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A group of people from the Ditidaht Nation travelled to Vancouver to serve a dinner to the Ahousat and Tla-o-qui-aht people that were attending the Meares Island court case. While they were there the Ditidaht made a donation to the legal fund and also pledged some future financial support. The picture shows speaker Archie Frank thanking the Ditidaht people for their support, on behalf of the Chiefs from Ahousat and Tla-o-qui-aht.

able at all places in the environment. Sockeye salmon were available in streams that entered fresh water. People with sockeye traded with those who did not have it. People who had access to herring in great numbers traded with those who did not have herring in great numbers."

Mr. Harvey questioned Dr. Lane about trespass and the penal-

ties... "They could be killed or enslaved. Theft was disapproved of."

Mr. Harvey then suggested that "the notion of trespass had been superceded by the 1900's."

"By the time of McKenna McBride" (Commission of 1914-16), he said, "we had a notion of open fisheries."

CONTINUED
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Early April commercial troll opening likely

Nuu-chah-nulth in April than in the summer; (ii) it will give commercial fishermen more of a chance to catch the commercial troll fishery 360,000 fish quota; (iii) openings in early April may reduce the harvest of stocks which return in late summer.

The DFO Outside Troll Advisory Committee has recommended that the department open the troll fishery for a total of 10 days in the first part of April to harvest chinook salmon.

Nelson Keitlah, former NTC representative on the Outside Troll Advisory Committee, started the ball rolling on this idea in November, 1991.

The advantages of having an early spring salmon opening are: (i) prices should be better

The plan recommended by the committee includes a five-day opening in very late March - early April, followed by a three-day closure and possibly another five-day opening. The second opening will depend on the number of boats out during the first opening and catches.

Wah nah jus/Hilth hoois (Meares Island) court case

Feb. 3/92

Vancouver, B.C.

Dr. Barbara Lane, an expert witness for the Ahousat and Tla-o-qui-aht plaintiffs, is on the stand for the week. She is being cross-examined about her report on the native occupation and use of Meares Island.

Dr. Lane said that her report focused on the period of time "from early contact to the present."

The main focus of the report, however, was up to the 1920's, she told the court, as she believed that the native people themselves could better give evidence about the present time.

Mr. Chris Harvey, counsel for the Province

of British Columbia, questioned Dr. Lane on a number of subjects, including traditional land ownership, disagreements on boundaries, pelagic sealing, canoe use, authority and power of Chiefs, change and aculturation, ships in territorial waters, trespass, and other subjects covered in her report and in other ethno-historic writings by other authorities.

Regarding disagreements on boundaries between tribes Dr. Lane said that she would have been very suspicious if there had not been disagreements.

"I would have suggested collusion. Generally speaking on boundaries people dis-

pute about them. I don't think there's a boundary in Canada that hasn't been under dispute, as with other nations. people argue about boundaries because they care about them."

She answered questions about canoe use saying that "the canoes were central to the fishery and sea mammal hunting that these people relied on to get food."

The only mode of transportation was by water source, by canoe. The cedar canoe was more essential than the automobile is to someone today, she said.

"Every family had a canoe, more than one."

She said that these were a trading people and the canoe was vital

to trading.

Dr. Lane was asked that wouldn't those who travelled far away" be looked on as raiders?"

She answered that although there was raiding and fighting there was also trading and intermarriage and this is also true of the modern world and European nations.

"As far back as we know these people harvested fish and wood for themselves and for trade," Dr. Lane told the court.

Mr. Harvey ... "not suggesting that they fished for barter for one another?"

Dr. Lane ... "Yes I certainly am. All these people had access to fish. Not all fish of the same kind were avail-

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NUUCHAANULTH CONFERENCE ON SUICIDE

January 20 - 23, 1992

This suicide conference brought all of us attending a lot of grief. That is necessary where there is a need to confront as serious an issue as suicide. For us it has become necessary to take a look at whatever measures we might determine as avenues for prevention.

On the scene at the sessions, we recognized people pulling together, thinking together, listening together, comforting each other as family and friends, and recognizing the power of the family, and bringing the most crucially hurting to the first stages of dealing with the grief that is still there, and hopefully in initiating this first major step giving each one of us as family and friends more of an opportunity to become a part of that loving and caring process of healing. This is an intense experience for all of us to have to re-live so much hurt that we might be brought to a recognition of the core of those hurts.

The question still remains for all of us if we are primarily confronting a social issue, economic issue, cultural issue, or what? There were quite several pressures exposed by many participants from the youth to the parents, elders, leaders, etc., and particularly the panellists. There is no question as to the need for change, the need to seek out our strengths in ourselves, our families, & review our own lives, and our cultural strengths to re-affirm our identities as a Native nation. The re-affirmation of our identities has to become the key note through which we can become what we feel we need to be and not to be totally resigned to the process of conditioning to be someone else, with someone else always telling us what to do and what to be. I believe we all heard this loud and clear as the challenge that must become a clear vision for all of us.

There have been questions as to whom we might have the opportunity for a next conference. I believe Tribal Council policy dictates that we have one major conference each year on any issue. There should have been a statement from the organizers of this conference stating our expectations that the tribes represented would be needing to do follow-up workshops and sessions hopefully to continue the process of healing that was initiated. Each tribe will be better able to determine for themselves the needs of their tribal members. You will know what budgets you can access, and also most if not all of the people resources you need for an organization, etc.

There was nothing less than three hundred people attending each day of the conference. Factors that were impressive to me is that the majority in attendance were youth, and everyone stayed sober. The youth contributed an immense quality to the discussions.

There were crisis to deal with right to the closing hour. I certainly add my compliments to the personnel standing by as resource counsellors and organizers. You all made me proud of you in your various roles.

Take care. Go in peace and harmony. Roy Haiyupis

working the door. Also a thank you to Wayne Dick and his nephews for helping pack up all the equipment on January 2nd.

And a real special thanks to all those of you who came. Peace and best wishes to you all in 1992 from The Silver Zippers - Mike Viara, Robin King, Mark Gorosh, Ed Tatoosh, Andy Bohun and Barry Coulson. **Kleco-kleco Barry Coulson**

NOTICE
Poetry or other written materials submitted under the name S.L. Casavant should not be confused with anything written by Shaunee Margaret Casavant. Thank you, Sincerely, **Shaunee Margaret Casavant Nahs-Ko-us.**

Thank You
The Hesquiat Braves Basketball Club would like to thank everyone who helped make our tournament a success this year. Thank you to the players and fans, who make it all exciting. Thank you for the generous donations, given by the local businesses and people. And most of all, thank you to our volunteers.

A THANK YOU Thank you from the art school

Dear George Watts & Nuu-chah-nulth Tribal Council:

I wish to thank you from the bottom of my heart for the wonderful talking stick and the salmon that you provided for my "going away" event at the AFN assembly last summer.

The event was a surprise that took away my breath and humbled me at the time. I also wish to take this time to thank you for the continuing support that you and the Chiefs of the Nuu-chah-nulth provided me as National Chief.

May the Great Spirit provide you with a great Christmas and a wonderful New Year.

Georges Erasmus

New Year's Bash

Dear Sir:

For more than 20 years I have had the privilege of playing my drums for the Nuu-chah-nulth people at the Somass hall and Maht Mahs. Some of my fondest memories include rock and roll dances, weddings, lahal games and potlatches. Recently I had the honor of playing behind the great Eddie "Tat" Tatoosh at the New Year's Eve Sober Dance, sponsored by the Tsheshaht Tribe.

Unfortunately not a lot of people chose to attend, but those who did had a wonderful time, especially the little children. It made the boys in the band feel very good to see all the kids dancing to our music.

I would like to take this opportunity to say a special thank you to

Levina Martin-Williams would like to thank all those who helped us to get to Port Alberni for our first art show. Thank you Tla-o-qui-aht First Nations, Toquaht Nation and Ucluelet Band. It was a great experience for the Toquaht Arts & Crafts Training Institute. We are a registered art school, and there are only two schools like it in North America. The other is in K'san. We're the first year students, thanks to Chief Bert Mack. Our classes started October 15th, 1991, the first year ends April 16, 1992. We will start a second year of training in October 1992.

I do believe our first art show was a success, held on the 20th of December. After 10 weeks of training with Ray Martin, this is just a small sample of how far some of these students will go. The art show also helped us with salesman marketing skills.

Kleco, Kleco Levina Martin-Williams

Phyllis Sam and all her gang who worked so hard to make the sober evening a success. Also to Les Sam and his crew for building the stage, and to Cliff Braker for his electrical expertise. I must not forget little "Sambo" Fred for helping me "sound-check" my drums in the afternoon.

