also took place about a philosophical statement about the operations of the forum.

Joe Mathias moved and Tom Greene seconded the following motion: as a matter of policy, the committee

representation to the various committees of the B.C. Tribal Forum shall be drawn only from those tribal groups who have declared their public and political support to the B.C. Tribal Forum as participating members. This motion was carried.

A motion was presented to pay for a UNN delegate to BCTF committee meetings.

The financial report was presented. A motion to adopt the report was made and passed.

As a last item of business for the day Joe Mathias, Frank Parnell and George Watts were elected to the executive committee.

The second day started with an open session with Indian Affairs. The first item was mega project impact funding with Mike Sakamoto. Indian Affairs funds Indian groups who have proposed mega projects happening in their area. Offshore oil drilling is an example of this. In B.C. \$1.52 million is available and has been all allotted to various projects. (The Nuuchahnulth Tribal Council did not receive any of these funds.)

On education, Al Friesen of Indian Affairs stated that the B.C. region is not involved in the national education study and that the Assembly of First Nations (AFN) is handling it totally.

In housing, Doreen Mullins stated that the region is not so involved in the housing study. This study is being done to gather data to support a cabinet submission for extra housing. Twenty bands in B.C. have been randomly picked for the study. Our Tribal Council raised the issue of paying our staff with program dollars as opposed to using salary dollars from laid-off DIA staff.

Jack Cecil, a Nishga Indian, reported on the social policy advisory committee. A motion was passed that this committee address the issue of Indian children at risk with a view to ensuring the availability of a comprehensive range of child welfare services on reserve.

Indian government was raised as the next item and James Gosnell from the Nishga Tribal Council led off the discussion. His main point was that self-government is directly tied to the settlement of the land claims. He said the question is "Who makes the decisions about our lives?" Rod Robinson of the Nishgas stated that we don't want a municipal-type of government with the minister having overriding powers. It is our aboriginal right to govern ourselves.

The education committee report was given. A resolution was passed adopting the following resolutions:

1.3 Moved by Sam Munroe, seconded by Bernice Touchie, that a sub-committee be set up to deal with Grad 87 paper and make recommendations to the Provincial Regional Forum.

2.1 Moved by Pearl Pearson, seconded by Sam Munroe, that because of the urgency of input on the Secondary School Revisions and the time frame of one week for submissions on the review by the Ministers of Education, we make the recommendation that pending the approval of the coordinator of the Provincial Forum, Mr. George Watts, that we forward a response to the Ministry of Education's Secondary School Graduation Requirement Discussion Paper prepared by the Education Committee Consultant, along with additional response from bands and organizations as available.

2.5 Moved by Elaine Peale, seconded by Jim Angus, that the Provincial Regional Forum pursue having DIA reorganize OST

authority and that the OST be reinstated under education; and that this be done as a consequence of the problems associated with the authority for OST being under Economic Development; and that the Education Consultant draft supporting information in regards to this motion.

2.6 Moved by Jim Angus, seconded by Elaine Peale that the funding for OST be non-discretionary and be equivalent to the OP-PSS funding formula.

A discussion took place on the AFN education study. Opposition was voiced about having a study done/out of Ottawa as opposed to having the study community-based and controlled. A motion was passed to seek funds from the AFN to have our own Tribal studies done. A statement of

philosophy was adopted, also terms of reference for committees was adopted.

The next item was the Indian Training Institute. The following recommendations were adopted, in regards to the Forum's Education Committee.

Bill Lightbown, president of the United Native Nations made a presentation and proposed the following motion:

Whereas: the aims and objectives of the Assembly of UNN's eighth assembly is the entrenchment of unity and common understanding of the rights of all aboriginal people.

Whereas: all the goals and aspirations of the aboriginal peoples are similar, this can only be implemented by bringing all aboriginal people up-to-date on all revisions within the Indian Act, and Aboriginal Self-Government.

