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# Ha-Shilth-Sa

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## Tseshaht Market Celebrates 10th Anniversary



Celebrating the 10th birthday of the Tseshaht Market with a song.

## NTC SMOKEHOUSE EXPANDS ITS FACILITIES

The NTC Smokehouse in Port Alberni has now moved into its new addition.

The floor space of the smokehouse is now almost three times what it was originally with the 6,000 square foot addition.

Smokehouse manager Chuck Poschenreider says that with the increased area they will be able to produce more and be more efficient.

Besides the increased production space and a new office the smokehouse has also put in a new main freezer, a blast freezer, a chill room, and two new AFOS two-trolley smokers.

The addition is two stories and has an

elevator to transport their products and materials. On the second floor there is a dry good storage area and packaging room with slicing tables. There is some extra room available if the smokehouse wishes to get into custom smoking and dressing or into processing other seafood products.

The original part of the plant is now used primarily for wet processing and salting and dressing fish.

Some of the staff have expressed their pleasure with the additional space as they are not crowded together and bumping into each other. It is now a much more pleasant place to work.

A committee consisting of NTC Engineer Danny Watts,

Construction Foreman Sig Steinke, and Chuck Poschenreider planned and monitored the construction of the addition.

The NTC Smokehouse was its own general contractor under the supervision of Sig Steinke.

Local labor and contractors were used as much as possible with Howard Little and Alton Watts working as laborers throughout the project and Danny Jack and Clint Walker worked as part-time laborers.

The smokehouse will be having a reception in the future to celebrate the opening of the addition.

## Ohiapt concludes largest cutoff settlement

From the A.V.Times, May 30/ '89

The Ohiapt Indian Band of Bamfield is nearly \$4 million richer this week as a result of the cut-off land claim settlement with the provincial government.

In addition to the \$3.8 in cash the band will also receive an additional 588 acres of land according to Native Affairs Minister Jack Weisgerber who made the announcement Tuesday.

The settlement represents the largest cash settlement to be paid to an Indian band by the government as part of the cut-off land claims agreement.

The deal was concluded May 27 and culminates negotiations between the two sides which began in the late 1970's.

Under terms of the agreement the province will return the Numukamis Indian Reserve No.1 to the Ohiapt and the money is to compensate the Indians for damage done to the land during 1948 and 1972 when it was completely logged.

The land and cash deal is to compensate the Ohiapt for reserve land which was arbitrarily cut off by both the federal and provincial governments without the band's consent more than 70 years ago.

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## Ha-Shilth-Sa

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## LETTERS

The Ha-Shilth-Sa will return address or print letters from its phone number to readers. We reserve verify authorship. No the right to edit for unsigned letters will be printed however if to correct grammatical you wish to remain errors. Letters must anonymous your be signed by the name will be withheld writer and have a by request.

### A Letter to the Youth Who Attended The Workshop

March 24, 25, 1989

**Dear Youth:**  
I am writing to all the wonderful people I met in your community, to say I had a great time doing the workshop with the young people who attended. I see your faces in my dreams and thoughts continually. I received more than presenting a workshop in your community but also a deep feeling of sharing friendship and a great deal of personal energy from each one of you. You and the young people attending the workshop are the future of your culture;

### Thank You's

To Mom and our sisters (Kathy, Terry and Mary) for being with us at the hospital.

To Mom, Dad, Melissa; sis Terry, sis Mary, Clutch and boys; and the USMA staff for the flowers.

Thanks for the gifts:

- Mom and Dad
- sis Kathy
- sis Debbie and Howard
- bro William and Debbie
- sis Terry
- bro Harold, Kathy and kids
- Auntie Hannah
- Larry and Renata
- sis Beverly
- Edie St. Claire (neighbor)
- Colleen (neighbor)
- and the Friendship Centre staff.
- Punk, Anna & Jr.

MORE LETTERS ON PAGES 6 & 7

## A Thank You

I would like to thank all the people who helped me get my children, Deanna and Michael back.

After eight years of separation we are a family once again.

Thank you to the USMA Program — without this I'd still be fighting and coming up against a brick wall when you go against the government.

A special thank you to Jennifer Hastie who put up with my impatience and anxiety and deep depression about getting my children back.

Mostly I'd like to thank my husband Alfred Dick (Buttons) who without his understanding, patience, and positive thinking I would have given up a long time ago. Thank you my dear for taking them under your wing.

Without you all this wouldn't be possible.

Thank you one and all,

Euphrasia Dick

step in developing a strong, positive, supportive living space to grow in.

I wish to also thank the youth workers and Wilma for their support in the workshop.

Again, I want to let you know it was more than a workshop for me; I feel like I have a new family.

Love ya,  
**BOB MANNING**  
Project Director  
CCS Youth Theatre Project

## OPEN LETTER TO NUU-CHAH-NULTH

I wish to take some time today to talk to you about the Nuu-chah-nulth Economic Development. In my letter I would like to address the overall approach of economic development, the ingredients for good business, our development corporation, and finally the responsibilities of the borrowers.

First let me say that economic development is not the be all and end all of our communities but that it is one very important part of the puzzle that we are trying to put together. When we are helping to solve people's alcohol problems, at the end of that road must lie a job. People must feel good about themselves because of the product of their labor. Also, too much free time produces problems. Also the wages will be used to buy things to create a new environment to help break the cycle of alcoholism.

If we are asking our children to acquire a good education, then there must be jobs available to them in our communities. If we are asking people to move back to our reserves then there must be real jobs available. If we are going to ask people to work towards good health, an important part of that task is work. Our people have a historical relationship between hard work and good health.

Wages can also be used to buy healthy foods which are sometimes expensive. Hard work also produces a healthy mind. Finally the issue of our youth. Many of our youth are jobless now. If that continues they will eventually develop an attitude that they don't have to provide for themselves and their families.

In order for successful economic development to happen in our communities there are certain things required. First we have to have jurisdiction over resources and the responsibility of managing them. This includes forests, sea beds, rivers, beaches. We need whales for whale watching; we need beaches for tourism; we need cedar bark and grass for baskets; we need salmon for our fishermen and charter boat operators; we need forests to manufacture forest products or for hiking trails for tourists.

Secondly, we need community infrastructure. We need roads, sewer lines, water supply, good docking facilities, airports. These first two items are the responsibility of the band councils and the tribal council.

Thirdly, we need capital (money). This will be made up of individuals putting their own money into businesses. It will include funds borrowed from the Nuu-chah-nulth Economic Development Corporation. It will include funds from government programs. It will include funds from banks. It will include funds from joint partnerships. It will include loans from pension funds.

Fourthly, we need good entrepreneurs. People who have taken small business administration or similar courses so that they understand the basics of business such as business plans, cash flows, product quality, etc. Also they must have get up and go. Most small businesses require that the owner work seven days a week, twelve hours a day during the first few years of business. People who recognize the importance of putting money back into their business instead of buying a new car.

Finally, we need a good labor force. People who will show up at 8 a.m. five days a week, ready and willing to put in a good eight hours work. People who will accept new tasks even if it is not in the job description. People who will not take advantage of the fact that one of their relatives might own the business.

Now a little about our development corporation. To date we have loaned \$276,116 to 14 Nuu-chah-nulth fishermen; we have loaned \$143,345 to 10 people for businesses to service our communities; we have loaned \$149,803 to seven people to help establish them in the tourism industry and we have loaned \$396,942 to 12 people for other types of businesses. To date we have had six failures for a total value of \$65,500. We have had 23 clear successes for a value of \$535,000. The rest lie somewhere in between.

One thing that becomes abundantly clear is that if the present borrowers do not pay off their loans then there will be no Nuu-chah-nulth Economic Development in the future. I urge everybody who has loans to make every attempt to meet their payments. Let us use people like Hilda Hansen, John Vincent, John Charlie, Richard and Faith Watts, Les Sam, Gordie Robinson, Columba Frank, as role models because they have made every one of their payments.

I remain,  
In brotherhood,  
**GEORGE WATTS**  
Chairman

## What is the Relationship Between Our Culture and Our Language?

By Andrew Callicum  
Language Co-ordinator

helping to preserve our culture, we have to have a very clear view of what it is we are losing part of his culture? No. He still had the knowledge to make another arrow and use it. His culture was not the things he was surrounded by, but the knowledge that he had. Culture is knowledge.

First of all, let's consider what our culture isn't. The museums in our area (in Victoria, Campbell River, Port Alberni, and at UBC, etc.) have shelves full of Westcoast masks, baskets, paddles, bailers, rattles, drums, and other everyday objects from digging sticks to stone mallets. Are these our culture? If so, very few of us are involved with our culture anymore. Culture isn't things! To help understand this, take the case of a Nuu-chah-nulth hunter in the old days who, spotting a deer, is always changing, it

shot an arrow and afterwards was unable to find it. Did that hunter lose part of his culture? No. He still had the knowledge to make another arrow and use it.

Well, then. If culture is knowledge that we Nuu-chah-nulth share, then why do we have to preserve it or pass it on? Don't our children learn it naturally by being raised in our homes and villages? The important thing to remember is that culture

is always changing, it

adapts to the world the knowledge that makes us unique.

Culture programs in schools very often concentrate on how to do things: drawing our designs or doing our dances or saying our words. But it is important that we also emphasize why we draw or

dance or use particular words in our language ... that we emphasize

the knowledge that Nuu-chah-nulth people share and wish to continue sharing. It is easy to teach a child to make a rattle and draw a design on it and even use our T'aat'aqaspa or Diiitiid'a'tx word for a rattle, when to use it properly, and all of the other things that the elders know about the songs, beliefs, rituals, and spiritual things that go along with using a rattle.

If our culture programs are to succeed in learning the ways of contemporary Canadian life, we also lose what we can never be given back. We lose the cultural knowledge that makes us different from every other ethnic group in the world. We lose the knowledge that Nuu-chah-nulth culture is.

Little by little our children know less of

(a) what our culture is,

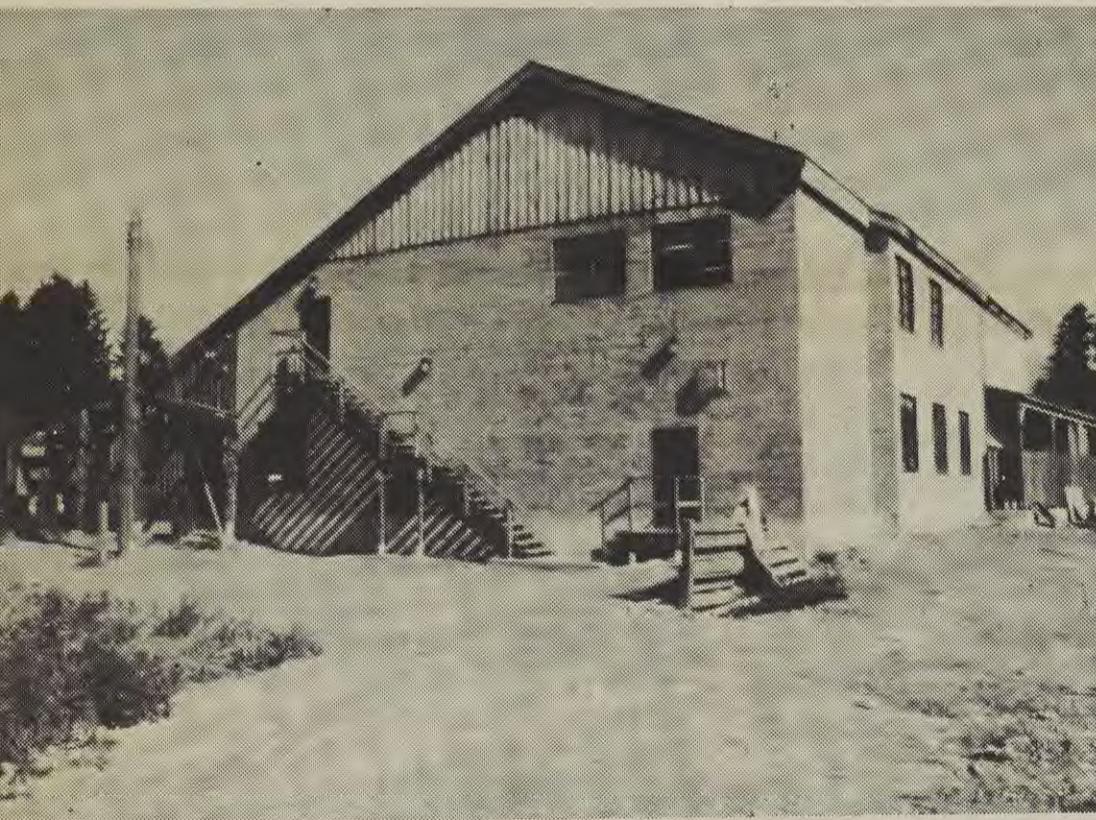
and (b) what aspects of our cultural knowledge are most important to pass on.

We're trying to do that.

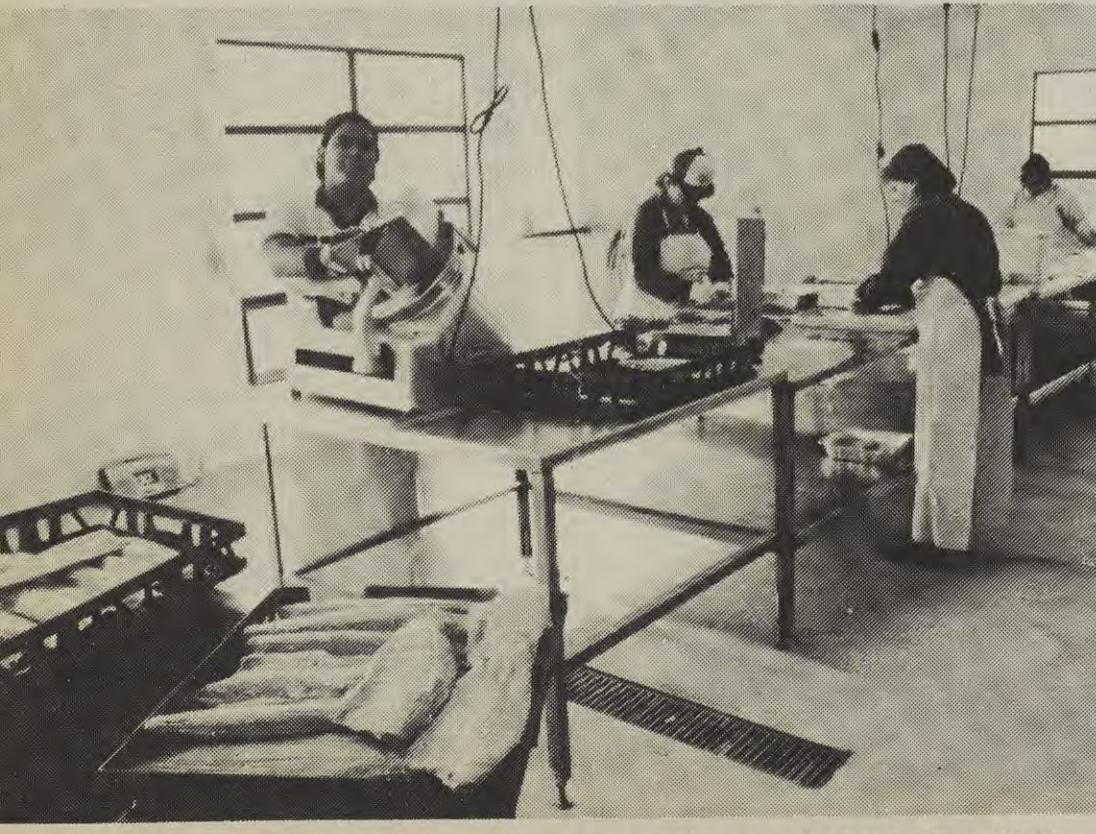
And we are very happy to have your ideas on this important issue.