And thanks to George Watts for his behind-the-scenes help, and to Babyface for

NORTHERN TRIBES WORK TOWARDS ADMINISTRATING JUSTICE

The four northern tribes (Thits-Qua-Ek-Kwink) of the Nuu-chah-nulth Nation are presently working towards establishing a more equitable justice system for their people. Elders, chiefs and concerned members of the four tribes met with representatives of the justice system at Campbell River on January 28th. They are working together to incorporate traditional native teachings and methods for their people that are in conflict with the law. Representing the justice system at the meeting were Judge Ed O'Donnell, members of the RCMP, Crown Counsel and the probation office. The meeting began with people from the native communities expressing some of their opinions and suggestions. Some of the things they had to say included: Vince Smith: "It makes me think a lot of myself and what I have to do for myself in the way of healing. We need a lot of teachings of the elders. Conflicts in the past have not been dealt with because of silence." He told the gathering that "We've got to work together. This is a beginning to understand what each other's culture is about." Judge O'Donnell said that in the Coast Salish (Duncan) area, "Elders come before the court and take responsibility for a young person, so he doesn't return to court. It is the elder's responsibility and the court doesn't ask how."



Hereditary Chiefs, Elders and representatives from the justice system met in Campbell River to seek improvements to the system in relation to native people.

AIDS TRAINING COMPLETE

The following people completed a one week training of trainers about Acquired Immune Deficiency Syndrome, commonly known as AIDS: Ester Thomas, Anne Robinson, Lloyd Watts, Lisa Watts, Ester Edgar, Ida Thompson, Nona Thompson, Maggie Wrigley, Louise Martin, Charlie Thompson, Denise Titian, Marlene Mack, Tannis Overton, Gertie Franz, Linda Ermineskin and Phillip Lucas.

This training provided a very thorough knowledge about this disease. It also provided the participants with all the skills necessary to give workshops in their communities.

This training will also be provided in the Tofino and Campbell River areas. The Tofino session will be in February and the Campbell River session will be sometime in April.

THE WEAVER - dedicated to the late Jessie Webster

Each strand I wove with care,
With my aging hands.
I gave my best to this world
And all it's many demands.

Some places I wove memories -
Those that made me smile.
Memories made here on Earth
Where I loved for awhile.

Songs that linger
Always on my mind -
Sung by my Husband
Who is loving and kind.

Yes, I wove tunes, smiles,
Tradition, Culture and song.
Things I can leave behind
Or even take along.

Don't cry my Dear Ones -
For I go to a better land.
We'll not be parted very long
I know you'll understand.

by Mabel James

This is my way of sending my sympathy and prayers to the Webster family. Also to thank Peter for adopting me into his family as a Granddaughter. I felt very loved by Jessie whenever we talked on the phone. She will be missed dearly.

My prayers are with you all in this time of a great loss. May our Great Creator look after each and everyone of you.

continue with this work. Provincial Judge Ed O'Donnell has been working with Earl Smith in developing the proposal.

He told the gathering that "We've got to work together. This is a beginning to understand what each other's culture is about." Judge O'Donnell said that in the Coast Salish (Duncan) area, "Elders come before the court and take responsibility for a young person, so he doesn't return to court. It is the elder's responsibility and the court doesn't ask how."

The proposed system will make use of an Elders Council and a Youth Council.

An administrator will evaluate, along with Crown Counsel and Defence Counsel, the information, nature of the dispute and determine who from the roster of elders should be called on, along with the young adults, to assist in the resolution of the dispute.

The acting-administrator of the program has been Earl Smith, Chief Councillor for the Ehattesaht Tribe. At this meeting he was given the mandate to

meeting Eleanor Nicolaye and Mary Guenette acknowledged the elders who had been advising during the process. Each elder was given a food hamper in appreciation "of always being there". The four tribes will be getting together for another justice meeting in Campbell River on February 28th.

They will also be meeting with the NTC to explain the proposed program and to secure their support.

Elder Jessie Webster

Another precious Elder is gone with the passing of Jessie Webster on January 17th at the West Coast General Hospital.

Jessie was the wife of Peter Webster. The couple were married on April 28, 1928.

Jessie was born in 1905 in Steveston, B.C. to Mr. and Mrs. Kelsemaht Tom.

She was from O-in-mi-tis (Bear River), whose people united with the Kelsemaht and later the Ahousat Tribes. She was an expert weaver and was famous for her finely-woven Maquinna hats. Over the years she taught her daughters, granddaughters and many others the art of weaving.

Jessie is survived by her loving husband Peter, son Hudson, daughters Rhoda, Lil, Hilda, 33 grandchildren, 65 great-grandchildren, 11 great-great-grandchildren, and five foster grandchildren.

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...the cross-examination of Dr. Barbara Lane

Counsel for the plaintiffs, Jack Woodward objected at this point saying that "the people of Clayoquot Sound, my best understanding is, that that ancient view of their holdings continue to this present day."

Woodward said that about the 1890's was when the non-Indians took over the fisheries of the Clayoquot Chiefs and they (the Chiefs) regarded it as trespass.

This is verified through documents from the Department of Indian Affairs and correspondence between the Fisheries Department and the Indian Department, said Woodward. "In addition

there were diaries of missionaries again discussing the same matters and the concern of the Chiefs to protect these fisheries for their people."

Dr. Lane told the court that there were complaints from Ahousat Chiefs "that the white-owned cannery had a seine boat in Clayoquot Sound and moved it around to the mouth of the rivers and scooped up all the fish that the natives depended on for their food. The Chiefs were continuing their traditional role as custodians."

Eleven students, from Grades 8 to 12, at

Maaqtusiis School, Ahousat, travelled to Vancouver to sit in the court case, from February 3rd to 5th.

They were chaperoned by Elder Stanley Sam, Lil Webster, Roman Frank and Rick Lindholm.

The students' comments about the case ranged from "pretty boring" to "pretty interesting". That pretty well says it all.

Dr. Barbara Lane continued being cross-examined last week. The next expert witness to take the stand is Dr. Bristol Foster, curator of Archeology at the Royal B.C. Provincial Museum.

In

"As the hereditary chief of the Ahousat people, I have certain hereditary rights and responsibilities under Hahuuhl. This power as chief is recognized and respected among native people, and by others who respect the ways of native people. One of my traditional rights is to control access to those lands within my Hahuuhl and to control the use of the resources round on those lands."

Chief Earl George

In his affidavit statement for the Meares Island court case.

"Cloothpich on the west shore of Meares Island, was the traditional winter village of the Kelsemaht. When the Kelsemaht had finished smoking and drying their salmon at Oinimitis, Qwatswe and other fishing villages and camps, they moved to Cloothpich in the late fall or early winter, and stayed there until just before the herring run in early spring, when they moved to their summer village of Yahksis on the east coast of Vargas Island. The residents of Cloothpich also caught rockfish, hunted harbor seals, ducks and loons. I remember a row of at least five large houses at Cloothpich when I stayed there in the winters before 1920 with my grandfather Matlamatla, and my great-uncle Charlie Jack."

Owomyis (Peter Webster)

Ahousat Elder

In his affidavit statement for the Meares Island court case.

"My people everywhere along the coast have again practised their rituals, their dances, the songs and all that. And there are more and more people moving back to the land, to the reserve. What you call reserve land which is created by the government, but they were our places in the first place, reserves. So it's going back so more and more we need these places. Like Meares Island we do not want to have destroyed because there have been other places that's been destroyed by greed that come upon men. Money, that's what we are talking about is too much money and greed. And we want to stop that and start looking after our forest from now on."

Cha-chum-sum-up (Barney Williams Sr.)

Tla-o-qui-aht Elder

In his testimony for the Meares Island court case.

"For a dugout, my father and I would choose a tall, fine-grained, straight tree with no twists, and with few limbs. Even where there are many cedar trees, only a few will be suitable for making canoes. To find good cedar trees for making canoes, I travelled back a mile or two into the forest. In comparison to the cedars that grow in the deep forest, the cedars that grow near the ocean are harder wood, will crack easily, have too many branches, and don't grow as tall. I know of people who have made dug-outs half-way up a mountain to get the right cedar tree. Many cedars are twisted or broken at the top or have many branches and knots. I look for a tall cedar that is clear of knots and branches. The bottom 10 or 12 feet of the cedar is not used for the canoe. The canoe begins at about the 10-foot level."

Ernest David

Tla-o-qui-aht Elder

In his affidavit statement for the Meares Island court case.

"I feel that Meares Island is very special to us as Indian people and that it should be left alone. We need a place that has not been logged but that is still the old forest. It is also special to other Indian people who are not Clayoquot and to people who are not even Indian, but who come there to Tofino to see it and walk in the old forest."

Klananitsumchah (Columba Frank)

Tla-o-qui-aht Elder

In his affidavit statement for the Meares Island court case.