Whereas: time is of the essence — may this resolution be commenced within the next three weeks from this assembly date. With the chairman of the Provincial Regional Forum's (Mr. George Watts) support in principle and recommended financial support to implement province-wide workshops concerning: revisions within the Indian Act-Aboriginal Self-Government.

Be it therefore resolved that: the United Native Nations endeavor to work with the Regional Forum, Aboriginal Council and all other pertinent provincial organizations to facilitate a unity and common understanding of all aboriginal peoples.

Arthur Dick raised his hunting case issue. The forum by motion donated \$2,000 to help his people go to Ottawa to observe the case.

That evening a farewell banquet was held for Lori Davis who is returning to school. Chief Earl Smith demonstrated the excellence of the seafood by having four helpings.

2.12 It is recommended that an evaluation of the Committee be conducted one year from the date on which the Committee is restructured.

EVALUATION OF THE EDUCATION COMMITTEE

Recommendation No. 1:
 It is recommended that the existing objectives of the Committee be restructured as a philosophy or statement of purpose and that specific objectives be developed on an annual basis. Such objectives should have a definite time frame for achievement, be resourced appropriately and be measurable.

Recommendation No. 2:
 It is recommended that the purpose and function of the Committee in terms of the Provincial Regional Forum be clarified and detailed in writing and that the relationship between the Committee and the Forum be formalized.

2.1 It is recommended that the Education Committee function as the education sub-committee of the Provincial Regional Forum.

2.2 It is recommended that membership and voting privileges on the Committee be restricted to Tribal Councils and independent Bands, both Forum and non-Forum members. All other organizations, institutions and agencies shall be granted observer status with full participation rights except the right to vote on Committee motions.

2.3 Only those persons, and their alternates, who are registered with the Regional Forum office shall be considered as being Committee delegates and only those persons shall be reimbursed for travel expenses. Only one person per Band or Tribal Council shall be reimbursed for a given meeting.

2.4 It is recommended that the Committee meet six times a year or approximately once every two months and that such meetings shall be one day in length, unless extraordinary circumstances dictate the need for a two-day meeting. Meeting dates shall be scheduled in advance on a year by year basis.

2.5 It is recommended that agendas for all meetings be established and circulated prior to each meeting (i.e. two weeks in advance of the meeting date).

2.6 It is recommended that the Committee consider establishing a set of sub-committees which will be responsible for pursuing issues or topics of concern to the Forum or the Committee as a whole and that funding for such sub-committees be made available from existing Committee funds. Specific sub-committees could include: policy, curriculum development, professional development, national issues. Terms of reference for each sub-committee should be set by the Education Committee.

2.7 The administrative structure of the Committee should be expanded to include the position of secretary, along with the chairman and co-chairman.

2.8 Terms for each position shall be set for one year, with elections held on an annual basis.

2.9 It is recommended that the Committee secretary be responsible for minutes of the Committee and that such minutes be abbreviated to a record of motions only.

2.10 It is recommended that the services of the Committee consultant(s) be restricted to specific assignments only and that all such assignments be channeled through the Committee chairman.

2.11 It is recommended that the Provincial Regional Forum review the purpose and function of the Education Committee so as to clarify the Committee's mandate and its relationship with the Forum.

2.12 It is recommended that an evaluation of the Committee be conducted one year from the date on which the Committee is restructured.





TILLICUM HAUS 1ST ANNUAL PRINCESS PAGEANT

Submitted by Vina Robinson, Program Director

The Tillicum Haus Indian Friendship Centre in Nanaimo hosted what is expected to be the first of many annual Native Princess Pageants. The pageant was held on August 9, 1984 at the Harbourside Villa. This year's reigning royalty are senior princess 16-year-old Tracey White from the Nanaimo Indian Band; senior runner-up 14-year-old Angie Robinson from the Ahousat Band, with junior runner-up 12-year-old Inez Seward from the Nanoose Indian Band.