Our language program, as an aspect of our culture program, has these same priorities. We are eager to pass on the cultural knowledge of when and why and in what manner to use our language as well as what words to use. That is the kind of knowledge that makes us Nuu-chah-nulth. And the more knowledge we pass on to our children, the better job we are doing in our attempts to maintain and preserve this proud and fragile possession which is our culture. The co-operation and input of all of us is important.

ANDREW CALLICUM,  
Language Co-ordinator



The recently expanded NTC Smokehouse.



Smokehouse employees in the new slicing and packaging area.

## Sea Resource Survival

In February and March 1989 I had the opportunity to work on a research project. The objective of this research was to "Assess Community Knowledge on Traditional Fisheries and Management Systems." After visiting with these elders I feel very confident and proud that our philosophies, principles and policies can king "How did Nuu-chah-nulth people benefit for all people, manage their Ha-Nuu-chah-nulth and non-Nuu-chah-nulth Houlthe so well?"

This pilot study was an extention of the research which began with the dive team in the summer of 1988. (Researching our tribal waters to learn exactly what we are working to protect). It has been funded by the Federal Environmental Assessment Agency (FEAA).

Also we need to develop further strategies for our Sea Resource Survival. This will take place on the second day. This is interested in determining whether or not Nuu-chah-nulth philosophies, Thank you for your principle and practices time. can contribute to For Our Common Future modern fisheries management. See You in Zeballos on June 10 and 11, 1989.

I've had the opportunity to visit with Able Chew-way! Siya No uck se John, Robert Peter, Willie Harry, Hilda Hansen, Lillian Michael and Joe Victoria Smith Felix.

## Band Council Elections

### Tla-o-qui-aht Elections

Elections were held last month for the Council of the Tla-o-qui-aht First Nation.

Results were:  
Chief councillor: Francis Frank; councillors: Ernest David, Steven Frank, Leo Manson, Delores Seitcher, Ray Seitcher.

### Ditidaht By-election

A by-election was held at Ditidaht on May 17 and elected to the position of Councillor was Jack Thompson.



Barbeque salmon was served to the guests at the Tseshah Market birthday party.

## Tseshah Market Anniversary

Several hundred people converged on the Tseshah Market on May 27 to help celebrate 10 years of being in business by the store.

The celebrations included native singing, a salmon barbecue, prizes, special prices and discounts, and of course, birthday cake.

The market which is owned and operated by the Tseshah Band and is located on the Sproat Lake Road near Port Alberni has recently undergone some changes, adding a delicatessen and more gas pumps.

The birthday party would have to be rated a great success with the sun showing up for a rare visit and plenty of delicious native-style barbecued salmon for everyone.



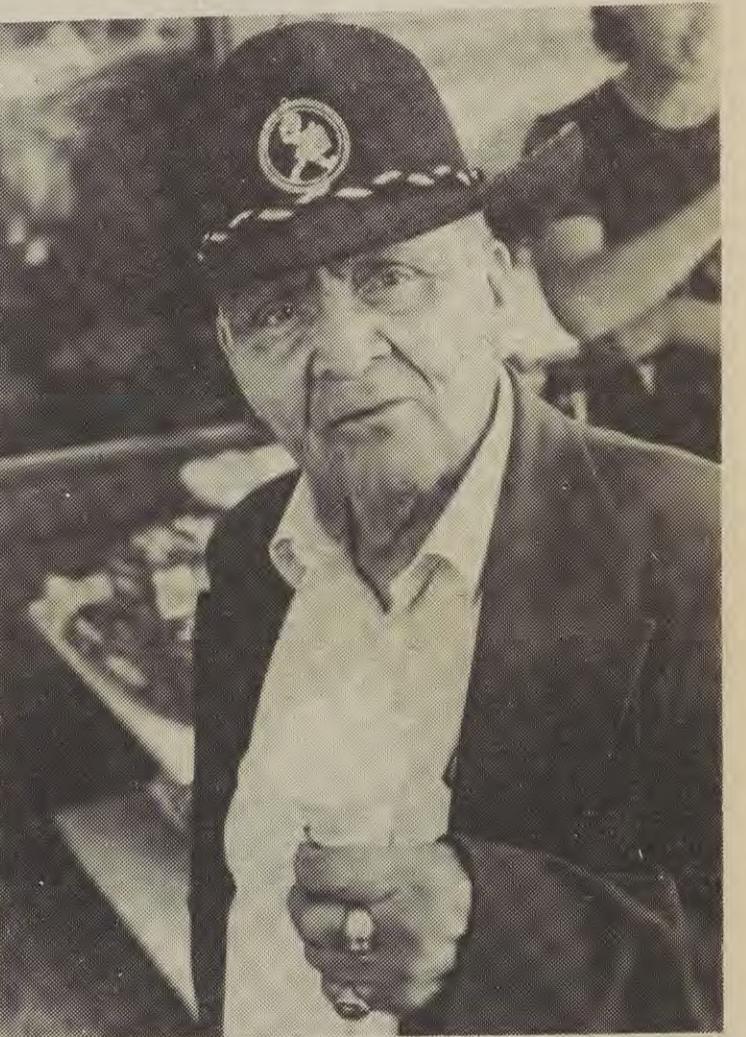
Mamie Wilson, making sure the salmon is done just right.



The Tseshah Market has a tradition of friendly service and "Minnow" Gus did her best to keep smiling during the 10th birthday celebrations.



Just Married! Well actually April and Sterling Watts got hitched a few months ago. They were among those celebrating the 10th anniversary of the Tseshah Market last weekend.



Martin Edgar cools off with an ice cream cone.

There must be several hundred songs still remembered by the Nuu-chah-nulth people yet. There must be several hundred songs that have been forgotten. There are songs and tseeq yuk for so many different occasions. Some of those occasions we are starting to refer to as Potlatch as a general term. The term is too vague for any of our special occasions. However, songs and tseeq yuk are not necessarily reserved only for "pot-latches".

It is sad to have become accustomed to using a single term for a variation of opportunities for people to entertain, to deal with sadness, sorrow and grieving, release of emotion, distress and depression, happiness in bounty, announcing the passing on of rights and responsibilities to an heir, the giving of and changing names, puberty ceremonies, the giving and receiving of dances and songs, the

simple sharing of food and feasting, in earlier years the celebration of the completion of a chief's big house, happiness celebration for the survival of a person or persons from an incident at sea. These are but a few of the reasons that bring the occasion for celebration by the individual, family or tribe, the opportunity to give and share and at times to show appreciation for the help and concern shown by others. Potlatch? Each event has its individual title. Each event may have its specific songs for such a purpose.

**Welcome Song:** The song of the chief who holds the right to entertain the guests at the time of their arrival at the site of feasting.

**Farewell Song:** A chief holds the right to entertain the farewell ceremony to the guests at the time of their departure. Other songs and chants? Yes! The following list does not exhaust the various occasions for singing and

celebrating. Lullaby songs, were sung to babies and infants.

Shower songs, when gifts brought to baby.

Chants tseeq yuk, for different purposes.

Folk entertainment songs, nuuts nu waq su ilth, songs sung at feasts and other social events, also can be singing by the individual in the home situation.

Prayer songs for the sick, oosh duq yu songs, songs used by healers in accompaniment with search and healing process. These particular songs may be used by those familiar with the songs to promote relief and healing.

Healing songs, used by medicine people and healers when healing the sick.

**War Cry:** A chant would at times be sung especially prior to or at the peak of battle, or at the time of victory.

**Hope of Victory:** would be more a type of chant.

**Personal Prayer Chants:** All families have prayer chants which are peculiar only to them and used by them alone for various reasons and purposes.

**Bear and Whale Songs:** Known as chu chalh sh, songs are sung at the time the bear is "received" into the home. Whale songs are sung at the time of

migratory birds to nearby game stop-over sites, swamps or lakes.

Entertainment or recreation songs, for self or others as an uplifting song of cheer.

**Love Song:** Needs no interpretation. (Are you in love?)

**Victory Song:** Commonly a chant sung at the time of victory over an enemy. Victory songs are songs of joy and happiness for the individual singer or tribal group.

**War Cry:** A chant would at times be sung especially prior to or at the peak of battle, or at the time of victory.

**Hope of Victory:** would be more a type of chant.

**Personal Prayer Chants:** All families have prayer chants which are peculiar only to them and used by them alone for various reasons and purposes.

**Bear and Whale Songs:** Known as chu chalh sh, songs are sung at the time the bear is "received" into the home. Whale songs are sung at the time of

each home. In the first home they sang songs and gave gifts to the family members. They in turn received gifts from the family. In continuing on to the other homes in the village they sang songs and received gifts which they passed onto the other tribal members in each home.

Still dance singing seems to have been more popular with the tribal members.

Primarily done at the entertainment sessions of feasts, or other tribal events.

Earthquake songs, (to appease the anger of the spirits?), songs were sung as a group in the home with accompaniment by beating with sticks on boards.

These must have been very special songs. We can uncover a wider variation of songs for different purposes. Ask your Elders.

ROY HAIYUPIS

## ON NUU-CHAH-NULTH SONGS

To: All Nuu-chah-nulth people  
From: ANGELA CANTRYN, Land Claims Researcher

I started work at the Nuu-chah-nulth Tribal Council on May 1 as one of the land claims researchers. I am a member of the Ohiati Tribe, and have close relations to the Ucluelet, Toquaht, Tseshah, and Opetchesah Tribes. I am looking forward to the challenges which lie ahead for all of us in establishing Nuu-chah-nulth's Land and Sea Resource Claims Program.

I came to the Tribal Council from the Department of Indian Affairs where I held the position of Head of Land Management and Leasing for the Central Interior District of B.C. for the past five years. Prior to that time I

worked as an appraiser trainee with Public Works Canada for three years during which time I obtained a diploma in Realty Appraisal. I have also completed 1st year Anthropology through night school courses.

My experience includes extensive land related research, designing and implementing information and data retrieval systems, survey and mapping activities, preparation of reports for both written and oral presentations — skills which I feel will lend themselves well towards the Nuu-chah-nulth Tribal Council's objective of developing a comprehensive land and sea claims strategy.

At the present time Ron Martin and I are reviewing the information on file at the Tribal Council office as one of our first tasks will be to

catalogue the various publications and documents on file to set up a resource library. We will also be having preliminary discussions with all Tribes to discuss the direction of the program.

There is no doubt that the Nuu-chah-nulth's land and sea, resource claim is of paramount importance to us in the survival of our culture. To regain management and control of our lands and resources is essential in our movement towards once again governing ourselves. This movement must begin with the Nuu-chah-nulth people, both as individuals and collectively.

We are in a position where we must prove that our ancestors were here since time immemorial. Documenting our claim will be a lengthy process. All aspects of our history, culture, traditional government and social structures must be recorded. Being in a position where we must be the ones to prove

our ownership to the land and resources of the west coast is somewhat frustrating. After all, who was standing on the shore and sailing in the waters when the first settlers arrived? We can view the process, however, as a learning experience and an opportunity to regain the traditions that slipped away as a result of the new systems and government structure which were imposed upon our people.

Our responsibilities to each other and to future generations are foremost. Our individual and collective efforts will ensure the betterment of our communities and lives for those who will follow.

I look forward to meeting with you in your communities or here at the Tribal Council office to discuss the land claims program.

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## LETTERS

### A message from within the prison walls

#### To the people of the Ha-Shilth-Sa:

it was always around, mom and dad would be partying full tilt and of course the city or military police would constantly be dragging away dad for beating up mom or trashing the house, more than likely both. I hated my dad for beating up my mom. I really hated it when he would beat me up, but when he did beat me up he seemed to ease up on mom for awhile. Such a cruel scene to witness, unavoidable though because he would file us downstairs for us to watch as he humiliated her.

By the time I was eleven years old in grade six, I had already been in the booze world a long time. I would wake up, go downstairs and steal as much booze as possible while the adults were still passed out. I would down a large quantity and pack some away for school. I really thought I had it together in the 'douse the smell' department and all the way to the end of grade ten I never did get caught. Even as a kid I had worked, because it was good to be able to afford hard stuff because it was easier to drink and stash in my school locker.

After dad got out of the army he borrowed large amounts of money off his people to get a fish troller. I was his deckhand at thirteen, and would leave school for weeks at a time. That was so he did not have to pay for a deckhand. That's okay though because I thought I had it made. While we were away from mom, my dad would let me drink and smoke pot, obviously to keep me quiet about his partying. Yes, he was very much a greenhorn to begin with but for the most part it is impossible to earn a living from the whiskey dock.

So where do I get off saying there's not much difference between me and others who drink as a life style. I think it is only obvious, I was not born in here. But it is my opinion and the opinion of most professionals and experienced knowledgeable individuals, being born an alcoholic, chances were very high that I would end up inside these walls.

While I was growing up

that we have our many ugliness hidden from all others. Little do we know that all those around us can see right through those walls, and are disgusted as they watch on as we proceed to deteriorate our morals to a state of accepted nothingness. Many people have tried to have faith in us, but have been disappointed over and over again. We don't care what they think, we don't read minds and we are usually too drunk to know that we are hurting any body.

I beat up my sweetheart once. I hated myself so much, that I drank to hide from it. The more I kept trying to hide from it the more I drank, the more my sweetheart was beaten up.

I hated my dad so bitterly for doing it to my mom and there I was acting like him. I was fooling around on my sweetheart and she was fooling around on me. A total contradiction to the love we had for each other.