"All my life, I have thought of the trees of Meares Island as being available to me and my people for us to use. I have always felt that I could go to my special places on Meares Island to gather cedar bark and other things from the forest, just like my parents and my Aunt Kitty Jones. I have done this every year, beginning when I was a young girl. I have never stopped going freely into the forest and taking the things that I need. People in the Band believe that forest companies have threatened prosecution for cedar bark collection in the forest of Meares Island. Many of the older women weavers have been discouraged from going to Meares Island by this belief and have not been able to get the cedar bark that they would like to have to weave with."

Margaret Joseph

Tla-o-qui-aht Elder

In her affidavit statement for the Meares Island court case.

TOM DICK INTERVENES IN DELGAMUUKW CASE

On Wednesday, January 29, 1992 the B.C. Court of Appeal granted Tom Dick permission to intervene in the Delgamuukw court case. The Delgamuukw court case is also known as the Gitksan land claims case.

Tom Dick had been in the B.C. Court of Appeal last fall on elk hunting charges. Many of the issues which arose in his elk hunting appeal also arise in the Delgamuukw case.

Hugh Braker, lawyer for Tom Dick, stated the following:

"...We were really

forced to apply to intervene in the Delgamuukw case. In the Tom Dick case both the province and federal government said that they would be making further arguments on the very same issues and expanding on those arguments in the Delgamuukw appeal. We could not have properly answered the province and the federal government on issues such as extinguishment and the applicability of Section 88 unless an application was made to intervene in the Delgamuukw case..

"...This intervention allows us a unique opportunity to argue before the court in reply to issues raised by the Crown. Tom Dick is really in a unique position in this regard. He is the only individual Indian who has been given Leave to Appeal in the Delgamuukw appeal. I think it is significant and shows the importance the B.C. Court of Appeal is according these cases...

The Delgamuukw appeal is scheduled to begin in April in the B.C. Court of Appeal.

Language co-ordinator report

Hello again:

A lot has happened since my last report. We attended an International Education Conference in Victoria January 4th. We had a workshop, which was very successful.

We also brought two students from A.W. Neill, Ted Haggard and George Watts.

We would like to thank you both for a job well done.

Another issue I would like to bring to your attention is the language program would greatly appreciate a few paintings from Nuuchah-nulth artists.

We as Language Co-ordinators want to

compile a coloring book for the elementary school students, as well as the pre-school children.

If you can as artists donate your art would you please send it to the Nuuchah-nulth Tribal Council in care of the Language Department (black and white preferred).

I have also gotten involved with Maquinna Elementary School. I have made a visit to Calgary School and Gill School, doing Native Awareness, talking about Nuuchah-nulth culture, along with legends.

Last but not least, I've been teaching the Opetchesah dialect

since September 19th, 1991 every Thursday night, 7-9 p.m. The Opetchesah are learning quite well and fairly fast.

Oh!!! I almost forgot. I am also teaching the Nuuchah-nulth staff along with the teacher aides the language program Monday, Wednesday and Friday 3:30-4:30 p.m. The program is coming quite well.

So you see, I've been kept quite busy lately. That's about all I've got to report for now. so until the next time cuu or chuu.

Bye,
Edward Tatoosh,
Language Co-ordinator.

Mowachahts working towards economic independence

The Mowachaht Band has recently established an Economic Development Project team. The Project Manager is Margarita James with Wayne Lord and Sheila Savey appointed Economic Development Officers.

With the band facing a village relocation, band council felt it important to bring the economic development team on-board to start building on a sound economic base for the band.

Larry Andrews, spokesperson, says of the Project: "The Mowachaht Band Council is very excited about the progress

made by the economic development team. in less than two months, they have established themselves as a hard-working enthusiastic group. We especially appreciate the fact that they have involved the Elders in their projects. We recognize the potential use of our resources will lead to economic independence. We feel that this project is the beginning, and we are now one step closer to achieving our goal. Council would like to wish Margarita, Sheila and Wayne all the best and give them our full support."

The project team's commitment is to involve the entire community in its endeavors.

Thus far, the project has hosted the first in a series of economic development workshops and is conducting community surveys.

They have also initiated a society of Elders and concerned parties on the repatriation of artifacts taken from Yuquot.

One of the team's other major projects is to open the Ahaminaquus Tourist Centre. Built two years ago, the centre site is located on IR #12 in Gold River.

Plans are to operate it as a local artists' gift shop and information centre. This will serve as a seed project for other tourism-related projects.

THE TRADITIONAL FAMILY ADVISORY SERVICES

A private family counselling service based on traditional Nuuchah-nulth values.

— Aimed at helping Nuuchah-nulth families in distress and living with disfunctions.

— An opportunity for Nuuchah-nulth individuals, couples, and families to encounter a healing process for the inner wounds of the past through the strengths of the biological ancestral family.

— A traditionally re-strengthened family can determine avenues to help them deal with pressures under changing sociological influences.

— This service starts on February 17, 1992 ... Open the last two weeks in each month through June 1992.

— Phone 724-1225 for Roy Haiyupis for information or appointments.

MEN'S HEALTH WORKSHOP MARCH 21, 1992 SOMASS HALL 9:00 AM to 4:30 PM

Speakers: Barney Williams Jr.
Phyllis Lavergne
Elder, Roy Haiyupis

Topics: 1) Stress Management
2) Health
3) Hurting, how to overcome it.
4) Growing

Come out and find out things you never knew about yourself. Why do men suffer in silence? Ask questions. Let the hurt out and start to grow.

Lunch is served.

For more information contact Willard Gallic Jr. at 723-9931 or Darleen Watts at 724-2535.

Come out and bring a friend!

In brotherhood,
Willard Gallic Jr.

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Home away from home for the Wah-nah-juss/ Hlith-hoos (Meares Island) court case delegation.

NUU-CHAH-NULTH PEOPLE SEARCH FOR ANSWERS AT SUICIDE CONFERENCE

"We want to know for ourselves why it is that we've drifted away from the valuable teaching that life is a treasure."

These were the words of Simon Lucas, a survivor of suicide, at the opening of a very important gathering of Nu-uh-chah-nulth people.

About 350 to 400 people a day attended a conference on suicide to search for answers and to give support to all those who were hurting.

With a growing number of suicides in the Nu-uh-chah-nulth Nation, including that of his own son, Simon Lucas approached the Tribal Council with a request for a major conference dealing with a number of aspects of suicide, including prevention and healing.

The four-day conference was sponsored by the NTC Health Board. The organizing and facilitating was done by Nu-uh-chah-nulth people, for Nu-uh-chah-nulth people.

During the four days there were panel discussions by those who had attempted to take their own lives and by family members of those who had succeeded in their suicide. There were also workshops on a number of issues, guest speakers and individual and family counselling available.

There were also lots of emotions, tears, hugs and friendships made.

To open the conference Mowachaht Elder Sam Johnson did a prayer.

Then the Hesquiat people performed their welcome dance.

The opening speaker was NTC Chairman George Watts, who spoke about discipline, values and hard work. He said that somehow people have been led to believe that there's something wrong with discipline.

"Kids should be taught discipline with love," he said. "They should be taught the difference between right

and wrong."

Watts also said that "I don't know of anything in life that comes without hard work. From the time you are born until the day you die it is hard work but at the same time it brings you happiness."

Co-chairman Nelson Keitlah also addressed the people in his native language. He said that we all need to take a good look at ourselves in the historical way, for the present and future survival of the Nu-uh-chah-nulth Nation.

The solution to the tragic situation of suicide lies with all of us, he said. Each one of us will deal with it in a different way. He said that we need to go back to our culture and traditions and to turn to the Creator.

There were several guest speakers during the four days and the evenings.

One of the guests, Joe Norris from the Cowichan Nation, spoke about the loss of his son to suicide and the feelings of guilt and grief that followed.

He said that he was advised by his elders "to let go, to talk about my grief." He was also advised to go back to his culture.

Mr. Norris also talked about the importance of

knowing one another, of being a family again, and of trusting one another.

The keynote speaker during the first evening, following dinner at the Friendship Center, was Willard Gallic Jr. aka Rocky. He talked about the importance of having support and that at the present time he had that needed support in his Life Skills group.

Rocky said that men tend to suffer in silence. They hide their feelings.

He suggested that a men's support group should be formed. Since the time of the conference Rocky has been working on a men's meeting, which is scheduled for March 21st at the Somas Hall.

The next evening Francis Williams was the keynote speaker. Francis is a Tseshahst who was raised in foster homes in the United States.

He spoke about the importance of family. "I was 33 when I first knew I had family here," he said.

Now he is living with his Aunt Monica Paul and Uncle Tim and is meeting other relatives for the first time.

"There's always been a void in my heart, something I've always missed and that's my

family," he told the family," he told the

Sara Short also spoke, introducing Checklesah 2nd Chief Bill Oscar and Chief Felix Harry whose seat came from his father Willie Harry of Kyuquot.

She said that we have to recognize our one root in Nu-uh-chah-nulth. That is why she cries and is hurt when someone commits suicide.