The girls themselves chose Miss Congeniality for each category, with honors going to 13-year-old Angel White of the junior contestants and sr. princess Tracey White. The pageant was the kickoff for the first Indian Summerfest which was held in Bowen Park.

WE NEED ADDRESSES

Any band members or descendants of the following bands can receive the Ha-Shilth-Sa by filling out the form below. One paper per household please.

NAME:

BAND:

ADDRESS:

CITY:

POSTAL CODE:

SEND TO: Ha-Shilth-Sa, P.O. Box 1383, Port Alberni, B.C. V9Y 7M1.

Bands eligible are: Ahousat, Clayoquot, Ehatesaht, Hesquiaht, Kyuquot, Mowachaht, Nitinaht, Nuchatlaht, Ohiaht, Opetchesah, Pacheenaht, Sheshaht, Toquaht, Uchucklesaht, and Ucluelet.

HEALTH CAREERS

SOCIAL WORKER

DESCRIPTION:

A registered social worker may assess and help with a variety of individual, couple, or family concerns. Only a social worker registered under the Social Workers (Registration) Act (1968) may use the title, "Registered Social Worker" or RSW. This means that the registered social worker meets minimum educational standards, has had supervised clinical experience, is committed to a professional code of ethics, and is accountable to the Board of Registration for professional practice and conduct.

There is no guarantee that a person calling him-herself a social worker, but who is not registered, meets any or all of these requirements.

Most social workers work in agencies.

However, those who maintain a private practice should be registered and approved by the Professional Private Practice Committee which, in addition to the above qualifications, means a minimum of an MSW degree and at least three years supervised clinical experience.

The social work profession involves meeting the needs of people and helping them to help themselves. The social worker endeavors to assist individuals and families towards more satisfactory human relationships and self-fulfillment. In working to resolve these problems, the social worker will interview and counsel both the patient and his family, consult with other members of the treatment team, and interpret to them the person's particular social and emotional situation.

There are employment opportunities for social workers in general, calescent, long-term care and psychiatric hospital settings, as well as in local, provincial and federal health departments. Some social workers elect to work in special health centres and hospitals, such as those which provide care for crippled children or patients with cancer.

University of B.C., School of Social Work, Vancouver V6T 1W5; University of Victoria, P.O. Box 1700, Victoria V8W 2Y2.

Entrance requirements: Completion of two years in the arts program, or equivalent.

The Bachelor of Social Work program is intended to provide students with the knowledge and skills necessary to beginning professional practice in social work roles at the individual, family and small group or at the community level. The University of B.C. also offers a Master's degree program.

University of Calgary, Faculty of Social Welfare, Calgary; University of Regina, Faculty of Social Work, Regina; University of Manitoba, School of Social Work, Winnipeg R3T 2N2.

A number of programs are available in eastern Canada.

More information: Canadian Assn. of Soc. Workers, 55 Parkdale Avenue, Ottawa, Ontario K1Y 1E5 or B.C. Assn. of Social Workers, 2515 Burrard Street, Ste. 302, Vancouver V6J 3J6.

Four guidelines to help the family of the alcoholic

Here are four simple guidelines to help the family of the alcoholic:

1. Secure additional alcoholism literature for your own study.

2. Seek out all professional alcoholism services in your area. Use whatever is available for the family, and know what is available for the alcoholic.

3. Attend Al-Anon regularly in addition to using professional services. If Al-Anon is not available, attend your open meetings of

Alcoholics Anonymous.

4. Remember that the family may either keep the illness going or start the recovery process. The family should work towards recovery by starting and continuing a change in their roles in the drama of alcoholism.

KLECO, KLECO!

We'd like to express our thanks to the Mowachaht Band for the time and effort and consideration spent in hosting our first women's conference.

The Tseshaht Band



Richard Watts turns over the 12-foot aluminum boat to Bill Cutt of Ucluelet, who won the boat in a raffle held by the Tseshaht Band. Note the jealous onlookers in the background. Proceeds from the raffle went towards the new gym floor at Maht Mahs, which should be completed around the end of this month.