I exist now, but life in this extreme environment sees only then, of when I was free. It couldn't have been considered all that free. Intoxicated, never going anywhere, passing out. And now, incarcerated, deprived of the outside world, sitting in my little grey cell. Finally,

For those of us in the booze world, our stories are all the same. We aren't incredibly unique from the person at the next table, or the person who drinks at home or under a bridge. All the different things we are doing at different

us at a very young age. When I first came in, I had chosen to see the evil of my ways and do something about it, for my people and especially to bring happiness to her, but during a drinking bout a very tragic accident happened and I will never see her again. Because of booze and ending up here the only evidence I have of her existence is my memory, not even a little picture. You see, the people in my life at the time, felt it would be better because of my already depressing state, that I not have anything from her that would cause more depression. Being in here with all the false prides, machoisms and other little characters associated with two hundred males stuck in the same place, I have had to deprive myself of the sadness of losing my love. I dream of her often and wake up sad each time, but I must hide this because people in here will eat you right up if any sort of human weakness is evident. Most times I feel defeated and can't hold it in. It feels as though all my energy is about to flow out of me, but I am not allowed to be sad and it must be suppressed as before.

For those of us in the booze world, our stories are all the same. We aren't incredibly unique from the person at the next table, or the person who drinks at home or under a bridge. All the different things we are doing at different

parties are all the same things others are doing at other parties. We're fooling around on our lovers, abusing our children in many ways, either by lack of new clothing or good wholesome food, lack of attention, lack of a responsible influence, in the end we have paid for our parents irresponsibility, not the government or anybody else is it convenient to blame. Just one night in the bar takes much food off the table, or clothes off the back. And we pass it on to our kids and not fitting in just keeps getting burdened onto the next generation.

We lie, cheat, borrow, steal and sell ourselves and our belongings, whatever it takes to keep enjoying ourselves and party. When we were much younger we all said we were not going to be like that drunk, but as the years of blurriness pass us by, we have become what we used to see as ugly. In all I have been incarcerated almost seven years. Two years ago I was let out. I did very well selling my silver jewellery, I even won ten thousand dollars from scratch and win. The girl I was with became pregnant and my people had much faith in me. But in all the new confusions that were happening to me, the first thing I did was run to the bottle for relief. Four and three quarter years off the bottle and it was still fresh in my blood. Out of weakness and familiarity, I ris-

ked my freedom and lost it. For the sake of all those who cared for me and for the sake of the child that was going to come into my life, I was not willing to do the right thing and take the one important risk that would have saved me from coming back to this cruel place. The tiny little risk of asking for help. Maybe my family would still be in my life, but for the two years I have been back, there has been absolutely no communication except for one brother. They just live a few miles away from this joint and I don't blame them one bit for saving their gas and especially their time. When my dad said "We want f---all to do with you I understood with a sadness, because I had ruined their faith in me all over again, and to avoid ever doing it again for them, it is best if I just stay away from their now sober lives. I pray that my life will fill with strength and sobriety one day.

So listen up all you

me's, CHEERS and I'll see you when you get here OR you can do yourself a favor, your mom, dad, brother, sister, uncle, auntie, grandmother, grandfather, niece, nephew, grandson, granddaughter, friends, in-laws and all your cousins, do them all favours too...

... AND SAY NO NOW!!!!!

LOVE, GEORGE,  
A RECOVERING  
ALCOHOLIC

### A Harmful Misunderstanding

We say that our elders are old-fashioned and demanding,

They say that we are without discipline, manners, and we constantly curse

This misunderstanding shouldn't be taken casually, but taken standing

An ignored problem can only grow worse

Most of us don't realize or see,

How important and helpful senior citizens are

For it was them who let our existence be, And with their advice and guidance they help us go far

Some people feel toward the older generation disregard and neglectful,

And we forget they kept our country free in time of war

Maybe if we all were more reverent and respectful,

Everybody would be happier and even benefit more.

— Shane Harsch

### Native Youth Conference - Expression of Thanks

I would like to take this opportunity to express multitudes of gratification to all those people who contributed funds to send Crystal Clappis, Cal Fred, B.A. August, and Jonquil Parisian to the Annual Native Youth Conference in Vancouver from May 10-13.

I think you will find it to the benefit of our Native communities that these young ladies attended this informative gathering. The ladies will be submitting reports on the conference and we hope to have them in next month's issue. So stay tuned till further notice.

Kleco, kleco to the Tseshaht Band, Ahousat Education Authority, UNN, PAFC, E.J. Dunn and ADSS student council, Denny Grisdale NTC, and last but not least to Jan Cayer for her wonderful chauffeur and chaperoning skills and her fine company.

Sincerely,

JOSIE & THE GIRLS

### Regarding local government

I would just like to comment on what I read in the Ha-Shilth-Sa from the local government.

The things that were said about the backstabbing, backbiting, are so true. And I'm sure that anyone who has ever been a councilor can vouch for that. It seems like there is no satisfying the people no matter who is in as Chief and council.

There are NTC meetings held and Chief and council from all 14 bands come in around the table. They talk about everything that needs to be discussed: financial, social, economical, legal, things that involve each and every band. Decisions are made, rules are made, policies, regulations and their council have to bring these back to their bands, pass them on to the band members. There are always changes made, things that cannot be helped or changed.

As was said "One must learn to respect everyone and in turn will earn respect". Most of all respect yourself because you are special, you are somebody, you mean everything to your family, relatives, and friends. However you handle things in your life affects you and only you, hurting yourself more than the next person.

Those with knowledge, ideas, and knowhow, it would be nice if they would share them, to make things better. There are always people who are willing to listen and learn, I know I am.

With love & respect to all, a Ucluelet Band member & councillor, DOROTHY WILLIAMS

### To the staff of SUNS

We would like to acknowledge the staff of the Sober Urban Native Society for the fine work they are doing.

Colleen is also available for counselling for those who feel more comfortable with a female counselor.

Kathy Frankow is the friendly voice you hear answering the telephone in the afternoons. Kathy is the part-time secretary-receptionist.

So you see, we are doing our best to assist people in improving their lifestyles, the rest is up to the individual.

Colleen Manson, family liaison worker, has been with us for three months. Colleen is getting in the swing of things. She is getting more people involved with alternative activities. Colleen plans and implements activities for individuals, families and groups. Activities such as dances, dinners, workshops and is open to any reasonable suggestions

and needs your volunteer time.

### Meares Supporters

requesting personal Native and non-Native donations from our larger fellowship, as we are aware of the personal and financial sacrifices the Nuu-chah-nulth people are making to preserve their birthright.

Let me take this opportunity to thank you again for the presentation you made in Victoria to Project North earlier this year. I learned a lot about the Nuu-chah-nulth and the Haisla that evening. I

believe it is the public sharing of mutual concerns which facilitate

#### Sheshaht Band Council

P.O. Box 1218  
Port Alberni, B.C.  
V9Y 7M1

Attn: Chief and Council  
Re: Meares Island Donation — \$25,602.00

On behalf of the Nuu-chah-nulth Tribal Council I wish to convey the appreciation of our Hereditary Chiefs and Band Councils for your Tribes most generous donation to the Meares Island case.

Your leadership and your dedication to ensuring our Aboriginal Rights and Title are preserved are again demonstrated in presenting a cheque for \$25,602.00.

Once again and particularly on behalf of the Tla-o-qui-aht First Nation and Ahousaht Tribe we thank you.

Kleco, Kleco,  
GERALD D. WESLEY  
Executive Director

To: All Nuu-chah-nulth Parents  
From: Eileen Taylor,  
Membership Clerk  
Re: Registering Children in the Indian Register

It has come to my attention that a lot of parents have received letters from Health & Welfare Canada regarding their children's medical/dental coverage.

They have been informed that unless their child(ren) are not registered in the Indian Register in Ottawa within a specified period of time, that their child(ren) will not be covered in their medical.

In order for your child to be registered in the Indian Register in Ottawa, please phone my office at 724-5757 to check if they are registered, if not, then I will require a copy of their large birth certificates which show the parents' names before I can report the birth to Ottawa.

Please have this done as soon as possible in order to avoid any difficulties in the future regarding medical/dental coverage. Thanks for your attention to this matter.

# NUU-CHAH-NULTH TRIBAL MEMBERSHIP

In looking at historical incidents, it appears that hereditary chiefs, within the context of their *Hahoolthe*, determined the criteria of the individual when necessary, for the admission of that person to tribal membership.

In connection with blood line affiliations or relationships there was a philosophy of acceptance and respect, so there was practically no grounds for the rejection of individuals with blood ties within the tribe. They had the freedom to remain within the house of which they were a part, and to participate in the activities of that house.

Today it is sad to see our Nuu-chah-nulth society becoming too deeply influenced by the non-Native system with its many technicalities administered through the Indian Act and their "band" membership stipulations. It is good however to see the re-strengthening and acceptance of blood ties through our cultural and traditional practices. Participation and observation in this context are the introductory learning tools for our growing generations and the opportunity to learn that our Nuu-chah-nulth laws and ground rules far exceed the technical and legal requisites of the federal government for encompassing those with blood ties and family relationships into "tribal" membership.

We have to recognize "the need to be united on all fronts." It is enough to state that the term "tribal" membership has a very simple interpretation. That interpretation requires only a blood connection. The acceptance of that interpretation is reflected in the closeness of the "extended" family unit of the Nuu-chah-nulth family. The Nuu-chah-nulth person, no matter how distant the blood connection and no matter what the family blood connections with other tribes in other locations or areas, is always a "family" member. There never was any question of "identity". If and when a Nuu-chah-nulth person visited "distant" relatives from another tribe, that person's identity with that family was reaffirmed to say that 'you are one of us' in this family, you are also of this tribe. Where necessary and applicable, the rights and responsibilities of that person would be identified.

Even though the flexibilities of tribal and inter-tribal membership was pertinent to each tribal individual through the family blood relationship, nowhere was it more evident or of more prominent note than in the flexible movement of hereditary chiefs for roles and responsibilities with another tribe for the replacement of a deceased

chief, when that replacement was needed and when a chief so transferred had a blood relationship with the deceased chief. When this process of replacement was needed the tribal chiefs and the close relatives participated in the process of the selection of a blood relative of the heirless chief to assume that responsibility for the deceased chief. Traditional custom also allowed for an heirless chief, prior to decease, to host a "potlatch" to announce his wish that a certain relative would assume his position as the chief of the tribe when he passed on. This latter wish or "will" was accomplished in consultation with the other chiefs and decision makers of the tribe. The point to note here is the allowance for the flexibility of the "law" on tribal membership, and acknowledged within the tribal and inter-tribal "potlatch" customs with the constant sharing and use of "joint" or "privileged" ownership of family songs and dances, names, roles and rights, positions and responsibilities.

It is easy to say that we need to adopt that flexibility for tribal membership into today's situation. It may prove to be harder to accomplish that acceptance of a flexibility clause for "tribal" membership, because it is hard to combat the passive state of a people that is hindered in constructive movements by "Acts" of the federal government. The Indian Act which governs and limits our way of life has changed the Native considerably towards a passive and dependency state, and is still involved in that process. Even without the ability to articulate and converse in English, some elders and chiefs I knew as a youth recognized that there was a danger that this would happen. We have gone through a process of conditioning to believe that the white man is infallible. It has taken this generation to recognize that we have rights within the constitution and Bill of Rights to determine our own destiny, and determine that we need to struggle with this for ourselves.

We have some very hard and crucial decisions to make in terms of "tribal" membership and/or "band" membership. We need to struggle with a decision because these two terms are a part of two different worlds. "Tribal" membership is interpreted through our values on Nuu-chah-nulth family life, which has a broader base than any other in the non-native society. "Tribal" membership is also embedded in our cultural practises and articulated through it to its ex-

tent or its broadest base which brings us to our inter-tribal connection. It is hard to believe that the non-Native governments can bring themselves to accept "tribal" membership on this basis because they do not practise family closeness to this extent and therefore find it hard to accept any interpretation of it. It is important at this stage in our negotiations on Indian self-government, that we decide and determine this aspect of "tribal" membership with our traditional customs in mind. This is a very important part of our culture that can be useful in leading us to become a stronger unified force as a nation.

So we determine that "tribal" membership denotes the very broad base of the Nuu-chah-nulth family and allows for an extensive inter-tribal flexibility and acceptance where needed.

The "band" membership imposed on the Nuu-chah-nulth tribes has curtailed the broad base of the "extended" family and inter-tribal ties, and primarily serves the administrative needs of the federal government within the terms of the Indian Act.

Today we need to have clear-cut views and positions on our Nuu-chah-nulth identity for several reasons when we take a look at our hereditary chiefs' land claims, *hahoolthe*, self-government, tribal membership, local controls of health programs, economic programs, "Indian" education, and a host of other concerns that affect us in our changing culture. To today's Nuu-chah-nulth youth who are our emerging parents, teachers, and leaders, etc., please look at these articles as a trigger for learning more about yourselves. These articles do not exhaust the very broad information base that is our culture. As parents and leaders your role and responsibility will soon be to pass this on to your children.

**ROY HAIYUPIS (April, 1989)**  
Ahousat, B.C.

**INVITATION**  
To all Nuchatlaht Band Members  
to attend a  
**FAMILY CAMPOUT AT NUCHATLITZ**  
**June 30 - July 8, 1989**

Bring your own food, tents, camping gear, rain gear, extra clothes, tarps, lamps, etc.  
Boats will be leaving Ocluge on June 30th.  
For more info call the Nuchatlaht Band Office at 761-4520.



The graduates with their instructors.  
Front row: Tom Curley, Victoria Smith, Wanda Robinson, Mel Good, Christina John. Back row: John Watts, John Olsen, Steve Mack, Debra Hoggan, Gary Youngman, Brenda Wiebe, Roger George and Tina.

## Nine Future Entrepreneurs Complete Business Training

On May 18 nine future entrepreneurs were recognized for completing the INAC Entrepreneurial Initiatives Program, which was delivered through the Aboriginal Peoples' Business Association/Centre for Native Small Business.

The program was co-sponsored by the Aboriginal Peoples' Business Association and Coastal Adventures, a consortium of six native businesses on the west coast. The department of Indian and Northern Affairs provided the funding.

The six week program, which was held at Tin-Wis, took the participants through the process of preparing a business plan, which included a description of the business, the market area, potential customers, competition, and financial analysis. This will give these entrepreneurs a foundation on which they can start up their businesses and which they can use as a basis to seek funding for their projects.

Completing the program gave the par-

ticipants a feeling of confidence and a sense of direction. They could see that what was once a dream was now turning into reality.

Each of the participants were presented with a certificate stating that they had completed the program and business cards.

When these presentations were made the participants had an opportunity to speak about their business ventures.