During the third evening everyone heard from two of the younger generation, Curtis Michael from Nuchatlait and Mildred Jackson from Ahousat.

Curtis told about his life experiences which included growing up in Vancouver and then moving to the remote village of Ooclugue.

He said that there wasn't much for the youth to do in a small town, just lots of partying and drinking. "This year I'm looking at bettering myself," he said.

"There's more value in life than going down the road to nowhere," he said. "I'm going to look at '92 as a better year for myself."

Mildred Jackson had a similar message for the youth. "The alcohol abuse has to stop and it's the young generation that has to stop it," she told them.

"It's up to us to stop that cycle. The teenagers and the kids have to stop the cycle. For generations and generations there's been alcohol abuse, physical abuse and sexual abuse and it's the kids that have to speak out for it to stop."

"After being at this conference I really think life should be lived to the fullest and right to the end, instead of cutting it short," said Mildred.

"So I ask all the younger generation to live life right to its end and also try to live a healthy life and try to stop the abuse."

A similar plea was made by a group of teenaged girls near the end of the conference. They said that too many of them are getting raped and sexually molested. If nothing is done about it, it's going to go on and on, they said.

On the final day of the conference Ed Hourigan, chief coroner for the province, addressed the people.

He said that there are between 450 and 650 suicides per year in B.C.

"One of the most preventable deaths is suicide," he said. "Social disaster causes

He said that he believed suicide can be prevented by communication, education, interaction and love in the family.

Jim Smith, an inspector for the coroner's office, also spoke. He said that any move that you make to make yourself a better person will be felt profoundly in your children's lives.

"Have the ability to demonstrate love and caring. Do not dwell on the pain others have given you," was his advice.

Also speaking at the conference was Ahousat elder Roy Haiyupis.

Some of his advice included, "We need to keep sitting in small groups to talk about life."

"Let's take more time to listen to the child. Children's demands for attention, youth's needs for direction and guidance. We need to talk with, not talk to. Kids are very intelligent but they're not listened to."

In summing up the conference Roy Haiyupis said that it has been one of the best in his 50 years of going to conferences. "It's the best because it involved our own people," he said.

"One of the most serious teachings in our culture is that life is precious, life is a treasure. We have to confront our problems in our own way. We have been too dependent on others to solve our problems. Practically all the Nu-uh-chah-nulth families are represented in this session. We have to bring the message back to our homes, of our responsibility to revive within your families, to develop an effective prevention program that can only emerge from our families."

A group of participants at the conference, along with NTC Health Board staff, will be reviewing the conference and making recommendations for follow-up.

SURVIVORS OF SUICIDE SPEAK OUT AT CONFERENCE

During the first two days of the Nu-uh-chah-nulth people's conference on suicide prevention several people shared their feelings, their experiences, their hurts by talking about how suicide has affected them and their families.

Among these speakers were some who had unsuccessfully tried suicide and surviving family members of those who had taken their own lives.

Talking about these painful experiences took a lot of courage and was a very emotional thing to do and to witness.

Here are some of the things that these people had to say ...

A father and husband who survived suicide: "I was always afraid to ask for help. I used alcohol and then I turned to drugs. I found that by doing these it eased the pain but the feelings kept returning. Satisfaction turned to guilt. When I grew up I didn't know my mom or my father. They were alcoholics. I've come to realize that by trying to heal myself the pain in my family eases up. I've come to realize many people care for me but once you've tried alcohol and drugs you've numbed that feeling. It wasn't until I got married that I realized that someone cares for me."

A young mother who survived: "Today I realize that I have a purpose in life. If I have to talk about it and help other people, that's what I'll do. I used to often think about what people think about it. It used to make me feel worse when people laughed about it. With something as serious as suicide you'd think people would care. I believe if we educate our children properly there's no need to harm yourself. show your children that you care, that you love them. I never heard that. I believe that the young people have the answers within themselves. Today I'm glad to be alive, glad to see so many young people here. Thank you for letting me share my life with you."

A mother and grandmother who survived suicide: "During the years I got married I got stricken with the disease of alcoholism. What drove me to end my life took about six months planning... I was wanting someone to tell me I was important ... Then I took my pills. I took the rest of my pills. when I came out of the hospital, I went to Kakawis (family treatment centre). I took that first step forward. I want to share with you that there's always someone to help. There's always someone to care for you. you just have to reach out."

A mother who lost her son to suicide: "On thinking about my son before he was born I was always drunk. When my son was born I noticed he was always hyper. I believe it was fetal alcohol syndrome. He was about 11 when I stopped drinking. I tried to be the best mother I could with the little skills I had. He didn't really know me. He only saw me as a drunk... After he died, there was a lot of questions for myself. I was angry at the whole world. He thought I didn't care about him. I did. I still do. I miss my son. We had a lot of fun. It's not something you soon forget when your child dies. I want to tell the young people that life is precious and it's worth living ... I'd like to say to the young girls here - never have children without a father. It pains them too much. Always think twice before you say nobody cares because people do."

A mother who lost her daughter to suicide: "My daughter was 15 when she committed suicide over three years ago. Every day is a pain that I wouldn't wish on my worst enemy. When she hung herself I blamed myself. I blame myself every day. I still don't understand. I just know the pain and grief. It's not something I want another parent to go through."

Continued Page 8

Towards a healthy Nu-uh-chah-nulth emotionally, mentally, physically, spirituality

Survivors of Suicide Conference
Jan. 20, 21, 22, 23, 1992

Thank you very much for helping to make the conference a success.

The amount of turnout of people was way over what we expected.

Thank you Veronica and Tom Dick for the turkeys.

Thank you Mamie Lucas for the bannock.

Thank you Ohiaht Tribe for \$200.

Thank you Julia Lucas for the cookies, potatoes, jarred fresh fish.

Thank you Shirley Bob for potatoes.

Thank you facilitators Julie Fontaine, Lisa Watts, Bernice Touchie, Gertrude Frank, Tat Tatoosh, Ivan Wells, Victoria Wells, Clifford Atleo, Wilfred Andrews, E.J. Smith, Lyle Dole.

Thank you for counselling one-on-one and family: Don Ross, Kelly John, Margaret Andrews, Margaret Bird, Geri Thomas, Barney Williams, Eileen Charleson, Delores Seitcher, Carol McKee, John Mayba, Marika Czink.

Thank you to speakers: Roy Haiyupis, Eddy Hourigan, Jim Smith, Willard Gallic Jr., Joe Norris, Francis Williams, Penny Bell, Curtis Michael, Mildred Jackson, Susan Gabriel.

Thank you panelists: Julia Lucas, Edwin Jack, Rosie Swan, Louise Martin, Josephine George, Nora Michael, Linda Martin, Charlotte Rampanen, Martha Paul, Claudette Lucas, Jan Martin, Tim Paul, Linus Lucas, Lewis George, Mamie Lucas, Denise Amos.

Thank you G. Watts for the opening remarks.

Thank you Renee Newman for your catering service, preparation of food was excellent.

Thank you health board staff: Jo O'Keefe, Roberta Jones, Grace Sutherland, Jennette Watts, Cecelia Joseph and Simon Read for making things so easy for me.

Thank you NTC office staff: Annie Watts, Marria Jimmy.

Thank you NTC Chiefs for making this conference possible. The continuing effects of this conference rests with us as individuals, let us all remember what we learned from each other, let us remember the commitment and responsibilities that we made for ourselves. yes, this conference was alive and exciting for us all. Thanks again all for making the conference a total success.

Kia-Kisht-Ke-is
(S.P. Lucas)



Some of the young ladies who shared their thoughts and feelings during the Suicide Conference, sponsored by the NTC Health Board.

SURVIVORS OF SUICIDE SPEAK OUT CONT.

A mother who lost her son to suicide:

"I have been suffering for the past 14 years. It hasn't got any easier for me and it never will. I used to give my son a hug but I never told him I loved him. To the kids in here don't let your parents suffer. Please, please you teenagers don't do it."

A mother who lost her daughter to suicide:

"I'm asking teenagers don't take alcohol or drugs. We love you, we only hate the alcohol and drugs. It's

been 11 lonely years for me. Teenagers don't do it because it hurts your parents. I still ask why she did it because life is so precious. Love your children, love your children."

A sister who lost her brother to suicide:

"I'll never understand why he did it. The only thing I'll be able to do is live it for my brother. If I had it to do over I would teach him the skills he needed. If you ever think of suicide talk to someone. If you hold it within yourself it only gets bigger. Each one of us can come away from this a little bit stronger."

A sister who lost her brother to suicide:

"If you got younger ones in the

family you're there to teach. I wish I'd stuck with school and did the best I could. Just open your mouth and talk. Think about those that are left behind. Life is hard but you've got to keep going. You're here for something. You're here to teach. Don't take that away from the younger generation."

A sister who lost her brother to suicide: "He had a lot to live for. He thought this was the answer but it wasn't. You people thinking about suicide, please take a good look at us and see the pain inside us."