CLASSIFIED



FOR SALE

Silver engraved jewelry, hand-carved totem poles, masks, rattles, bowls, bent boxes, paddles.

Also Nitinaht basketry. Visa and Mastercharge accepted.

Dartwin Jeffrey
Ph. 724-5260

Masks, rattles, drums, bowls made to order. Also silkscreen prints. See Ben David at Esowista (Long Beach).

Carvings for sale — plaques — masks — poles made by Ramona Gus — Phone 724-6438.

West Coast Indian Artist Jewelry & Wood Carver

Specializing in:

- Silver Rings
- Pendants
- Bracelets
- Earrings
- Totem Poles
- Portrait Masks
- Spoons
- Bowls
- Plaques
- Screening Indian Art Prints

ART BOLTON
Phone 255-5081

FOR SALE

24-inch shakes and shake bolts. Shakes \$60 per square, bolts \$390 per cord, delivered. Phone Nitinaht Band Office, Nitinaht Raven via Campbell River Radio N692932.

ROOM & BOARD

The Port Alberni Friendship Lodge offers room and board for \$18 per day. Room and facilities have been recently renovated, three home-cooked meals each day, plus laundry. Open 24-hours per day. A convenient place to stay when in Port Alberni for medical reasons. One block from the hospital and Wallace St. Medical Centre.

Port Alberni Friendship Lodge
3978—8th Ave., Port Alberni, B.C. Phone 723-6 11

BAD POINTS ON ALCOHOL

The bad points of alcohol would be once you start to drink alcohol you get addicted. Once you are addicted to alcohol you might as well say goodbye to your life. Because what alcohol does to you is, it wrecks your lifestyle completely. When you've completely ruined your life, it doesn't only affect your life, it also affects the whole family when those who do not drink. Alcohol can cause a person to commit suicide. Alcohol can cause problems between you and your best friends. They may think they are having a good time, but they are only wasting their own life. But if you are man or woman enough to say no to alcohol, then you are doing yourself a real favor. Alcohol is not a medicine, it will only do tremendous damage to your memory and life. From a 17-year-old.

Do we ever stop to think why we drink? Are we half dead and feeling sorry? Are we feeling sad with nowhere to turn? Do we think we can always find a bottle? There's always a friend, friend, friend! They're pretty cheap, really they cost nothing.

Maybe they also need a friend. Save that money for something you need. Like food for the next day, or clothes for your back. We can't eat beer bottles when we're hungry.

A bottle can't warm us when we're cold. Let's think about our children!!! How do you want them to grow up? Like us or 100 per cent better!!! Let's get together and help each other. Bet you we'll feel a lot better of ourselves!!! From a teenager.

CONGRATULATIONS



Congratulations from Auntie Peg to: Nancy and Robert on the birth of their beautiful daughter, Martha Lillian on October 2, 1984.

Congratulations from Auntie Peg to: Cynthia and Shawn on the birth of their son, Joshua on Oct. 1, 1984. Happy Birthday Randy on Oct. 23rd. Love from Auntie Peg and niece, Miki.

FOR SALE
Handmade drum covers. Ph. Dave Haipee 726-4294.

Belated Happy Birthday in October to everyone (Ucluelet). Gerrelyn Barney Luke Barney Dolores Barney Celena Cook Rosita George Hazel George Beatrice George Phyllis Haipee Jessie Jack Sullivan Louie Jr. Suzanne Williams Gary Mundy Irene Mundy J.P. Jr. Jennifer Patrick Glen Robert Charlene Tate Mildred Williams Carol McCarthy

From Ucluelet Band Staff

To our Dad, Cody Gus, 25 years at Sproat Lake Division, on September 16th. We all love you, Sam, Angie, Gorias F, Mom and grandchildren: Amanda, Christine, Catherine, Fred.

BIRTH ANNOUNCEMENT

Born to Ross and MaryAnne Benson, a son, Donovan Clifford, on July 13, 1984 at Victoria General Hospital, weighing in at 5 lbs. 10 oz.