The new entrepreneurs and their proposed businesses are: Tom Curley, Daybreak Charters; Roger George, Jordan Custom Homes; Mel Good, Polkeenom Arts; Christina John, Ehatis Market; Stephen Mack, Spring Mantel Shellfish Co.; Wanda Robinson, Robinson's Bakery and Coffee Shop; Victoria Smith, Witwak Tours; John H. Watts, Watts Diving Services; and Brenda Wiebe, Pacific Rim Fast Photos.

As is the custom when something special like this happens, Doug Robinson sang a *tseekya* (prayer song) before his daughter Wanda accepted her

## A Thanks to the Centre for Native Small Business

The Aboriginal Peoples Business Association was formed five years ago. Within three years they set up the Centre for Native Small Business in Vancouver.

The centre was set up to teach small business training as well as business start-up. Initially funded through a grant from the Innovations Program, the association is heading towards self-sufficiency, with hopes of being self-sufficient during the next 3-4 years.

The Small Business Initiatives course which we completed was funded through the Department of Indian Affairs. This program has circulated through the Nass Valley, the Nicola Valley, with the Nuu-chah-nulth area being their third and final pilot project.

If on-the-job-training is required they would help find a business where we could do a practicum. To enter the program we first had to go through a screening process.

They help us to compose our business plans and find seed money for the start-up of our business ventures.

The idea of training people, then walking away from them and their business does not appeal to the association and ample follow-up is provided.

All business plans are confidential and are bound as well as stored on floppy disk.

This program was sponsored in conjunction with Coastal Adventures, a collegium of six native small businesses along the coast.

We'd like to send an extended thanks to Debra Hoggan, our main consultant and the backbone to the success of this course. Without dedicated people like Debra fewer native people would have the chance of successfully completing this course with a completed business plan.

We'd also like to thank consultants Barb Mowatt, John Olsen, Trish Keays, and Tina (our typist) for all the long hours they put into our plans.

**Kleco, Kleco,**  
Entrepreneurial Training Course Graduates

Tin-Wis, May 18, 1989  
Daybreak Charters  
Jordan Custom Homes  
Polkeenom Arts  
Ehatis Market  
Spring Mantel Shellfish Co.  
Robinson's Bakery & Coffee Shop  
Watts Diving Services  
Pacific Rim Fast Photos

**50'S DANCE**  
June 23rd  
9 p.m. - 1 a.m.  
Port Alberni Friendship Centre  
Prizes — Contests —  
Canned Music  
(Best greaser, best dressed,  
jive contest, spot dances  
& more)  
Admission \$2.50  
To raise money for Elder's trip to Canyon City in August

**NUU-CHAH-NULTH TRIBAL COUNCIL MEETING**  
June 17 & 18, 1989  
at Opitsat

## AWARDS IN HONOUR OF HEROES OF OUR TIME

- \* WALTER DIETER
- \* JAMES GOSNELL
- \* TOM LONGBOAT
- \* OMER PETERS
- \* TOMMY PRINCE

These educational awards are to a maximum of \$2,000 each.

Application forms are available from the National Indian Brotherhood Trust Fund.

The National Indian  
Brotherhood Trust Fund  
47 Clarence Street, 3rd Floor,  
Ottawa, Ontario  
K1N 9K1

### WALTER DIETER AWARD

Walter Dieter was one of the founders of the National Indian Brotherhood which was formed at the national level to combat assimilation of the Indian peoples.

Back home in Saskatchewan he helped to found the Federation of Saskatchewan Indian Nations and became its first leader in 1966.

Born on the Peepeekisis Reserve, Walter became involved in Indian politics in 1958 when he laid the foundation for the Indian and Metis Friendship Centre in Saskatoon.

This Memorial Award is for First Nations citizens at the post-secondary student level who have completed at least one year of post-secondary education and have demonstrated exceptional academic abilities.

### JAMES GOSNELL AWARD

James Gosnell — "the father of aboriginal title" — was an hereditary chief of the Eagle clan of the Nisga'a in British Columbia.

A commercial fisherman since boyhood, James decided as a young man to enter the political field to secure the recognition of the aboriginal title and rights of the Nisga'a people. With the support of the council, James pursued the Nisga'a's land claim right up to the Supreme Court of Canada and helped make legal history of importance to all First Nations.

James was a fearless advocate of aboriginal title and rights and displayed his oratorical talents to the fullest during the First Ministers' Conferences on Aboriginal Matters 1983-1987.

This Memorial Award is for the First Nations citizens enrolled in Law School who demonstrate exceptional academic abilities.

## \* ARTWORK CONTEST \*

### Theme: "This is the Law"

**Explanation:** Show examples of how the law operates in your life. You can show a personal experience or someone else's experience. If you think the law helps, show it. If you think the law hurts people, show it. You could also show an example of either traditional or non-traditional law.

<b>Age Groups:</b>	Grades 1-3	— \$50.00 prize
	Grades 4-6	— \$50.00 prize
	High School	— \$50.00 prize

### DEADLINE: June 30, 1989.

Please mail or bring in all entries to the USMA office at:

"This is the Law" contest  
USMA Family and Child Services  
P.O. Box 1099  
Port Alberni, B.C. V9Y 7L9  
(North Port Mall, Gertrude Street)

**Contact Person:** Debbie Foxcroft (724-3232) or Hugh Braker (724-5757).

\* All entries become the property of the program. Some may be used in posters and/or pamphlets in the community information series.

### TOM LONGBOAT AWARD

Until 1905, Tom Longboat was an ordinary Onondaga youth living on the Six Nations Reserve. Then, one day, a veteran runner noticed Tom in a race — and that was the beginning of Tom's legendary athletic career.

From that date and for the next quarter of a century, Tom did not stop running. He became the greatest long-distance runner in Canada and, some would say, perhaps in the world.

Tom brought glory to his ancient Onondaga people and all Indian peoples in Canada when he won the Hamilton Marathon in 1906. More fame and glory was to come all over the world until Tom stopped running in 1931.

This Memorial Award is for First Nations citizens enrolled at post-secondary institutions who demonstrate exceptional academic and athletic abilities.

### OMER PETERS AWARD

Omer Peters was very much a "people" person. He always expressed his undying faith in the Indian people across the country.

Born in Moravian-on-the-Thames, Ontario, he worked for seventeen years at the community level and dreamed of the time when Indian people all across Canada would be united in solidarity. Beginning at the provincial level, he was a founding member of the Union of Ontario Indians and served as both its president, then executive director.

With experience gained at the provincial level, Omer moved on to the national scene and helped to found the National Indian Brotherhood becoming its vice-president and later chairman of the Council of Elders.

This Memorial Award is for First Nations citizens at the post-secondary student level who have completed at least one year of post-secondary education and have demonstrated exceptional academic abilities.

### TOMMY PRINCE AWARD

Sgt. Tommy Prince, from the Brokenhead Band in Scantebury, Manitoba, received the highest military decorations for bravery — the Silver Star and The Military Medal.

An excellent marksman, Tommy was an army spotter in World War II in Europe and brought down heavy artillery fire on the enemy at the risk of his life. He served in the elite "Devil's Brigade" for the duration of the war, then re-enlisted in the Korean War years later.

Tommy wore well the mantle of his grandfather, Peguis, the famous Saulteaux Chief.

This Memorial Award is for First Nations citizens at the post-secondary student level who have completed at least one year of post-secondary education and have demonstrated exceptional academic abilities.

### \*\*\*\*\* Education is Important! HELPFUL HINTS

"Try to make Doctor and Dentist appointments after school hours to avoid missing valuable school time."

### 1989 NTC GRADUATION

The 1989 graduation will be hosted by the Toquaht and Ucluelet tribes in Ucluelet. It will be held in the Ucluelet Secondary School on Fri., June 9, 1989. The dinner will be served at 6 p.m. with the presentations to follow.

If you or your son or daughter are graduating from Grade 12 this June, please ensure that your band office has this information. See you there.

## Haa-huupay'ak ?ayaqhmis (Ha-Ho-Payuk Ee-yuk-mis - News from Ha-Ho-Payuk)



Students from the Ha-Ho-Payuk School wished Tseshah elder Allan Dick a happy birthday and Allan showed his appreciation by giving the students eagle feathers.

Nuu-chah-nulth culture and traditions have yet to be successfully explained and learned from non-Indian school texts. In history books, most white authors have not comprehended the value system, social structure and government organization used by Native people before time of contact. Thus, respect and admiration are never given to the Indians in the core curriculum of the public schools. Years of teaching this curriculum has robbed the natives of a just past.

At Ha-Ho-Payuk School teaching native young, and phrases such as "That's how my tradition) through a hands-on approach achieves high results. Learning by example, repetition and trial and error are three common methods used when learning about distinct societies who prospered without written communication. Native practices relied heavily on oral communication where, for example, guests at a potlatch acted as witnesses for oral

Most songs and dances performed today have been passed down with timeless accuracy and are well over 100 years old. The composer of the song, its meaning and owner-

ship rights are memorized through repetition, as is the words and its regalia that accompany it. Ha-Ho-Payuk Native Studies applies the repetition and trial and error method of learning, when studying their Native songs and dances.

Drummers drum till precision and accuracy is learned ... dancers dance till rhythm and gracefulness is developed and singers sing till a desirable voice and pitch is reached.

Constant encouragement and praise gives the confidence needed for the students to make mistakes, learn from them, make more mistakes and learn from them also. This process works especially well when attendance is regular.

When the native value system (respect, sharing, caring, etc.) is taught, the learning by example method is used. One activity that is increasingly popular with the students is a field trip to honor an el-

ders' birthday. This shanty reserve. Near the ending of the performance he did what was a natural instinct of what was right to do in this situation ... of what tradition was all about. He showed by example what a person that is being honored does. And what does he do? He gave the people honoring him: each dancer, singer and drummer a gift. This gift was eagle feathers which he distributed till his hands were empty. This was his way of thanking and showing appreciation for what was being done.

This lesson could

never be taught from a textbook. Ha-Ho-Payuk students and staff would like to thank Allan Dick for teaching us one of an almost forgotten native value ... sharing.

Tle-k-o, Tle-k-o!

### Good Luck in Guatemala!

We would like to wish Verena Cootes the best of luck and a pleasant journey in Guatemala.

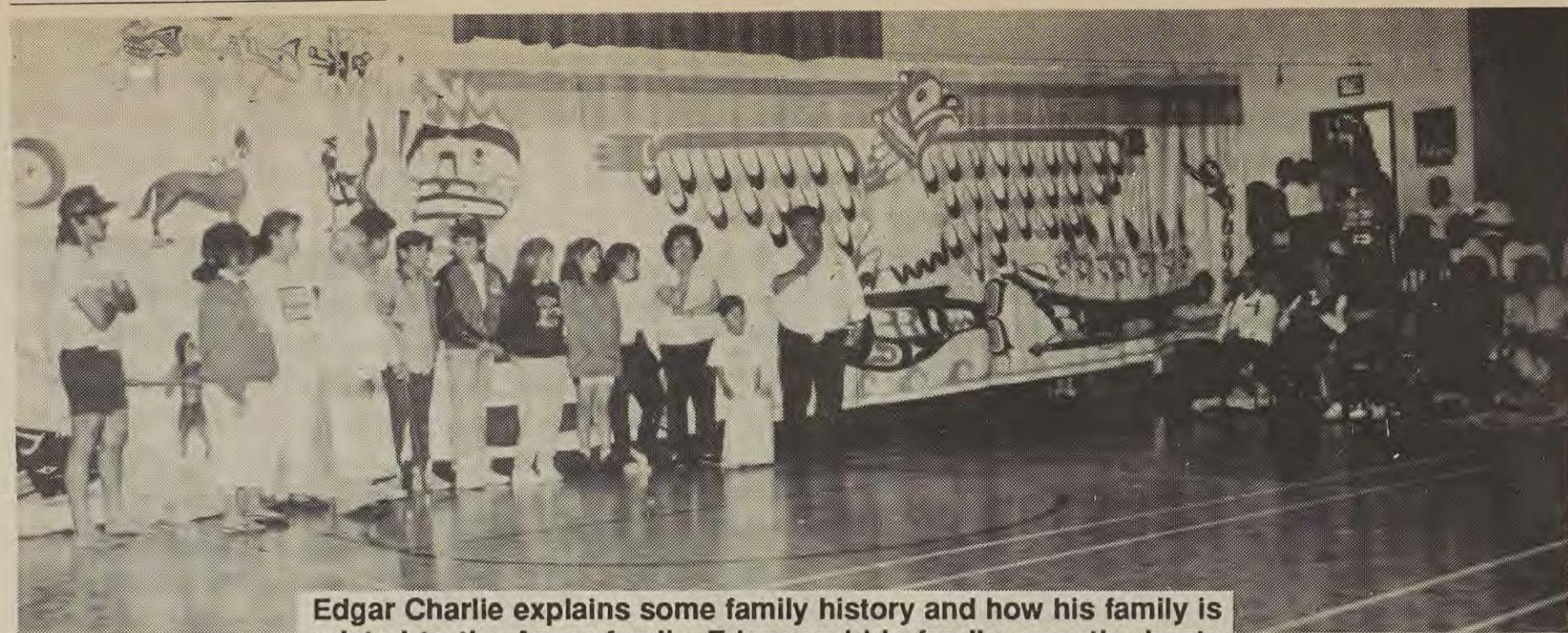
Verena left home on May 12 for a two-month visit to Guatemala, where she will be continuing her studies in Spanish.

All the best,  
From your loving family

June 1989						
SUN	MON	TUE	WED	THU	FRI	SAT
				1 DOUGHNUT DAY 50¢ each	2 A.D.S.S. TRACK MEET	3
4	5	6 Bake Sale at Ha-Ho- Payuk	7	8	9	10
11	12	13	14	15	16 SPORTS DAY	17
18	19	20	21	22 AWARDS CEREMONY NAMING CEREMONY	23	24
25	26	27	28	29	30	

\*\*\*\* Elders' lunch is May 31 at Ha-Ho-Payuk School.

\*\*\*\* Last day students attend school is June 22. Staff will finish on June 23. For more information, please phone 724-5542.



Edgar Charlie explains some family history and how his family is related to the Amos family. Edgar and his family gave the hosts some money and blankets to help them with their feast and also brought his curtain to be used at the occasion.



Sam Johnson, speaking for Francis Amos, after Abel John and his family gave money to the hosts to help with their Thlaaktultha.



Two young quiqualthia dancers perform while Julia Lucas looks on.

## Alex & Mary Amos & Paul Amos THLAAKTULTHA

A thlaaktultha (Memorial Feast) was held in honor of the late Alex, Mary and Paul Amos on May 20, at Maht Mahs.