A sister who lost her brother to suicide: "When my brother left

he took a little bit of all of us with him. I hope people will realize there is help out there. There are people who will listen. We're all here to help, we're all here for the support."

A brother who lost a brother to suicide: "I guess when you're looking for signs for suicide they're there but I didn't pick it up. I knew my brother did drugs but I never talked to him about it. I know he drank but I never talked to him about it. I wish I had said 'let's sit down and talk.'"

A brother who lost his brother to suicide: "We have to figure out why do people commit suicide and work from there. I think we all have to take a good look at ourselves and the way we treat each other."

A brother who lost his brother to suicide: "The important thing is what can I do for my kids, my grandchildren. I've got to be there for them... I see kids hanging around outside the bingo hall. I see kids running around at lahal tournaments. I see parents buying cigarettes and booze when there's no food in the fridge."

A brother who lost his brother to suicide: "We have to be very proud of our children's successes. Something we have to put in place is sitting down with grandparents and telling us who we're related to ... I think listening is more important than anything else. I don't think we can reach our children on our own, it's also the relatives' responsibility."

A father who lost his son to suicide: "We need to do a lot of work. We need to look at those suffering. We need marriage counsellors. To the young people - you better think hard because in the end it's the living that end up with all the pain and we'll never be healed totally."

A grandmother who lost her grandson to suicide: "I suppose I didn't talk enough to my grandson. I should have been talking to him day after day, week after week, month after month. Suicide is something it is very hard. It seems to take everything out of our life. Why, why grandson did you do this to us? I never thought I would ever have this experience. Natural death is different than suicide. It pierces right in your heart, everything is gone. I still look out the window looking for my grandson. I hope you young people make up your mind to think better about your life, to make a good life. Indian people long ago had their own beliefs. They talked to the Creator to protect them, to look after their needs. We separated when the Priest came around. All the people knew their relatives. Now there's lots I don't even know. It's important for young people to know their roots where they came from. I hope all young people live a good life and take care of themselves."

WOMEN'S NEEDS SURVEY

There are approximately 500 native women living in Port Alberni. Many native women have a low income; low education; are unemployed, maybe even unemployable; and tolerate inadequate housing.

Several women from Friendship Center and the community are concerned that native women in Port Alberni are not using or are not satisfied with support services available for women.

PAFC has secured a grant through the

Ministry of Women's Programs and Government Services and the Ministry Responsible for Families.

The grant is being used to conduct two separate surveys: one for native women; one for service organiza-

tions. Information gathered from both surveys will assist in the planning future programs and will identify ways the needs of native women can be met. Denise Titian and Linda Ermineskin are employed at PAFC to conduct the surveys. Interviews are being done one-to-one with approximately 400 native women; each participant in the survey is assured that her identity is kept confidential.

WANTED

Art material, not painted, to compile a coloring book for elementary school kids. Contact: Bernice Touchie or Edward Tatoosh at the Language Dept., NTC Office.

To My Dear and Loving Friend, Claire English

In flowing robes I saw her standing; there beside my bed. A glorious smile upon her face radiant beams enshrined her head.

"Do not be frightened for I have come to ease your unhappy time. I will tell you how it is on a plain I call mine."

The new souls that come to us are lost and far from 'home' But gentle care is given them And The Book of Life is shown.

They see how, they walked on earth; the time they spend with you. And love shines down upon your soul for they're still loving you.

They cannot do the manly things For their days on earth are done. Their goodness then comes home to us to help us teach your young.

Feel not in pain, nor yet despair for the loved ones you have lost. For should he stay upon the earth his soul may then be lost.

Cleanse your heart of sorrow now, Cry, your healing tears. Then dry your eyes and remember the goodness of those years.

For the past is past and cannot change back to where it was. Go on with life, enjoy new friends He'll guide you through the flaws.

We know that you are hurting now with a loneliness like pain. Memories are good to keep, but then "Your souls will meet again."

Her beams went up, up, straight up about a billion miles I thought I saw a Paradise And souls with happy smiles.

Then I heard a tiny bell Clearer than crystal it came; in silvery tone, I know I heard My loved one say my name

All is healed within me now there's holes yet to be filled But love I pour into them cause his spirit guides me still.

Always my loved ones follow me And will until I die Happily now I do my earthly work, so sooner to them my soul will fly.

From Wah-Wah-Doo with love
Elsie Scow
Campbell River, B.C.

COMMUNITY PANEL

PROTECTING OUR CHILDREN Issues and Action

Protecting children is one of the most important responsibilities of a society. It must be done in a way that supports families - and deciding how best to support families while protecting children involves looking at many of our most fundamental values.

We need your views and ideas and invite you to participate in a review of British Columbia's child protection legislation.

The Honourable Joan Smallwood, Minister of Social Services, has appointed a 10-person panel to consult with British Columbians and to prepare a public report on its findings. The report will provide a framework for new child protection legislation that will respond directly to the needs of today's children and families.

The Community Panel will be visiting all parts of the province, and holding public and private meetings in many communities. Panel members are interested in meeting with special interest groups, Aboriginal communities, professionals, and anyone else who wishes to be heard.

If you would like to make a written submission and speak about it at one of the public meetings, please send a copy of your submission to:

Community Panel
Child Protection Legislation Review
Parliament Buildings
Victoria, B.C. V8V 1X4

If you do not have a written submission but would like to speak at a public meeting, please book a time by calling toll-free:

1-800-663-1251
(8:30 a.m. - 4:30 p.m. Monday to Friday)

A discussion paper, *Protecting Our Children, Supporting Our Families*, is available free to anyone who wishes to participate in the review process. Get your copy by calling toll-free: 1-800-663-1251.



Province of British Columbia
Child Protection Legislation Review



COMMUNITY PANEL



Eva Jacobs



Lavina White

WE NEED YOUR VIEWS

Two members of the Community Panel, Lavina White and Eva Jacobs, will be talking and consulting with Aboriginal communities. They will be holding meetings in the following locations:

Prince George	February 17
Williams Lake	February 19
Lillooet	February 20
Merritt	March 2
Kamloops	March 4
Penticton	March 5
Chilliwack	March 17
Hope	March 18
Dawson Creek	April 6
Chetwynd	April 8
Fort Nelson	April 9
Fort Ware	April 10
Cranbrook	April 23
Prince Rupert	May 7
Terrace	May 8
Hazelton	May 10
Masset	May 20
Skidegate	May 21
Bella Bella	June 2
Bella Coola	June 3
Alert Bay	June 4
Campbell River	June 5
Port Alberni	June 22
Nanaimo	June 23
Victoria	June 25
Powell River	July 6
Sechelt	July 7
Vancouver	July 8
Surrey	July 9

Aboriginal people are also welcome to make submissions to the general panel, which will hold meetings in the following communities:

Kelowna	February 12
Maple Ridge	February 25
Surrey	February 27
Nelson	March 3
Cranbrook	March 5
Chilliwack	March 17
North Shore	March 24
Victoria	March 31
Nanaimo	April 2
Dawson Creek	April 7
Fort Nelson	April 9
Vancouver	April 15
Vancouver	April 16
Kamloops	April 28
Williams Lake	April 30
Prince Rupert	May 5
Hazelton	May 7
Prince George	May 13
Queen Charlotte City	May 20
Port Alberni	June 23
Powell River	June 25

Watch for more information about meetings in your area.

For further information about the Community Panel or about child protection, call toll-free:

1-800-663-1251
(8:30 a.m. - 4:30 p.m. Monday to Friday)



Province of British Columbia
Child Protection Legislation Review

NTC TO NEGOTIATE INTERIM MEASURES AGREEMENT WITH FEDERAL FISHERIES

At the meeting in December, Deputy Minister Rawson and George Watts also discussed an arrangement for the sale of 10,000 chinook salmon harvested in 1992 from the Somass River in Port Alberni. A landmark agreement on this matter has since been concluded between DFO and the NTC.

Senior Department of Fisheries and Oceans (DFO) officials in Ottawa have agreed to negotiate a proposal for an interim joint management agreement proposed by the Nuuchahnulth Tribal Council.

The agreement to negotiate was made at a meeting between NTC Chairman George

Watts and DFO Deputy Minister Bruce Rawson in mid-December.

The Nuuchahnulth Fisheries Council began to develop the proposal for an interim joint fisheries management agreement early in 1991. The proposal was finalized at the NTC Annual Assembly in November, 1991.

An interim agreement is supposed to protect aboriginal rights and interests during the time of comprehensive negotiations of the land question. Based on experience elsewhere, comprehensive land question negotiations can be expected to take at least a few years.

The idea of 'interim measures agreements' was included in the recommendations from the B.C. 'Claims Task Force', which have been accepted by the First Nations Congress and the federal and provincial governments.