LOST

Feather war bonnet. Please phone Dave Haipee at 726-4294.

HAPPY BIRTHDAY

Happy birthday to Mom, Susan, on October 12. From Ross, MaryAnne and kids. Happy birthday to Auntie Mary on October 21. From Donovan, Grace Anne, MaryAnne and Ross.

THANK YOU GOD

Dear God, tonight, I lie here, thinking of the little children around the world.

Thank you, God, for the good food my children ate today. Somewhere, a child went hungry.

Thank you, God, for the humble home we sleep in. Somewhere, a child had no bed to go to.

Thank you, God, for the clothes my children wear, the toys they play with, the shoes they wear on their feet. Somewhere, a child is naked and barefoot, with nothing to amuse him.

Thank you, God, for my children's good health. Somewhere, children are gravely ill, their parents in anguish.

Thank you, God, for the love that binds our family. Somewhere, homes are torn, and children have nowhere to turn for love and care.

Thank you, God, for the love you give us all. Tonight, may all children everywhere feel the touch of that love.

KLECO! KLECO!

With heartfelt thanks, I would like to thank the Sheshaht Band for making available travel expenses with Medical Services for my daughter, Carolyn, who had spinal surgery in Children's Hospital in Vancouver on September 9, 1984.

Thank you kindly for the thoughtful gift of flowers sent to her in hospital. Again, Kleco! Kleco! Yours truly, **BETTY KNIGHTON**

KLECO, KLECO!

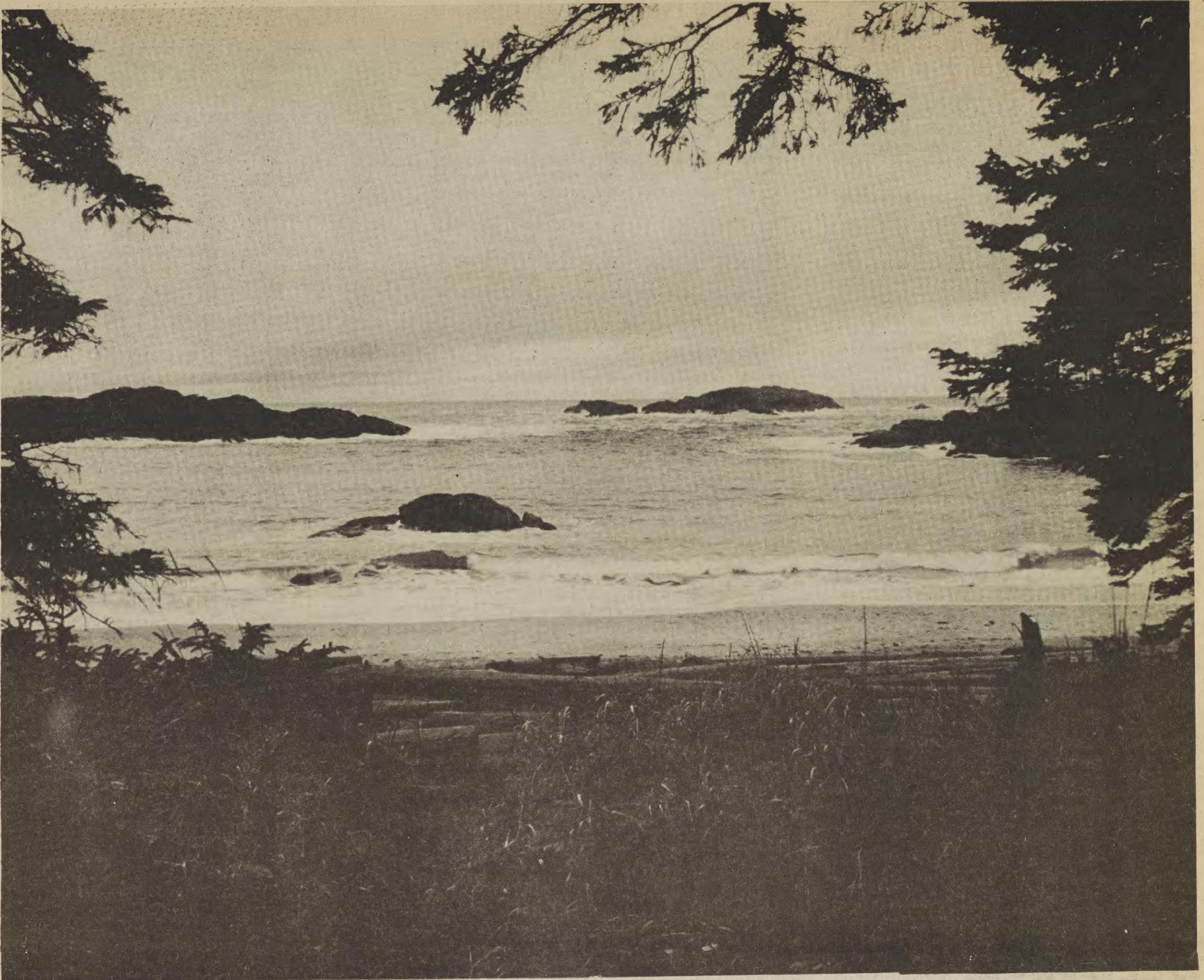
To the Clayoquot Band for the kindness and hospitality shown us during the Nuu-chah-nulth Tribal Council Annual Assembly. Also thank you to the various bands who provided the meals.