Throughout the day and the evening the Hesquiat people and guests from other tribes entertained with their traditional dances, and gave support to their host, Francis Amos and his family in what they were doing.

It was also a time for the transfer of rights, as it was announced that the late Alex Amos had wished to pass his seat and his hahoolthee on to his grandson Rocky Amos.

Many of the songs and dances that were performed on this occasion were done as a result of the many hours that the late Alex Amos had spent teaching and encouraging his people to carry on with these customs.

"The people we're honoring tonight had a lot to do with what you saw tonight," said Chief Kla-kisht-keois (Simon Lucas) at the conclusion of the evenings entertainment.

"I think we're going on the right path," he said, "I know they would have been extremely proud of us tonight."

The host, Francis Amos, thanked the Hesquiat people for all their work and support in the feast.

"I was very fortunate to be backed by such tremendous people," he said, "and I want to thank them publicly for what they did for me."

"There was a lot of determination in the group," he said, "and I want to thank the singing group and dancing group and especially Julia Lucas for the special job she has done with the kids. We all know how enthusiastic the kids were in their dancing tonight."

Francis also thanked the young women of the Hesquiat Tribe who put a lot of work into preparing the meals and he thanked all the people who were so patient in putting in a long day."

Chief Simon Lucas introduces four of the young dancers to the hosts and guests at the Thlaaktultha. Simon explained that these boys were not chosen by accident, they are all sons or grandsons of Chiefs.

The boys are, from left to right, Nathan Tom, Marcel Michael, George Atleo Jr., & "Cubby" Amos.

### Thlaaktultha Announcement

During the feast at Maht Mahs on May 20th two other Thlaaktultha (Memorial Potlatches) were announced.

The family of the late Tony Fred invited everyone to a memorial for him on October 20, 1989 at Maht Mahs.

Dickson Sam invited the people to attend a memorial for his three sons at Ahousat. This memorial was held last weekend, on May 26.



A crowd favorite was the Hesquiats dancing the quiqualthia (sparrow dance).



Alice Paul chants a tseekyuk for Chief Mike Tom while Simon Lucas provides the drum beat.



The young people danced with pride and enthusiasm throughout the Thlaaktultha.



Among the visitors to perform at the Thlaaktultha were Mary Johnson and her family. Here she leads a paddle dance.





Glen David and Elmer Frank performing the deer dance.



The Tla-o-qui-aht Cultural Group about to accept \$500 from Ernest David in appreciation of the group's dedication in preserving their culture.



Members of the David family receive names at the Thlaaktultha for the late Dan David and Shirral David. From left to right are: Dan David Jr. and daughter, Francis Charlie Sr., Peter Webster, Edith David, Ernest David, Stephen David, Ethel Billy, Martha Tom, Joan Thomas and Irene Frank.

## Memorial Potlatch in honor of late Dan David Sr. & Shirral David

West Coast Tribes gathered at Tin-Wis on May 6 to remember the late Dan David Sr. and Shirral David.

Dan David Sr. was a respected elder of the Tla-o-qui-aht Tribe who passed away in May of 1987 at the age of 83 years.

He was born at Opitsat where he lived with his wife Edith, raising eight children. Dan and Edith were married for 63 years.

He was a commercial fisherman for about 60 years and he built nine fishboats on his own as well as numerous dugout canoes.

Dan David spent much of his younger life learning the ways of his grandfathers, living off the land and learning the history and culture of his people.

He served as a Band Councillor for his tribe and was often looked to for advice and information about their tribal history and customs.

Also honored during this thlaaktultha (memorial) was the late Shirral David who passed away accidentally in September of 1988.

She was the granddaughter of Dan David Sr. and the daughter of Ernest and Evelyn David.

After several hours of feasting and entertainment the host, Ernest David, thanked the guests by distributing money and gifts.

He was supported by many of his relatives and friends from along the coast.

Ernest gave a special thank you and token of appreciation of \$500 to the Tla-o-qui-aht cultural group who had performed so admirably during the occasion.

He thanked them for their dedication in learning the songs and dances of their people.

Also paying tribute to the dancers was Tom Curley who gave money to four of the young men that had performed that evening.

## HOW THE SSRAA BOARD WORKS: FISHERMEN'S GEAR GROUPS & OTHERS

"We used to always fight with each other — if we even talked to each other at all! Of course, it was mainly the gillnetters and the seiners who were fighting the hardest!" The troller telling us this, smiled slyly: "Fishermen will always fight over who gets the most fish."

**Is there less fighting, now that all three gear groups work together in SSRAA (Southern Southeast Regional Aquaculture Association) to enhance salmon?"**

"Well, we still fight, but we have to be more reasonable. We have to listen and work with the other guy. Hear the facts from his own mouth. That didn't happen much before."

**But how does that make you more reasonable?"**

"Well, for one thing, we hire a general manager who is a technical person. The manager is dedicated to figuring out what it takes to accomplish our goals. He keeps reminding us of the work we need to do together to improve the fish runs. That helps us focus on how to get things done.

"Another thing — no one gear group has a majority of votes. Everybody is a minority! So anybody who wants to do anything has to persuade at least one other gear group that it's a good idea. Either that or we have to persuade the non-fishermen on the board."

**But why is there anybody on the board at all besides fishermen?"**

"Well, to be legal in forming this

association and borrowing money, we had to represent communities and other fishing interest too. That's OK with us, because the commercial fishermen are the majority, and everybody knows it's really our organization. The seiners, gillnetters and trollers each elect four representatives to the SSRAA board: that makes 12. There is one extra fisherman, a hand troller, making 13 fishermen. So if the fishermen are fighting among themselves, the others can swing the vote. That means the fishermen are forced to think of the larger and long-range good of more fish for everybody. They can't just selfishly work for what will benefit their own gear group. If they do, they won't get the support they need from the rest of the board."

**Does that mean that sport fishermen don't have much say about enhancement projects?"**

"The sport representative we have on the board now has to convince us any project he wants will also benefit us commercial guys. The sport fishermen don't pay any three per cent enhancement tax. So we don't think they should have much voting power on the board. But it is a good idea to have a representative there so we can talk. That makes us find a common ground. The sport fishermen and the trollers are both very interested in improving chinook and coho runs. We can help each other."

**What about all the trollers who fish our area who don't live there? Do you have that situation?"**

"Most of our trollers are local. It's the gillnetters, and particularly the seiners, who have a lot of non-locals. About 50 per cent of our seiners live in Seattle."

**Then why do you want them in the association? How can they care as much as you do about the local stocks?"**

"Well actually, they care, because they depend a lot on this fishery too. And they help by contributing three per cent of whatever they catch in this area. But the majority on our board is still the local fishermen. And they tend to have more influence, just because they are local, and know the area better."

"The seiners can be a help on our board, because they are so critical of hatcheries. That's because of all the mistakes made by the Washington Dept. of Fisheries in the way they build hatcheries. They ended up wiping out wild stocks. So the seiners help keep us cautious about protecting our wild stocks. It's good to have differences of opinion on the board, as long as people are basically supportive of the fact that we have to figure out a way to work together."

"Our best board members are people who want things to get done, even if they have doubts about it. Some of our projects were pretty experimental when we started. But we had some faith, and now we're figuring out how to improve them. We have a sense of working together. There is a lot of joking, fun, and a good spirit of accomplishment on the board."

...To be continued.

## TRANSFER OF FAMILY NAMES

An important ceremony that was carried out during the Memorial Potlatch for late Beatrice Jack at Tin-Wis on April 8 was the giving of names, by Chief Robert Martin, to his family.

The names are:

Robert Martin Sr.	Noo-noo-shiis
Ruth	Cha-ma-took
Robert Jr.	Wii-heets-en-ep
Louise	Tooi-tiis-mi-ithlma
Joe	Kwakwais (from Chief Russell Kwaksistala)
Carl	Tu-tuch-winis (from Chief Jerry Jack)
Lydia	Tlee-cook
Marcel	Kwiittla-kirthl
Carl Jr.	Paa-thlinish
Nora	Tootah-soomka
Ron	Hii-squis-en-epshiitl
Billy	Kwyats-oopathl (from Chief Jerry Jack)
Grace	Sa-tsif-a-maxwa
Mary	Ta-ta-ithl-thlinka
Corrine Martin	Kaatsh-ka
Agnes Tom	Us-maap-oo-ahtla
Martha Martin	Piish-baats-koom
Christine Amos	Hii-nutl-sa-ah-ootla
Ron Hamilton	Tlaats-ah-toom (for painting the curtain)
Jerry Jack	Haiyus-en-epshiitl
Beaulah Jack	Tlinta



Seiners and gillnetters drawing up their fishing schedule.

## Indian Games Program

The Nuu-chah-nulth Indian Games Committee will be printing a program for the 1989 games. They hope to cover the costs of printing by selling advertising.

Any businesses, organizations, bands, or individuals that wish to purchase an ad in the program, please contact Ben Jack at 283-2409 (home) or 283-7512 (work).

# Sports

## Braves win Friendship Centre Annual Tournament

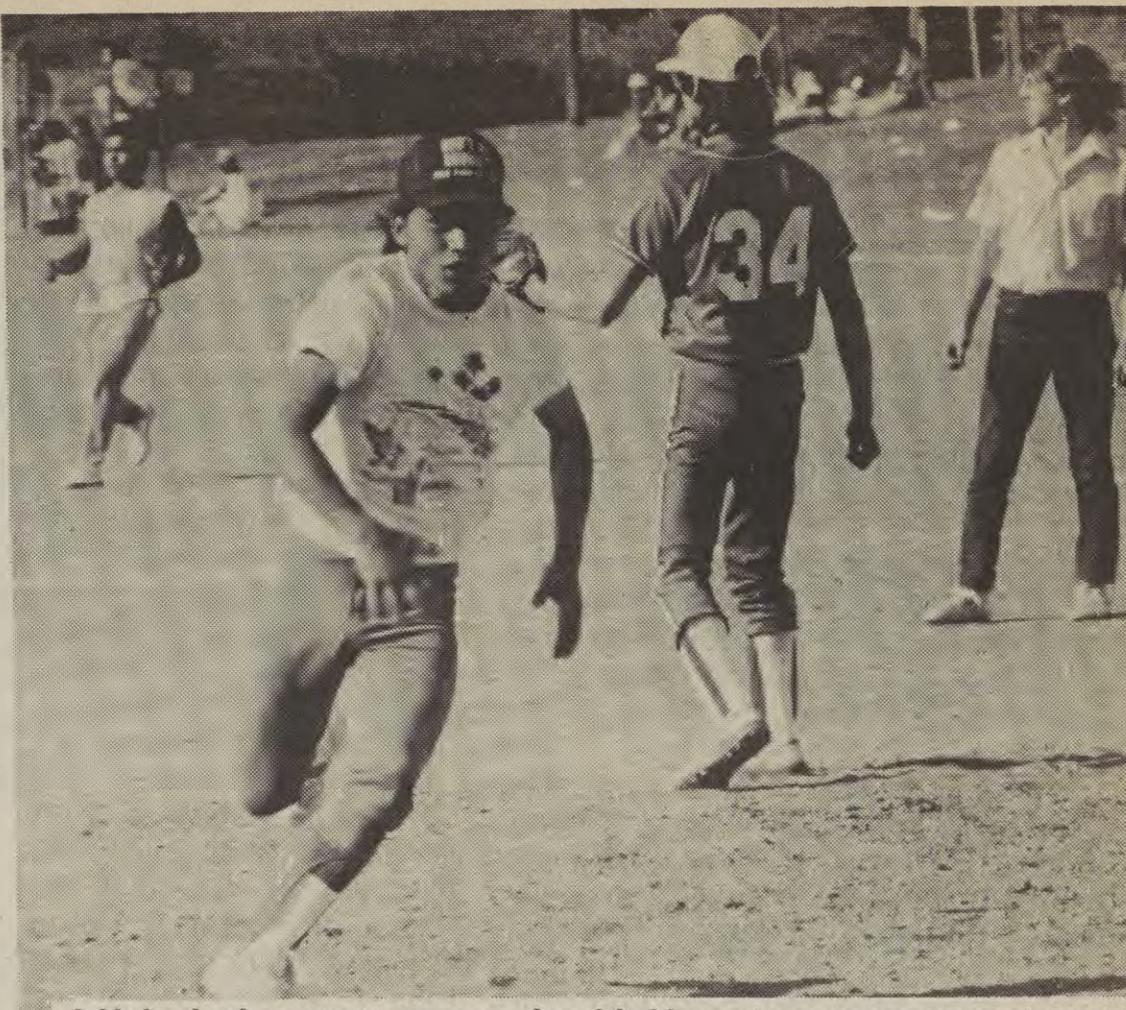
The Hesquiat Braves went undefeated on the May 21 weekend to capture the championship trophy at the Port Alberni Friendship Centre's Annual softball tournament.

The Braves defeated the Tseshaht T-Birds four to two in the championship game. That gave the Braves the first place trophy, the T-Birds the second place trophy, and the hosting Outlaws placed third. The tourney's most sportsmanlike team was the PAFC Wagon Burners.

Joe Charleson of the Braves was named the most valuable player by virtue of some heavy hitting and good defense at third base.

The top pitcher award went to Lanny Ross of the T-Birds and the top batter award was presented to Rich Webster of the Outlaws.

Nine allstar trophies were presented to the tournament's top players: Ron Dick Sr. (T-Birds), Clint Fred (T-Birds), Lanny Ross (T-Birds), Joe Charleson (Braves), Con Charleson (Braves), Aaron Lucas (Braves), Willie George (Outlaws), Danny Samuel (Outlaws), and Steve Frank (Meares Islanders).



A Ucluelet baserunner races for third base in a game against ANS during the PAFC fastball tournament.



The Hesquiat Braves — Champions at the P.A. Friendship Centre Annual Mens' Fastball Tournament.

Back row (l-r) Kevin George, Bruce Lucas, Dave Charleson, Con Charleson, Rufus Charleson, Richard Lucas Sr., Remi Charleson, Frenchis Charleson. Front (l-r) Chuck Lucas, Richard Lucas Jr., Aaron Lucas, Joe Charleson, Dean Lucas, Ralph Lucas, Linus Lucas, Eyes Lucas.

### Nuu-chah-nulth Indian Games Campbell River Schedule of Events

Junior Princess Pageant	Tidemark Theatre	July 21
Senior Princess Pageant	Tidemark Theatre	July 22
Cultural night, pre-registration	Thunderbird Hall	July 28
Opening Ceremonies, track & field	Phoenix Secondary	July 29
Track & Field	Phoenix Secondary	July 29, 30, 31
Senior Softball	Willow Point	July 28, 29, 30
Junior Softball	Willow Point	August 1, 2, 3
Volleyball	Phoenix Secondary	August 1, 2, 3
Junior Swimming	Centennial Pool	August 4
Senior Swimming	Centennial Pool	August 5
Teen Dance	Quinsam Hall	August 5
Jerry Jack Feast	Strathcona Arena	August 5

For more information contact Kelly John at 287-4353.