Interim measures agreements, like the proposed fisheries agreement, will be replaced by sections of the final land question agreement, or treaty. The following are some of the highlights of the proposed joint fisheries management agreement:

— a joint NTC/DFO management committee;

— a chum salmon management strategy will provide the opportunity for tribal commercial fisheries where stock strength permits;

— a chinook salmon rebuilding plan, including reduced distant catches of Nuuchahnulth chinook stocks;

— a completely revamped clam management plan, with separate tribal and non-tribal fisheries;

— effective participation in habitat management and protection;

— demonstration 'ecosystem' management projects;

— tribally-managed commercial fisheries for salmon, spawn-on-kelp, rockfish and lingcod, mussels, gooseneck barnacles, red sea urchins, sea cucumbers, black cod and halibut and for any newly-developing fisheries;

— 50 - 1 ton 'A' licenses;

— delegation of enforcement powers to band fisheries officers;

— a salmon enhancement program;

— substantial funding for band fisheries management and enhancement programs.

Negotiations will start on February 20th and 21st in Ottawa.



George & Louise Johnson from the Ohiaht Tribe, believed to be taken on their wedding day. Does anyone know when this picture was taken? Willie Sport would like to know. The children of George and Louise Johnson were Mabel, Mary, Ralph Robert, Kenneth, and Shirley.

NATIVE FISHERMEN'S TRAINING PROGRAM SETS SAIL!

On January 13, 1992, the first class of the Native Fishermen's Training Program got underway at the Celtic Shipyards in Vancouver.

This program, designed to upgrade basic skills of native fishermen in safety, emergency repairs, vessel and engine maintenance, gear and equipment maintenance and handling finances (basic accounting), was developed over the past few months and finally saw its first class check-in for instruction.

Instruction will be offered in six-day sessions, one every week starting January 23, 1992 and running till May 23, 1992.

Those 18 weeks should see 360 participants coming from all over British Columbia to train in these basic skills.

The program, sponsored by Nuuchahnulth Economic Development Corporation, Northern Native Fishing Corporation and Native Fishing Association in co-operation with Employment & Immigration Canada, Department of Advanced Education and the Celtic Shipyards (owned by the Musqueam Band) is something which has long been needed in the native fishing industry.

Through this short course, it is believed fishermen will learn the necessary basic skills which may decrease the amount of downtime being experienced due to mechanical breakdowns, equipment and gear problems, etc. NEDC is very active in promoting this program and invite all Nuuchahnulth fishermen to consider enrolling in one of the six-day sessions. All expenses for travel, meals, accommodation, course material, etc. are paid for by NEDC and the program therefore, it will cost the participant absolutely nothing to take the course.

Also, if the participant is presently receiving Unemployment Insurance benefits, there will be no loss of benefits during the period the participant is taking the course.

Should you be interested, give NEDC a call at 724-3131.

Jack Woodward
Barrister & Solicitor
Native Law
Penthouse — 3 Fan Tan Alley
Victoria, B.C.
V8W 1N7
Ph. 383-2356

THANK YOU

The Board and staff of the Port Alberni Friendship Center would like to thank the Nuuchahnulth Tribal Council for giving us the opportunity to host the NTC's 10th Annual General Meeting. It was a pleasure to serve and work with our people. We hope it was a good chance for people to know us better.

The work and duties were co-ordinated by staff, board and volunteers. With TEAM WORK, the carrying out of the event was a breeze. We thank all the people; staff, board and volunteers, for their help and cooperation.

Congratulations to the new Board of Directors at Port Alberni Friendship Center Society. To promote continuity among the board of directors, only six out of 12 directors are up for re-election at each PAFC annual general meeting. The following year, the other six directors are up for re-election. Now each board member is on the board for at least two years.

BOARD OF DIRECTORS

Chairperson, Charlie Thompson; 1st Vice-Chairperson, Wilma Keitlah; 2nd Vice-Chairperson, Pearl Gouchie; Treasurer, Sharon L. Styan; Secretary, Jennifer Hastie; Board Members: Patty Surrette, Ed Samuel, Maureen Sager, Jeffrey Cook, Julia Chum, Danny Samuel and Al Little.

NOTICE OF NEXT NTC MEETING

DATES: March 7, 8, & 9, 1992
PLACE: Maht Mahs Gym, Port Alberni
HOST TRIBE: Tseshaht

Life Skills Grads Ready to Reach for the Stars



Graduates from the Tseshaht/Opetchesaht Life Skills Group were honored at a banquet on January 30th.



MC for the Life Skills Grad was Barb Ross.

Thirteen graduates from a Life Skills course were honored at a banquet and ceremonies on January 30th at the Barclay Hotel.

The four-month course was sponsored by the Opetchesaht and Tseshaht Tribes, the Nuuchahnulth Tribal Council, CEIC and other funding agencies.

All of the people involved in the Life Skills expressed their great appreciation for the experience, saying that it really developed their self-confidence and self-esteem.

This was displayed as each graduate made a speech in front of about 200 friends and relatives at the gathering.

The graduates were Adrienne Bos, Elizabeth Dick, Sara Fred (Beep), Willard Gallic Jr. (Rocky), Gordon Gus (Supoy), Joy Hamilton, Veronica McAnerin, Barbara Ross, Connie Sam, Brenda Seitcher, Tim Taylor Jr., Daniel A. Watts and John B. Watts. Earl Tatoosh Jr. received a certificate of participation but couldn't complete the course because of health reasons.

One of the graduates, Barbara Ross, handled the MC duties while Joy Hamilton was the valedictorian. Both ladies handled their duties very well. Prior to their training they were considered as being "shy" types, but no more.

Special thanks were extended to the Life Skills coaches, Bill Farley and Kathy Charlie. Many people got up and extended congratulations and offered future support to the graduates including Danny Watts, Chief Councillor for the Opetchesaht, Elder Allan Dick, Darleen Watts, Jeannette Watts, Richard Watts, Willard Gallic Sr. and Tim Taylor Sr.

John Watts made acknowledgements to all those who assisted the Life Skills group. Entertainment for the evening was provided by the dancers from Opetchesaht and following all the speeches and presentations a dance was held.

Several of the Life Skills grads wrote a summary of their feelings about their experiences for the Ha-Shilth-Sa.

Unfortunately time and space wouldn't allow the printing of all of these writings so here is one graduate's feelings, which hopefully expresses what the group felt.

"I, Gord Gus would like to take this opportunity to bring to your attention what the program 'Life Skills' has meant to me.

"Trust: for without trust one cannot open up and feel oneself which has been within all along. Therefore because of that trust we are able to get on with life and go onward and forward in a positive manner.

"Listening and understanding: without understanding, the feeling and emotions behind the actions and attitudes of others, I may never have had the opportunity to know the goodness in others.

"Unity: without the support of a trusting, listening and understanding group of people, I could probably be stuck in a rut for a longer time than I care to imagine.

"Faith: when people have a little faith in you, you may sense a feeling of inadequacy and not bother trying. For thanks to the trust, listening, understanding, faith and unity of a group I have a stronger, more positive outlook on my life and I'd like to thank all who've been involved for their patience in me. I'll remember each and everyone of them for a long time to come.

"For now I/we all realize we have the potential to achieve our goals without unrealistic fears, for now we have the courage to remove the ceiling and reach for the stars. So now that our wings are warmed and our minds more clear we are prepared to soar in whichever direction we choose. The skies the limit, as this is only the beginning."

RESIDENTIAL SCHOOL STUDY

THE NUUCHAH-NULTH HEALTH BOARD

IS LOOKING FOR VOLUNTEERS

A study of the impact of residential school on Nuuchahnulth people will be started early in 1992.

We want to hear from you if YOU went to residential school, or YOUR PARENTS went to residential school,

And you are willing to be interviewed about how this has affected your life.

If you are interested, please leave your name and telephone number with Roberta Jones at the Nuuchahnulth Health Board office.

Telephone 723-1223

NUU-CHAH-NULTH FAMILY TEACHINGS

THE HIGHEST NUU-CHAH-NULTH LAW IS THE PROTECTION OF THE OFFSPRING was a statement made at one of our Elders' Conferences in 1989.

Training a child today with this philosophy in mind is a very difficult task. The differing life and family circumstances historically compared to today's constantly changing social environment and influences account in part for this difficulty. Perhaps we may be tempted to think in terms of our present difficult situation as the effects of a colonialistic institutionalism which appears to have directed its goals to the genocide of our family dynamics as it was practiced historically. There was never any attempt to understand the wholistic nature of the family life of the Nuu-chah-nulth within the context of our traditional cultural practises. In simple theory what happened is that in breaking the family dynamics of the Nuu-chah-nulth people that left us a weakened nation. There is ample evidence in the number of cases that the Nuu-chah-nulth Tribal Council services such as USMA have to deal with.