The Tseshaht Band

In Loving Memory

In Loving Memory of Joseph Aaron Campbell (who left us November 10, 1983). Thoughts of you, linger deep in our hearts. Since we lost you, on that sad November day. We're left with memories, of your smile, your laugh and your teasing ways. You were strong in heart and mind. So young in life, determined. you tried to make your way. We're grateful, for the living memory - the little son he's our life and joy, our strength so much like his dad! Thank you God, for that little blessing, I guess that is your way, of helping us in time of grief. Give him peace dear Lord That's all we ask, keep him close to you. He's in our hearts, and in our thoughts each and every day.

Sadly missed by his family.



Museum site chosen near Ucluelet

Ucluelet I.R.#6, chosen as the future site of the Nuu-Chah-Nulth Museum, it is located between the junction of the Tofino Highway and Ucluelet.

Poem-Poster-Essay Contest

Write a poem or essay or draw a picture about what alcohol means to you. Essay entries are to be less than 750 words but more than 30 words. Poem entries are to be a minimum of two lines.

AGE GROUPS

Eight years of age or younger.

Nine to 13 years of age.

14 to 18 years of age.

19 years and over (just mark Adult on entry).

ENTRY DEADLINES

Entries are to be judged every three months. Winning entries are to be submitted to the Final Grand Prize Contest.

CONTEST DEADLINES

September 1, 1984 to November 30, 1984.

December 1, 1984 to February 28, 1985.

March 1, 1985 to May 31, 1985.

June 1, 1985 to August 31, 1985.

Submit entries to the Port Alberni Friendship Centre, 3178-2nd Ave., Port Alberni, B.C. V9Y 7M6, c-o Native Alcohol Awareness Committee.



B.C. TRIBAL FORUM STATEMENT OF PHILOSOPHY

It is the belief of the B.C. Tribal Forum that the destiny of Native Indian people must be shaped and guided only by Native Indian people, at the community level.

The Forum acknowledges the existence of issues and concerns common to all Indians in the province. Given this, we hereby agree to the following: Although recognizing that diversity of opinion must and should exist from time to time, the activities of the Forum are governed by respect for and trust in each other and the need to act in unity for the common good of all, while respecting the autonomy of its members.

The Forum shall allow the free expression of members regarding their concerns and shall provide for the collective decisions and actions necessary to resolve those concerns. Further, that active collective support is assured by all members for all members.