### INVITATION TO ALL NUU-CHAH-NULTH TRIBES FROM THE AHOUSAT BAND RECREATION COMMITTEE

#### AHOUSAT ANNUAL SPORTS DAY

DATE:	July 7, 8 & 9, 1989
	Maaqtusiis School Track Field.
EVENTS:	Track and Field,
	Marathon Run
	Mile Race
	Tug of War
	Slow Pitch Tournament for all ages!!!!!!
	(mixed men and ladies)

#### BACK BY POPULAR DEMAND!!!

Live Band  
FLUFFY SPACEMAN  
Saturday, July 8, 1989  
9:00 p.m. til????? (you get tired of dancing)

For more information call Alec, Bushkie, or Joe at 670-9531 or 670-9563. Or Bushkie at home 670-9646.

## Allstar Rugby Player Looking Forward to Japan

Marcel Charlie was recently named an all-star in the Lower Island Howard Russell Rugby League.

The 17-year-old Ahousat Band member plays the positions of hooker and prop for the Esquimalt Senior Secondary School. This is his fourth year of playing rugby.

They are confident that Marcel will be an admirable representative of the Nuu-chah-nulth and all aboriginal people.

Anyone wishing to make a donation for Marcel's trip to Japan can mail it to him —

He will need approximately \$3000 to cover the cost of the airfare and other expenses on this trip.

Marcel will be joining his teammates for a two-week tour of Japan in August and September and he is presently fundraising to pay his expenses.

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Marcel will

## THE BUD McGREGOR SHOW — TALENT WITH A MESSAGE



Chippewa Country and Western singer Bud McGregor performed at the ADSS Auditorium recently.

Jack Woodward  
Barrister & Solicitor  
Native Law

Penthouse — 3 Fan Tan Alley  
Victoria, B.C.  
V8W 1N7  
Ph. 383-2356

L.  
SAM  
CONSTRUCTION  
6850 Pacific Rim Highway, Port Alberni, B.C. V9Y 7L7  
Phone 723-8950 Eves.

### CONGRATULATIONS PEER COUNSELLORS TRAINEES

Congratulations to the six representatives from three Nuu-chah-nulth communities who attended the April Peer Counselling Trainee Preparation workshops held in Parksville. Participants were Gloria-Jean Frank, Lil Webster and Barb Atleo from Ahousaht; Kathryn Guenette and Agatha John from Ehatesaht; Janet Bate from Ucluelet.

A peer counsellor is someone who with training has developed good listening and problem solving skills that are effective in helping both oneself and others. This workshop was offered by the University of Victoria and is a Preliminary Certification Workshop in Peer Counselling Trainee Preparation. The workshop focused on the recruiting, selecting,

training and supervision of peer counsellors at all age levels. Participants learned the principles of peer programs, practiced peer training techniques and developed strategies for starting peer helping programs. The training was a first step towards starting peer counselling in native communities for both students and adults. The holistic nature of traditional health care is

Country singer Bud McGregor made his Canadian debut in Port Alberni on May 15th and along with his singing talents he brought a message.

The message, which was delivered by his father, Leon, was that if you get involved in alcohol and drug abuse, you will never develop your talents.

Leon McGregor spoke about his past experiences with alcoholism and he urged the audience to fight this disease "before it wipes us out".

"If Bobbie (his wife) and I went back to drugs and alcohol, Bud's career would, no doubt, die here in Port Alberni," said Leon. "You can't develop talent if any part of your brain is affected by drugs and alcohol."

Leon said that after about 20 years of drinking he went to a treatment centre where he

learned a lot about his problem. Now he gets his "high" from helping his son develop his talent and watching him perform.

He urged the adults in the audience to be a positive influence for the youth. "Don't go around with a joint in one hand and a drink in the other hand and say to your kids, 'Don't drink and do drugs' — it doesn't work."

Bud, a 12-year-old Chippewa Indian, was born at the Standing Rock Sioux Reservation in the Dakotas and he now lives with his family in Nashville, Tennessee. He has been performing professionally since he was four years old.

Although the audience was somewhat smaller in Port Alberni (about 100) it was an appreciative one that enjoyed what they saw and heard.

He started off his performance with a song called "Linda" that he dedicated to a member of the audience, Linda Watts. He also did two

duets with his mother and an impersonation of Elvis, singing Blue Suede Shoes. "What Elvis would have looked like if he was a young Indian boy" was how his father introduced this song.

He had the audience join in with him for a couple of the songs and he received a big hug from native elder Louise McCarthy in appreciation for his efforts.

His final song of the evening was a spiritual that he sang with his father called "Just A Closer Walk With Thee."

After the show Bud chatted with his new fans and signed autographs.

The young people seemed to enjoy listening to and talking with the easy-going young performer and although there probably weren't many country music fans among them at the beginning of the night there were some by the end.

The First Nations Housing Society of B.C., (also known as the B.C. Indian Housing Council) is a service organization for Native Indians of B.C. The society was formed in 1985, and was given its mandate by the Chiefs during All Chiefs Meeting. The mandate of the society is to improve on-reserve housing conditions in B.C., by providing a forum for Bands and Tribal Councils to air complaints, recommendations, and to act on these concerns as directed by the membership of the society. Direction for the society is provided by a board

of directors, who are elected yearly at the annual general meetings. The board members are listed below: please feel free to contact any of the directors, or the co-ordinator on housing issues.

Richard Lincoln, chairman, North Coast Tribal Council; Danny Watts, Nuu-chah-nulth Tribal Council; David Paul, Tsartlip Indian Band; Karen Terbasket, Lower Similkameen Band; Marilyn Belleau, Caribou Tribal Council; Leo Hebert, Carrier Sekani Tribal Council; George Sampare, Gitsegukla Indian Band; Clarence Pennier, Sto:lo

Tribal Council. Council Audit, and the election of the Directors of the Society. A complete agenda will be mailed out when the location is finalized. Please direct suggestions for the agenda to the Co-ordinator, Walter Joseph, by phoning 1-684-9617 or writing to him, c/o B.C. Indian Housing Council, 1154 Robson St., Vancouver, B.C. V6E 1B2.

**Housing Survey**  
The B.C. Indian Housing council's housing survey data collection ended on May 5. The data is currently being entered into a computer for analysis. To date 93 of the 196 Bands have participated in the survey by sampling approximately 18 per cent of the Bands in each province. In some cases the Bands surveyed did not feel the survey was carried out properly.

As INAC Headquarters would like to distribute capital allocations on a needs basis and if the EKOS survey were to be used, B.C.'s housing would appear to be adequate, and would mean a cut-back in capital allocations. As a result of the EKOS survey, the housing council was given a mandate by the Chiefs to carry out their own survey to address the shortcomings of the EKOS report.

The exact reason for the non-participation of the other 103 Bands in B.C. is unknown, although a general lack of interest as shown by some of the Bands, but the Bands that did not participate, may still be able to be surveyed.

The survey was designed to be maintained yearly, if required, so, those Bands who missed the survey, may still be able to complete the survey in the coming fiscal year.

### The Remote Community Demonstration Project

The B.C. Indian Housing Council is completing its Remote Community Demonstration Project. The demonstration project was carried out primarily to involve Native Indian Bands in energy efficiency, especially in regards to heating. Three Bands participated in the project, with 52 houses being retrofitted. The participating Bands were Iskut, Masset and Fort Ware.

The project was funded primarily by Energy Mines and Resources Canada, with some funding from Indian and Northern Affairs Canada, and Canada Mortgage Housing Corporation. The focus of the project was on existing houses, in remote communities off the Provincial power grid. The results of the project is expected to be applicable to other communities, both native and non-native.

A video was developed, which both describes the project, and suggests methods Bands can incorporate energy efficiency in their housing programs. The video is available upon request from the housing council (while supplies last).

### Teamwork in action

Every month the Community Health Representatives and Community Health Nurses meet to discuss their work. At their last meeting they talked about many things, for example: how to coordinate their work with the doctors, first aid courses, preventing suicides, ordering sup-

plies, upcoming events and workshop reports.

This was an excellent meeting and a great example of what teamwork really means. The CHRs and CNs are concerned with the health care in the communities and they work **together** to make sure that the best health care possible is available.

## FIRST NATIONS HOUSING SOCIETY OF B.C.

### Annual General Meeting:

#### Tribal Council.

The Annual General Meeting for the Housing Council has been called for August 24 and 25. The location has yet to be decided; locations being considered are Prince George and Richmond. The major items on the agenda will be the presentation of the housing survey report, as well as reports on the Remote Community Demonstration Project, and the Assembly of First Nations Task Force report. Also to be covered is the usual housekeeping matters such as presentation of the Housing



Happy Birthday  
Thomas Maurus Jack  
Sr.

We all miss you dearly  
You're precious to us  
You would be safely in our  
hearts, mind, soul,  
Dear.  
Love & prayers from  
your wife Maggie A. Jack,  
Thomas L.H. Jack, Billy-Joe D. Jack,  
Joanna M.A. Jack,  
Reginald H.P. Jack.

### I Love You, and I Miss You When We're Apart

When we are not together  
you are always in my thoughts  
When I am doing something without you  
I find myself silently talking to you  
When I am confronted with an important decision  
I find myself wondering what you would do  
When I take a walk past a place that we like to go to

I find myself filled with memories  
It doesn't matter what I am doing or where I am going  
when we are not together  
half of everything is missing  
I can't wait to be with you again but until then  
I carry you very close to my heart  
and my love for you helps me to get through this time that we are apart

Sadly missed and forever yours and loved by your wife Maggie A. Jack, Thomas, Billy-Joe, Joanna, Reginald Jack.

You're the Father I Always Dreamed of Loving  
I guess you could say that in some ways, I've always loved you.  
That doesn't sound right, I know, because I haven't always known you, but I've always known certain qualities that were important to me, and in my mind and heart, I've always carried an image, a fantasy, a wish, I guess of a wonderful father I could love totally. You've given me what I've always wished for: fun and laughter, concern and understanding, a father to depend on, a lover to cherish, a father in everything I do.

Thinking about you — how you make me feel, how I feel about you and all that you are — I realize that all my life, I've always loved you in my dreams. Now that you've come out of my dreams and into my life, I can tell you that I've always loved you and that I always will.

Love and prayer from your children.  
Thomas, Billy-Joe, Joanna, Reginald Jack.

## "In Loving Memory of Cyndi Newman"

who passed away suddenly on June 12, 1988

**"In Loving Memory of my Darling Angel Cyndi"**  
My lips cannot tell how I miss her  
My heart cannot tell what to say  
God alone knows how I miss her  
In a home that is lonesome today  
What would I give to clasp her hand  
Her happy face to see  
To hear her voice and see her smile  
That meant so much to me  
Never will the daughter I love  
From memory pass away.

Mommy Bear

**"In Loving Memory of our Dear Cyndi"**  
Gone dear Cyndi, gone forever  
How we miss your smiling face  
But you left us to remember  
None on earth can take your place.  
A happy home we once enjoyed  
How sweet the memories still  
But death has left a loneliness  
The world can never fill.  
If we could have one lifetime wish  
One dream that would come true,  
We'd pray to God with all our hearts  
For yesterday and you.

Sadly missed and never forgotten,  
Mom, Jack, Eddie and Jeff.



**In Loving Memory**  
A heart of gold stopped breathing  
A special niece at rest  
God broke our hearts to prove to us  
He only takes the best.  
The leaves and flowers may wither  
The golden sun may set  
But the hearts that loved you so  
dearly  
Are the ones who won't forget.  
Constantly missed and remembered  
by Uncle JB, Auntie Joan and  
cousins Jed, Jason and Jocelyn.

Three little words "Forget me not",  
Don't seem like much, but mean a  
lot  
Just a memory, fond and true,  
To show, dear Cyndi, we think of you  
May your rest in peace, dear Cyndi  
Until we meet again.

Lovingly remembered always  
Graham, Joanne and Alicia.

**Dear Cyndi:**  
Sitting here thinking of  
you  
reminds me of the things  
we used to do  
the memories are not  
bad  
just good and true.  
I guess that's because  
they're all of you.  
though you're gone your  
memory will stay.  
And I'll always  
remember  
you day after day.

Love, Ed

One year has gone by and there's not a  
day

goes by that you're not in my thoughts  
I still wonder why God chose you to take  
from us

But I cannot find an answer other than  
He only takes the best

I guess He was running short of good  
people  
and decided you would be the best one to  
join him

I don't think He realized that in taking you

He took away one big part of our family  
that will be hard to replace

My greatest prayer is to hear your cheerful  
voice  
to see your smiling face and your laughter  
but most of all to have you back where you  
belong with us

I often sit alone and think of the silly things  
that we used to do  
Or the crazy plans we made.

When good things happen to me  
the first thing I want to do is tell you  
When I feel down and start to cry

I hear your voice saying "Don't worry  
'Sh mo'  
it's not so bad".

I know that you would always want me to  
be happy  
but sometimes it's difficult with you not here

to remind me of the good things and special  
times  
in our life

One thing I do know for sure is that  
In you I had the best friend, best cousin  
that anyone could ever want or ask for

But then again our relationship was much  
more special  
than that, you were my little sister  
Cyndi, I did not forget nor will I ever forget  
you

till we meet again  
I hope that you are at peace.

Cyndi I miss you and love you very much  
You will always be on my mind and forever  
in my heart.

Lovingly remembered by your "Sister"  
JOANNE RICHARDS

**I Miss You Sister**

It's been almost a year since you left my  
side  
I can't think of a day when I haven't cried.

I try not to show it, I try to be strong.  
But I can only hold it in for so long.

They say I'm like a bomb just waiting to  
explode.  
I just need a place where I can unload.

Unload all these feelings inside of me.  
No one understands, someday they will  
see.

All I need is you back at my side.  
To forget all these nights that I've cried.

To forget my problems that are so bad.  
For you to keep me from being sad.

But I know you can't come back, it will not  
come true.

But someday we will be together me and  
you.

And we will be happy each and every day.  
But until then, in my heart you will stay.

Love your brother Jeff

## FOOD ADDICTIONS WORKSHOP

Arlene Paul, CHR for Ahousaht presented information from a Nutritional Course she took in Penticton. The following are some of the points she shared at a meeting with other CHRs and CHNs:

At this class on nutrition and addictions, we went right down to the cell level which is where addictions all start. We talked about how alcohol gets into the liver and so on. The one thing I really learned about was the receptors that form in our cells.