Our parents today need to become aware of what those differences are that have deposed our system of parental training. We all need to take time to re-learn and re-teach those parenting skills that are needed today. Our elders are telling us that this is our responsibility in the home. The home is the ideal setting for teaching and learning where each family member may learn together. If and when needed we have NTC services that can be our assets.

Further, our own historical form of institutionalism needs to be clearly understood by all of us. Talk about it because we need to recognize its values for us today and accept those favorable

aspects as our assets for family re-development even within a context of continuing social change. We have very strong families who are still our community assets and can be instrumental in organizing local family re-development programs to help all our people. It is time for us to do away with the uncertainties that has become our way of life. Our leaders have constantly challenged us in the past few years to start doing things for ourselves.

Give a child emotional and physical room to make mistakes, and to succeed as well as fail. When teaching a child, don't laugh at him or make fun of him for his mistakes. Leave him room or space to grow. This was a traditional approach to training a child. In looking at the two differing forms of institution on a comparative basis, it is obvious to us that our Nuu-chah-nulth historical systems and customs were more favorable to the family practises on child rearing and disciplining. The family practises were adapted to meet the needs within our traditions. Our system allows for a maximum practice of respect for the child in all areas of his training and activities. This allows the child to know the whys and wherefores of the teachings with a clear comprehensive understanding. Life was the child's school.

In showing the child respect by not laughing at him or making fun of him for his mistakes, he in turn was taught that when he got hurt he did not appreciate others laughing at him. When others hurt or were hurting or were simply different, he was taught not to laugh at or make fun of others.

We are losing some of the valuable family practises of our ancestral parents. One of the common sayings passed on to parents used to be "There is the power of evil in the palm of your hand. Evil

has a lot of power. Don't ever use the palm of your hand to punish your child." It is disturbing to so many of us when we see this happening. To be very forthright we can say that this is what we experienced in our school days, and so that is the way we try to teach our children today. This is one of the practises that the elders and speakers of yesterday would have said "SHAME - YAAA" to such treatment of children. Speakers at feasts and other major tribal events took every opportunity to chastise such actions with the harshest words because the protection of our offspring is our highest law. Certainly there continues to be a need for our present generations to learn more about and to TALK more about our customs and values. Our values, practises and beliefs have been seriously and drastically affected for us to change our attitudes on how we treat the child by the examples we experienced. This has also affected our elders in that more and more over the past generations we have started to sit farther and farther back as onlookers of the depressing situations as if we were becoming obsolete in every respect. We have to reassume our historical place today and this writing is one way that we are doing that. We feel that we have to help counteract the changing of attitudes that has affected us as a people, a change that is reflected in the many cases of the foster placement of our children.

One of the first needs of our children is for us to respect them. Instead of totally resigning ourselves to the strong influences of the colonialistic institutions yesterday and other major factors today, it is time for all of us to reconsider how we might be better able to show our children respect every way we can in and out of the home. Two

simple examples which are not too common today follow.

It was a historical practise for families to feed the children in the family first before the adults ate. Mealtime was an important time to pass on teachings to the child while he would be comfortable and contented. If the child were under any emotional stress then that was discussed with the child to help him. A child should not be under duress during mealtime. This was one opportune time to teach the child. An adult relative may also pass on teachings to the child and possibly help a younger child that was not able to help himself. This would help develop that trusting relationship that children need with the adults in the family. When the children are finished with their meal, then the adults eat. This time allows the child to listen to the adults and to develop his listening skills. This development is useful and important to everyone. When relatives and extended family members are invited for a meal, the children are told and this was one way of strengthening those relationships and keeping those important bonds strong. It was a common practise to invite relatives for meals.

It was not uncommon to see mothers sitting outside to watch over the playing children so that they were assured of the child's safety. The other factor concerning the mother is that she is the observer of the child's development. She observes the child's skills and interests so the family can determine the special training a child may need in his growing years. The mother can also take the time to tell her child the value of co-operation and playing in harmony with others with respect for each playmate. These social skills, including sharing, are important for a child to practice daily in his grow-

ing years.

Simple insignificant practises may yet reap our Nuu-chah-nulth nation rich rewards. One by one. One day at a time can have a very deep meaning for so many of us.

Where there is a group of children playing, working or studying together, the role of an adult has to become "each one take one" before those negative habits become ingrained in the child's lifestyle. When you see a child make a mistake, talk it over with him after the rest of the group are gone. Tell him what you saw him do wrong. Tell him why it is wrong. If he hurt another child at play, talk it over with him. Tell him why it is wrong to hurt others. Then teach him or coach him to work or play with others so no one gets hurt. Explain things gently so you don't hurt a child's feelings. Explaining gently and with understanding "heals" hurt feelings. It develops feelings of trust and companionship. It develops a feeling of self worth in the child to show concern for him and to help him heal his emotions. So many of our adults can spend a few minutes to help teach a child or young person. It is our responsibility to our children.

A parent may feel hurt to have someone check their child. Our grandparents' age interpreted the checking of a child by an "outsider" a measure of respect for the child and his family. All adults had the privilege and responsibility to train the child with "reason and respect". As adults, we need to re-learn the "hows" of teaching and training our children with every respect. Take a child today. Spend time with a child and show him respect. *It is your responsibility. It is also a law of life.*

ROY HAIYUPIS

OUR LOVE,
ENDLESS LOVE

Falling in love with you
is something I do
over and over again...
when you smile at me...
when you reach for my hand...
when you take me gently
into your arms...
That same breathless feeling
I knew at the start
comes over me once more...
And I know
that I want to spend
the rest of my life
endlessly
falling in love
with you.

Randy J.

LOVE Josie G.M.

Chief Hyu-chish-tooth hosts traditional healing ceremony



Chief Walter Michael presented his brother and sisters with eagle feathers (above and below) during the healing ceremony.



On January 11th Chief Hyu-chish-tooth (Walter Michael) of the Nuchatlaht Tribe was the host at a Mat-tlukl-suum (Healing Ceremony), held at the Zeballos Community Hall.

This important occasion was held in order to heal any ill feelings within Chief Michael's family, particularly between his parents, and between his tribe and their neighboring Ehattesah Tribe.

The need for this to happen arose when his father and mother were involved in a domestic dispute. Chief Michael's grandmother, Lily Michael, advised him that a traditional healing ceremony should be conducted as soon as possible.

Chief Walter Michael and his son Curtis invited the guests personally, by visiting them at their homes. They invited families from their adjacent tribes: the Mowachaht, Ehattesah and Kyuquot. Unfortunately the Kyuquot people could not make it due to a road washout.

Lunch was served and then the ceremonies began.

Hish-cha-quat-meeq (Barney Williams Jr.) performed his prayer chant, which is used at special occasions, for his relative Chief Michael.

He also sang his song as did In-na-lum-yas-aht (Kelly John).

The speaker for

Chief Michael was Chief Noos-sees-miah (Jerry Jack).

He was advised by respected Elder Lily Michael to tell Albin Michael to make sure that his altercation with his wife was only to happen that one time in their lives.

As part of the healing, both Albin and Rose Michael received new ko-us names. A relative from Alert Bay, Larry Green, was also given a name on this day.

An effort was also made by Chief Michael to heal any bad feelings between the Nuchatlaht people and the Ehattesahs.

He shook hands personally with everyone present and gave out money. The speaker asked that everyone put aside the whiteman's politics and become united once again.

Chief Michael also acknowledged his brother and sisters by giving them each an eagle feather and asked them for forgiveness for any wrongs he may have done towards them in the past.

Mat-tlukl-suum (healing ceremony) was an important aspect of Nuu-chah-nulth traditions, in keeping families and tribes healthy and united.

On this day Chief Hyu-chish-tooth demonstrated his desire to revive the old ways which worked so well for his ancestors.

Why does a person have to hurt another?

An innocent child, who doesn't understand why. The young child doesn't know what to do, or who to trust.

To make things easier the child blocks the hurt out of her memory, only to grow up not liking herself.

Growing up physically and not emotionally, she wants approval, and to please everyone.

She grows up not feeling, she no longer trusts her own feeling, so now she feels the way she is expected to feel.

She lived in the fast lane. A lot of drinking, drugging and a lot of

men. She only knew how to do what everyone else wanted her to do, not what she felt and wanted.

When she finally realized her life was going nowhere, that if she wanted happiness, she would have to remember what she blocked out. She had to feel the hurt, anger and frustration all over again. Then accept it and deal with it.

It may sound simple, but it is not. She has a lot of mixed emotions. She wants to run and forget all that happened. She knows she can't. She has to go

through all of it. She has to take one step at a time.

The hard part is to trust someone again. Then she has to grow emotionally.

Believing in a HIGHER POWER, will help. THE HIGHER POWER would give her the inner strength she needs.

Forgiving someone she looked up to and trusted, then he betrayed her, will eventually give her peace.