The receptors crave for whatever you are eating or drinking too much. If you use too much sugar or salt and then try to cut down, these receptors will grow in number and almost "scream" out for more sugar or salt. This is what makes it an addiction. The same thing happens with alcohol and drugs.

For myself I used about 4 spoons of sugar in each cup of tea and now I am down to only a quarter of a spoon per cup. It takes about six months to a year to adjust. My next change will be with my use of salt. We learned only to change one thing at a time and to give it six months to a year to become fully adjusted in our bodies.

A helpful hint that my brother told me about is to mix the sugar with milk before adding your cereal. That way you

Happy  
Birthday

A late birthday wish to my bro Tom Mark, May 17, 1989, to a friend Victoria Seitcher on May 24, Bill May 28, to my cuz Gerry Mark on June 26, Louis Howard on June 28, Norman J. on June 29, Solomon Mark Sr. June 10. And happy father's day to Sam Johnson Sr. — "Father". The Doctor.

Happy 44th Anniversary to Bert and Lil Mack on April 26.

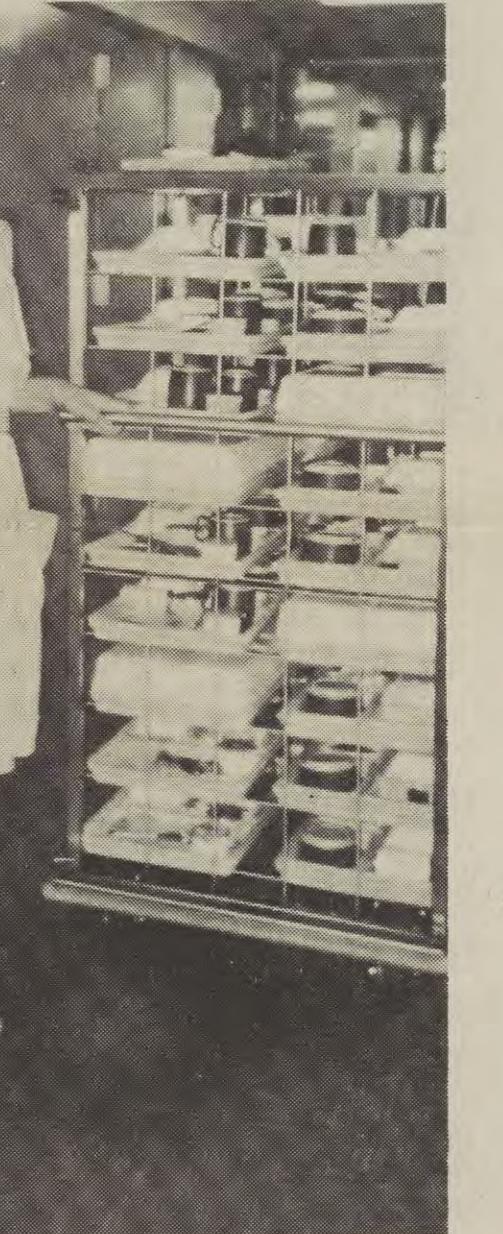
Happy birthday to my sis (only) — happy 34th birthday and many more. From Eyes & family.

use less sugar! I used to put the cereal and milk in the bowl and then add the sugar on top and always used too much.

Trudy Frank, CHR from Ahousaht also attended this workshop. She shares the following information:

This workshop dealt with food addictions and made us aware of how we are eating. It made us think about what we are putting into our mouths.

We dissected a fish and this really made me think about what I was putting into my own stomach. I had never



### OUR YOUNG PEOPLE IN HEALTH CAREERS

Minnie Johnny, granddaughter of Charlie Watts, Sr., is volunteering as a Candystriper. Minnie enjoys being with and helping the elders and babies. She spends one day a week with the babies at the hospital and one day a week with the elders at extended care in Duncan.

As a Candystriper, Minnie helps the nurses take care of the patients. She may help with meals, fix someone's flowers, arrange the bed, or just stop and visit. Minnie says it makes her feel good to help another person especially when they have to be in the hospital.

If you are interested in becoming a Candystriper please call the Health Board at 723-1223 or your local hospital.

## NEWS FROM ADSS

JAN CAYER, Native Counsellor  
SCHOOL NEWS

Well, spring exams have come and gone and we are now into the last three weeks of scheduled classes! Grade 10 students are in regular classes until Fri., June 16, while Grade 12 students are in session until Wed., June 14.

Grade 12 exams begin on Thurs., June 15 and all other final exams are scheduled for the week of June 19-23. Start studying!

School is officially out for summer holidays on June 23. Teachers remain in school until June 30 marking exams and holding promotional conferences.

Year end report cards may be picked up during the first week of July.

### NATIVE YOUTH CONFERENCE

On May 10-12, Josie Titian and I attended a three day conference at UBC.

We took four students: Chrystal Clappis, Cal Fred, Bea August, and Jonquil Parisian. The native youth conference attracted students from all over North America.

Speakers included John Kim Bell, Symphony Conductor and founder of Canadian Arts Foundation, Simon Lucas Jr., from Malaspina College, and James Egawa, co-ordinator of Indian Education from Washington.

Workshops were very interesting with many cultural activities such as traditional weaving, native spirituality, the sweat lodge, as well as issues in native self government and employment opportunities for native students.

We all thoroughly enjoyed the conference and wish to thank the Nuu-chah-nulth Tribal Council and the following schools: E.J. Dunn, A.W. Neill, ADSS, and USS for helping to finance the trip.

I sincerely hope that more students will be able to attend such worthwhile conferences next year!

To my students ... study for your final exams and do your best!  
Good luck. If you need any help, come and see me.

### IMPORTANT DATES

June 6: Awards Banquet Ceremony (see me for info).

June 15: Grade 12 exams begin (15-23).

June 19: Grade 10 and 11 exams begin.

June 23: Graduation Rehearsal 1 p.m. Athletic Hall.

June 24: Graduation Ceremony 7 p.m. Athletic Hall.

### \*A PAT ON THE BACK TO \*

Chris Charleson, for continued excellence in all subjects.

Lisa Kelly, a fine effort in English! Mrs. Robertson is very proud of you.

Maud Morris, improving in all classes. Good work!

Heather Fraser, for being so enthusiastic and supportive of your friends!

Shae Clutesi, good work in math!

## NUU-CHAH-NULTH ALCOHOL & DRUG PROGRAM

Wilfred Andrews, Ehatesaht (Campbell River) ... 287-4353

Verna Jack, Gold River ..... 283-2532

Delores Seitcher, Tin-Wis ..... 725-3486

Charlie Thompson, Port Alberni ..... 723-1223

J'net August, Port Alberni ..... 723-1223

Contact the worker nearest you if you need help!

## NATIVE SUPPORT GROUP

Monday evenings, 7 p.m.

USMA OFFICE (side door)

4555 Gertrude St.

Port Alberni

For more info. phone

723-1223 or 724-9666

## FIRST NATIONS CONGRESS

**TO:** All B.C. First Nations  
B.C. Tribal Councils  
B.C. Native Organizations

Dear Sirs/Madames:

**RE: FIRST NATIONS CONGRESS — Conference**  
(June 6-9, 1989 — Penticton Trade & Convention Centre)

With reference to our letter to you dated March 13, 1989 giving notice to the following:

**CONFERENCE:** First Nations Congress  
**DATES:** June 6-9, 1989  
**PLACE:** Penticton Trade & Convention Centre  
273 Power Street  
PENTICTON, B.C.

Be further advised that you may make your hotel accommodations through:

Okanagan Reservations  
(Reservation Manager: Donna Nelson)  
@ Toll Free Number: 1-800-663-1900

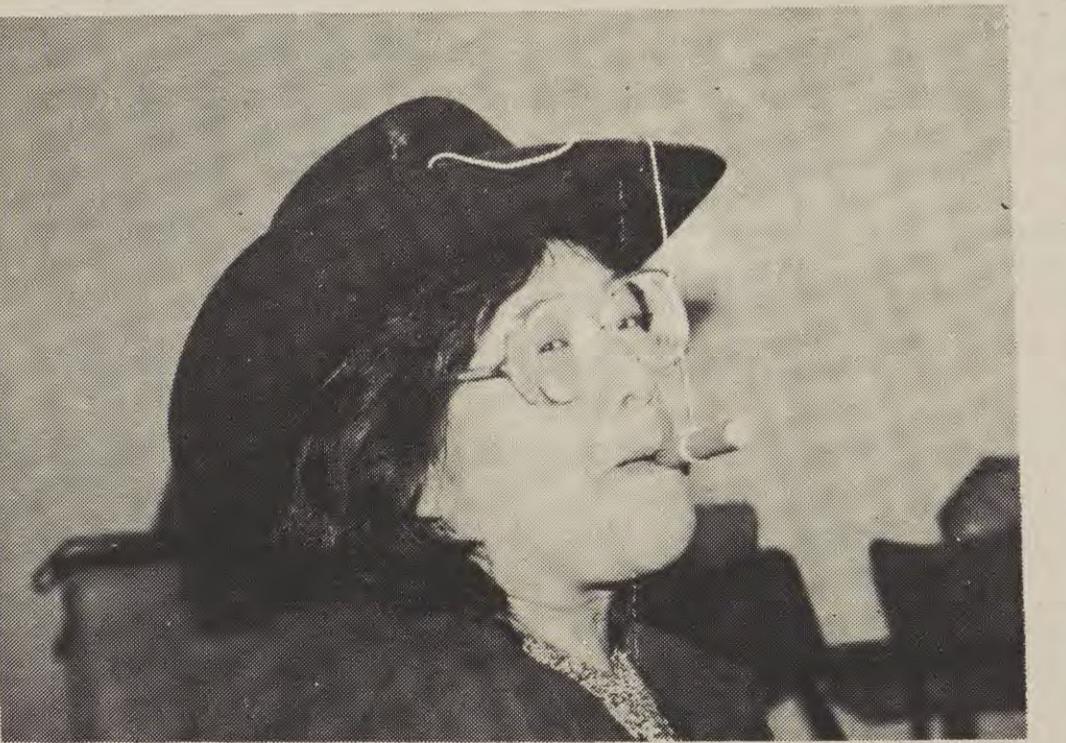
When you call the Okanagan Reservation people, please identify yourself as being with the "First Nations Congress" of "The B.C. Aboriginal Peoples' Conference".

They have blocked off several rooms at the various hotels/motels surrounding the Convention Centre in Penticton and they will try to place you in the one most suited to your needs, based on your requests made to them. (i.e. moderate, deluxe, single, double, etc...).

Also, you can receive a 20 per cent discount on airfare and car rental expenses, if you book these through the Okanagan Reservation Office as well (by calling the Toll Free Number 1-800-663-1900).

We would suggest that you call and make your reservations as soon as possible, as it will become difficult to secure accommodations as we get closer to the meeting dates.

Yours sincerely,  
**MAUREEN THOMAS**  
Conference Co-ordinator & Executive Secretary to  
Chief Joe Mathias



Have a nice summer

Here's another of our office staff, not taking a cigarette break, but, indulging in a cigar. Since the price of tobacco has sky-rocketed, she has since quit her horrible habit. Anyway, this wonderful woman is Agnes Oscar, very respected in our community. She is very dedicated to her job in the Kyuquot Band Office as the bookkeeper. She's been a staff member for many years, just about more years than one has fingers and toes. She began with little or no knowledge of the job, eventually she was considered a real asset to the Kyuquot Band. A few years into her career, she became the Band Manager, which was short-lived due to the fact that both her jobs kept running into each other. Right now, she was granted a leave-of-absence by the Band Council, so she gets to enjoy one of the best seasons of the year, "summer". Sorry Agnes, this was too good to pass up. And, I hope that you enjoy your time off. This greeting also comes from the Band Staff, we will miss your smile in the office. — Natalie Jack.

**Wanted:** Deer hoofs for making rattles at Ha-Ho-Payuk School. The feet of the deer can be cut just above the hoof. Arrangements can be made for pick up.  
**Wanted:** Eagle feathers that are legally found.

A small fee could be worked out. Please call Jessica at 724-5542.

**Congratulations** to Sidney and Sharleen Dick on the new arrival of their baby girl on May 7, 1989. From sister Mary.



"It's a Boy"

We'd like to welcome home our first born, Alexander Harold Masso Jr.

You're a real treasure son. We love you!  
Mom and Dad

### Thank You Punk

For staying with us at the hospital, for being there to see our son being born.

For the lovely red roses and white carnations.

For making sure our baby has everything he needs, for being so generous.

For working so hard and being a good provider (even though your work takes you away from home a lot). I love you, Anna

### Congratulations

Mr. & Mrs. Archie Thompson and family would like to congratulate our grandson Peter Drake, age 17, graduating from Grade 12 in Campbell River.

He started school here in Port Alberni, Grade 1 to Grade 9, and is now living in Campbell River, B.C.

### Ahouusat Band Membership

The Ahousat Band is presently updating their membership list.

Band members are requested to inform the membership committee of any births of children, deaths or marriages.

Copies of birth certificates and marriage certificates are necessary to make the required changes.

Please send all information and direct any questions to:

Mr. Pat Little  
c/o Ahousat Band Office,  
General Delivery,  
Ahousat, B.C.  
V0R 1AO  
Phone: 670-9563 or 670-9531.

### Congratulations

Congratulations to Joanne (Dick) and Graham Richards on the arrival of their first child, daughter Alicia Cynthia, born April 3, 1989. 7 lbs. 9 oz.

"Happy Days" from Mom Joan and Dad J.B. Dick.

Happy 19th birthday to my baby brother Gerry Titian on May 18th.

Knowing you all these years has certainly been fine especially the part of checking you when you've gotten out of line. I remember when you were little and you kept us on our toes like us always chasing after you to clean your snotty nose. We had to watch out for you and hold your little hands not to mention feeding you and cleaning your messy pants! Plus keeping you out of reach of all the big bullies who would have pounded on ya if not for your siblings and me. And walking you to school And playing your watchdogs be retrieving your lost shoes and your smelly, muddy socks. Also saving your little hide by putting ours on the line and telling the folks that those cigarettes were really mine.

It certainly was interesting but boy what a chore But now that you're "19" We don't have to do it anymore. Your nose is your own and you can do what you wish But always keep in mind that to us you're still precious. And yes we still love you And think you're really great but even tho it's your birthday doesn't mean you can go home late. (just kidding) We love ya, take care and have loads of fun.

Your sister Jose and the rest of the mob.

## CLASSIFIED ADS

### Announcement

#### TO ALL TSESHAHT MEMBERS:

We are in need of new addresses to update our Band list. If you have moved recently please give us your address, we cannot contact you unless we know your mailing address. This is also a concern of our membership clerk as she has been looking for Band Members for entitlement, new additions, etc. If you register your children with the NTC Membership Clerk that is for status only, not for Band Membership.

Phone (604) 724-1225  
TSESHAHT BAND  
P.O. Box 1218  
Port Alberni, B.C.  
V9Y 7M1

#### FOR SALE

Carvings, jewellery from mammoth & mastodon tusks, ivory, whale teeth, horns, animal teeth and claws, etc., abalone inlay. Looking for mammoth & mastodon tusks at a reasonable price. Contact Rose Elsie John, No. 141, 720 — 6th St., New Westminster, B.C., V3L 3C5. Ph. (604) 590-8158.

#### FOR SALE

All kinds of native arts & crafts by Charlie & Caroline Mickey. Totem poles & carvings, beadwork, drums, cedar bark basketry. Contact the Hesquiaht Band Office, P.O. Box 2000, Tofino, B.C. V0R 2Z0, or phone Campbell River Radio-Hesquiaht Boat Basin 98077.

#### ARTIST'S TRADES FAIR

Any native artists interested in participating in a huge trades fair being held in San Francisco in September can receive more information by writing: Corporation For American Indian Development, 225 Valencia St., San Francisco, CA., USA, 94103.

### Uchucklesaht Band Office

New office location: 2978 - 3rd Ave., Suite 4, Port Alberni, B.C.

Same mailing address: P.O. Box 157, Port Alberni, B.C. V9Y 7M7.

Main Office phone: 724-1832  
Family Care Worker — Gina Laing or Youth Worker Sybil Robinson: 724-4431

### Kyuquot Membership

The Membership Committee has now been established and is in the process of deleting and adding persons born or deceased from the date, April 17, 1985.

If you would like your child/ren to be registered on the band list, could you please send a copy of the "large" birth certificate of each child to the Membership Committee.

If there has been a death in the family, this has to be recorded, so we can keep the records in order.

If there has been a marriage, please send a copy of your marriage certificate. If there has been a divorce, please send a copy of decree nisi, decree absolute and certificate of divorce. Also, anyone being reinstated.

Please send all information to:  
Kyuquot Band Membership Committee  
c/o Kyuquot Band Office  
General Delivery,  
Kyuquot, B.C., V0P 1J0  
ATTENTION: Mrs. R.P. John

If you have any questions, contact Janice John, Kyuquot Band Membership Committee at the Kyuquot Band Office at 332-5259.

Sincerely,

JANICE JOHN,  
Secretary,  
Kyuquot Band Membership Committee

### EMPLOYMENT OPPORTUNITY

#### Economic Development Officer — Trainee

An open competition for all Nuu-chah-nulth members to identify a suitable qualified individual who will be trained in economic development.

The successful candidate will be a Grade 12 graduate with a keen desire to meet the public; assist with development of ideas into meaningful employment opportunities and is self-motivated.

**Duties Include:** to be based out of the NTC office in Port Alberni.

— to work under the direction of the Manager and economic development officers.

— to work with individuals, Band Councils and business representatives in identifying, developing and implementing economic projects.

— to become familiar with various funding departments and make submission to them.

— travels to and monitors projects.

— prepares statistical and financial reports.

— will co-ordinate community meetings.

A valid drivers licence and continuous access to a vehicle is a pre-requisite.

Salary will be based upon experience and qualifications.

Application deadline: when suitable applicants are identified.

Apply in writing with cover letter and detailed resume to:

**MANAGER**  
Nuu-chah-nulth Economic Development Corporation  
P.O. Box 1384  
Port Alberni, B.C.  
V9Y 7M2  
Telephone inquiries: 724-3131

### SUMMER EMPLOYMENT OPPORTUNITIES

#### — STUDENTS

Required by the Nuu-chah-nulth Tribal Council for July 3 to September 1, 1989.

#### Administration Assistant — two positions

to work in direct association with program areas which may include Child Welfare, Social Development, Local Government, Ha-Shilth-Sa and NTC Nursery. Duties will include introduction to office routines, general filing, exposure to basic accounting practices, monitoring program files.

#### Administration/Accounting Clerk — One position

to work with NTC Accounting staff and will concentrate on our Data Processing office working with micro computers. Duties will include data entry and retrieval; processing and reviewing Band financial entries. Applicants must have basic computer knowledge and training or experience with touch-key systems.

All positions will be expected to participate in other activities as designated — NTC Summer Games, Youth Conference, etc.

Basic hours of work are 8:00 a.m. to 4:30 p.m., Monday to Friday, however there may be a requirement to work on various shifts (ie. NTC Games run throughout the weekend).

Students are responsible for their own transportation to and from work.

Rate of Pay — Grade 11 or 12 student \$4.25 hour  
Grade 12 graduates \$4.50 hour  
Post secondary student to be discussed depending on age, course and school

Eligibility — All Nuu-chah-nulth students are eligible to apply.

Apply in writing with detailed resume no later than June 15, 1989 to:  
Nuu-chah-nulth Tribal Council  
P.O. Box 1383  
Port Alberni, B.C.  
V9Y 7M2

Please specify which position you are applying for and your second choice if first is not available.

#### Tla-o-qui-aht First Nation Members

The membership committee is in the process of updating our membership list according to the membership code.

If you would like your children to be registered, or there has been a marriage or death in the family, or anyone wishing reinstatement, please contact the committee.

These have to be recorded so our membership can be kept in order.

Anyone wishing information please contact by phone or in writing to:

Tla-o-qui-aht First Nation  
Box 18,  
Tofino, B.C., V0R 2Z0  
Ph. 725-3233 or 725-3234

### JOB OPPORTUNITY

Experienced bookkeeper required by the Tla-o-qui-aht Band. Must be familiar with ACCPAC GL and AP and word processing. Applications accepted until June 16, 1989. Submit application and resume to the Tla-o-qui-aht First Nations, Box 18, Tofino, B.C. V0R 2Z0.

## "Tom's Trucking" now in business

Anyone needing the last couple of years something moved, be it big or small, can get ahold of Tom Gus from the Tseshaht Band who is now in the trucking business.

With some financial assistance from the Nuu-chah-nulth Economic Development Corporation, Tom has purchased a 1981 Ford 1-ton truck with a dump which he can use in his firewood business or for hauling or moving furniture, freight or whatever.

Tom will haul just about anything to destinations on the island — the west coast, north island, or south island.

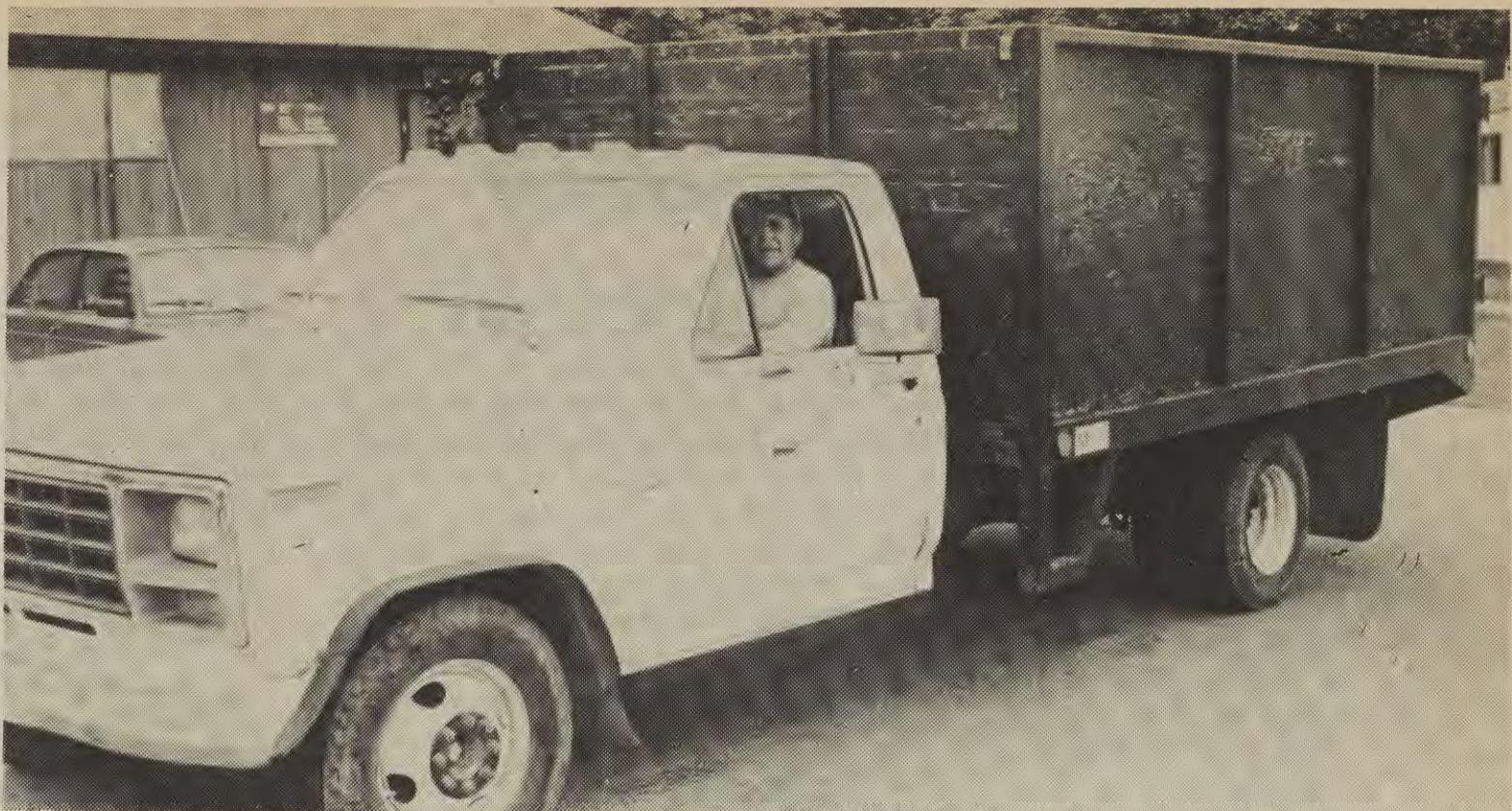
He has been in the firewood business for

and with this new truck he can carry two cords of wood at once. If business is good he will hire someone to run the new truck while he uses his smaller pickup for wood deliveries.

One thing he's not interested in is welfare or UIC, says Tom, "I've always wanted to do something on my own, so I guess this is it."

He hasn't chosen a name for his business as yet, but says he will in the near future.

So if you are moving to another home or need something hauled give Tom a call, phone 724-3975.



Tom Gus recently purchased this one ton dump truck and is now looking for business.



### WELCOME

We'd love to welcome our beautiful god-daughter and niece, Neleeta Joe. She arrived ever so lovely and healthy on April 14 at 8:36. Congratulations Lorena and Felix. Love you lots!

—Love Clarence and Karen Webster.



Happy 61st anniversary to Peter and Jessie Webster of Ahousat on April 26 — the longest married couple on the west coast.

## HAPPY BIRTHDAY

### HAPPY BIRTHDAY DOUG ROBINSON!

June 2, Friday

To Doug

For all the laughs  
And all the jokes  
Happy Birthday  
From us folks  
—Ha-Ho-Payuk School Staff

Happy Birthday Dad  
For so many years  
So kind you have been  
Caring and Loving  
Despite Everything  
For these very reasons  
I would like to say  
Happy Birthday to you  
On your special day!  
—Love Erma

Happy birthday Mom,  
May 21. Love your  
baby, Jackie Corfield.

Happy birthday Uncle  
Cheech. Love your  
niece, Jackie C.

Happy birthday to a  
very special girl  
Natasha Christine Sunshine — May 26, 1989.  
Love a lot, Mom and brother Willard.

A very happy birthday  
to a #1 son — May 28,  
1989. Love your mother  
and sister Tasha.

I'd like to wish my  
brother Ron Dick a very  
happy birthday on June  
10. Lots of love from  
your sister Mary.

And a happy birthday  
to my nephew Ron Dick  
Jr. on May 18, 1989,  
from Auntie Mary.

Happy belated  
birthdays March 4 Marvin Sr., March 15 Marvin  
Jr. Love Pearl, Lisa,  
Michael.

Happy Birthday Dad

You could have been a  
country star  
In Nashville, Tennessee  
But instead you chose  
to marry  
And raise a family

Guitar music was your  
life  
Until one day you knew  
That Indian songs were  
dying  
And the culture with it  
too

So unselfishly your pick  
was tossed  
And a drum and stick  
you grabbed  
And you taught yourself  
through elders  
The songs you never  
had

Tse-shaht songs are  
safe once more  
They will not vanish  
now  
Let's here it for Doug  
Robinson  
Doug ... get up and  
take a bow!  
Love your family

P.S. you're not getting  
older (62) you're get-  
ting better!

Happy birthdays Mom  
April 7, Matilda April 17,  
Melissa Ross April 7,  
April Gus (27 again)  
April 20. Happy birthday  
from Pearl, Marvin and  
kids. Happy birthday to  
Ernie on June 3 and to  
Johnny on June 10.  
From Pearl and family.

Birthday wishes to  
Ralph John, for June  
1st. Wow uncle, just

## DEAR GABBY COLUMN

### Dear Gabby:

I am becoming very conscious of being overweight. Is there a sensible way to lose weight with all the nutrients provided?

### Out of Control

Dear Out of Control:  
Thank you for your letter. The first thing you must look at is the four main food group chart. These can be found at the CHR's office or the Health Unit. Also a visit to your family doctor to ensure that you are in good health. I give you a recipe called PEP-UP.

2 eggs  
1 tbsp. lecithin  
1½ tsp. calcium lactate  
½ tsp. magnesium oxide  
¼ cup yogurt (plain)  
Put in blender and mix thoroughly.  
Then add the following.

2 cups whole milk  
¼ cup yeast fortified with calcium  
¼ cup non-instant powdered milk  
½ cup soy flour  
¼ cup wheat germ  
½ cup frozen undiluted orange juice

When mixed you should refrigerate. Pep-up should be taken ¼ cup at breakfast, mid-morning, lunch, mid-afternoon, supper and bedtime. The ingredients can be purchased at your health food store for approximately \$27.00. The supply lasts six months.

So good luck and I hope that this will help you to get back in control.

### Gabby

P.S. Recommended reading, "Let's Get Well" by Nutritionist Adelle Davis.

how old are you now?  
Better get a fire permit  
for all those candles on  
your birthday cake.  
Happy birthday lass.  
See you soon, Len and  
Tonya and Teresa.

### HAPPY BIRTHDAY

Happy 14th birthday to  
my son, Jeremy P. Gus, on  
June 7, 1989. You're the  
best! Love your mom,  
Eileen Taylor.