Your little girl,
Grown up
(name withheld by request)

DONNA'S DAY CARE

New hours of service 8:00 A.M. - 6:00 P.M. Mon. - Fri. unless shiftwork or night school. Pick up and deliver if you have no vehicle. Limited to 7 children. — APPLY NOW. Safe & well-equipped facilities. Reliable, trustworthy & trained.

3568-7th Ave., Port Alberni
Donna & Ruby Samuel
724-5290
Permit # 13-20143



Nuu-chah-nulth CAREGIVERS NEEDED!

Traditionally we rely on extended families. The family remains the proud and essential core of our people. By custom, children were honored and raised by extended families. Protected and raised with LOVE. The children are USMA "Cherished Ones". Please help to look after our children.

For more information contact:

Usma Nuu - chah - nulth
Family and Child Services

5001 MISSION Rd. P.O. BOX 1099. PORT ALBERNI, B.C. V9Y 7L9

TELEPHONE 724-3232



FAX 724-6642

Family of John "Corky" Watts celebrates his return and thanks his rescuers

A happy occasion took place at the Maht Mahs Gym on December 15th when the family and friends of John "Corky" Watts celebrated his return home.

It was also a time to thank all of those who helped in the search for John when he went missing while hunting near Port Alberni.

At the celebration, which was hosted by Corky's brother, Richard, the family showed their appreciation to the Alberni Search and Rescue Squad by making a cash donation of over \$4,000 to the rescue squad's building fund.

Various branches of Corky's family stood up and made contributions to the donation. MC Ron Hamilton explained to the guests how each of the groups that made donations were related to Corky.

Gifts were also given to each of the members of the Search and Rescue Squad that were involved in the search with some special presentations going to the crew that found Corky and to Brian Evans, the dog handler, and his dog, Buddy.

Buddy was given a special collar with a hand-carved silver tag that was engraved by Tim Taylor, Sr.

The family gave prints by native artist Cecil Dawson to the Search and Rescue Squad members and a framed painting by Cecil for the new building.

The Tseshaht Tribe also gave a donation of \$1000 to the building fund which was presented by Chief Ed Shewish to Don Bryant, co-ordinator of the Alberni Search and Rescue Squad.

Mr. Bryant thanked the family and the tribe on behalf of the members, saying that they were very grateful for the generous donations and adding that he hoped that some of the native community would join the search and rescue squad.

A couple of weeks later the building fund received another \$810 donation, from a raffle of a drum that was made and raffled by Doug Robinson, a cousin of Corky, and painted by Ramona Gus.

John Watts' ordeal began when he was hunting with two companions in the Gracie Lake area.

The three hunters went out in separate directions and Corky fell off a cliff and into a creek bed. He severely injured himself, fracturing his ankle, pelvis, foot, vertebrae, as well as ligament and internal injuries.

Unable to move he propped himself up with a stick and his rifle and waited for someone to find him.

Unfortunately the wait was long and in poor weather conditions.

He spent two-and-a-half lonely days and nights, hoping that someone was soon going to come to his rescue.

One of the things that saved him was his knowledge of survival and the effects of hypothermia, through taking a number of Industrial First Aid courses and Scuba Diving Instruction.

He knew that he had to stay awake or he would be finished.

On the third day when he was reaching the end of his stamina, search dog Buddy picked up his scent from the meadow above the creek bed and the dog started to act differently.

On hearing the dog barking Corky started yelling and a short time later dog handler Brian Evans and Buddy came into sight. Hypothermia was reaching a critical stage at this time and Corky's vision was blurred but he knew someone was coming toward him.

Because of the severity of his injuries and the hypothermia Corky had to be airlifted

out by chopper and was taken directly to St. Joseph's Hospital in Comox, where they have advanced equipment to deal with hypothermia.

After a 10-day stay in the hospital he returned home to be with his family.

His great desire to see his wife, Gail and their four children again was one of the things that kept him going during the two-and-a-half days while he was in the bush.

"I knew he was very determined and would get through this," said Gail, in looking back on the ordeal. "After the first night I knew he was hurt because he was familiar with the area."

She said that corky would always tell her where he was going to be hunting and before going out on this hunting trip he had said that he would be following a creek. Unfortunately there were many creeks in the area so despite a massive search it took almost too long to find him.

Gail says that despite the near tragedy Corky is anxious to go out hunting again next fall, and he will return to the scene "to check it out and to see what went wrong."

She has no fears about him going hunting again as he will be taking extra precautions such as carrying with



John "Corky" Watts and family, making a donation to the Alberni Search and Rescue Squad.



Doug Robinson with the drum he raffled for the Alberni Search and Rescue Squad. The drum was painted by Ramona Gus, and artist from the Tseshaht Tribe.

him flares, ribbons, a flashlight and whistle.

Prior to the dinner and celebration at Maht Mahs there was a traditional native healing ceremony held for Corky, with the ceremonies conducted by Ron Hamiltons.

Corky had to part with everything that he had with him during the time of his accident, including his rifle which was given to Scotty Richardson later in the evening. Scotty has been like a "father" to Corky on their job in the woods and has taught him a lot over the years.

During the evening the Ha-ho-payuk School

and Evelyn Marshall were also recognized for all the cooking that they did for the search party, and for Evelyn's moral support to Gail during the trying time when Corky was lost.

Also during the evening Tim Sutherland and members of his family sang and danced a "Victory Song" composed by Tim, which he gave to Corky and his family. Tim's brother Sam Haiyupis gave Corky a drum.

His hunting buddies gave him a survival vest and there were many words of gratitude made about his safe return home.

A very special part of the evening took place when Bob Thomas, a relative of the Watts' family, gave Corky a name - Seekoolthmeek, which means "barnacles on the face".

The name at one time belonged to Bob's grandfather Douglas Thomas and it came from an ancestor who was a great whale hunter, who used to bathe in a cold creek in the mountains prior to whale hunting.

Seekoolthmeek is now recuperating at home and taking therapy and he is happy to be reunited with his family.

FIRST WEEK OF NATIVE FISHERMEN TRAINING COURSE A TREMENDOUS SUCCESS



First class of the Native Fishermen's Training Course at Celtic Shipyards, Vancouver included four Nuu-chah-nulth: Henry Jack and Moe Charleson (standing) and Don Mundy and Alan McCarthy (kneeling). Joining them for the occasion was Darlene Watts and Tom Curley on behalf of the Nuu-chah-nulth Economic Development Corporation.

On the evening of Friday, January 17, 1992, a Graduation Ceremony was held at the Celtic Shipyards in Vancouver for the first class enrolled in the Native Fishermen's Training Program.

Nineteen participants, including four Nuu-chah-nulth fishermen were on hand to hear words of encouragement from various government officials, representatives from the three sponsoring agencies and receive their graduation certificates.

The evening was kicked off by Joe Becker of the Musqueam Band welcoming the students and all those present, to the Musqueam Land as the shipyard is located on the Musqueam Reserve in Vancouver.

Everyone present was then treated to an excellent buffet dinner of traditional native cuisine as well as other delicious entrees, vegetables, salads and of course, desserts.

After all had partaken sufficiently of a scrumptious meal, the evening's ceremonies began.

Congratulatory remarks from Mr. Reg Gates, regional director general, Employment &

Immigration and Mrs. Joyce Gagnon, assistant deputy minister, Ministry of Advanced Education, Training & Technology were received by the students, then it was on to the presentation of the completion certificates to the 19 students who took part in the week-long program.

Cecil Hill congratulated the students sponsored by Native Fishing Association and presented them with their certificates, then Lynne Widdows congratulated those students sponsored by the Northern Native Fishing Association and presented their certificates.

Next, Darlene Watts spoke on behalf of Nuu-chah-nulth Economic Development Corporation thanking everyone for making this program possible, congratulated all the students on their participation and wished them and all future participants the best of luck in their future endeavors.

Darlene then presented completion certificates to Moe Charleson, Don Mundy, Alan McCarthy and Henry Jack from Nuu-chah-nulth who had participated in the week-long course.

Dave Barrett, one of

the directors of the Native Fishermen's Training & Development Society which guided the development of the program then closed the evening by thanking everyone for coming, thanking all the various government agencies for their support in helping to make this program a reality, Ron McLeod of Native Fishing Association for his untiring efforts in assisting to develop the program, Alan Okabie, manager of Celtic Shipyards for helping develop the curriculum and everyone else connected with getting this program off the ground.

Dave also thanked the students for believing in themselves and showing interest to take the course.

The successful evening was topped off with a large selection of cakes, cookies, coffee and tea as well as picture-taking, some of which appear here.

NEDC hopes other fishermen throughout the Nuu-chah-nulth area will also enroll in this very worthwhile training course and wish to remind everyone that the course is FREE to all participants.

If you are interested, just call NEDC at 724-3131.

ADSS SCOOP

Hello there everybody! Well second term was over January 24th, 1992. Report cards are out February 6th, 1992.

Shawn Mack has been going over to Maquinna School Friday afternoons to help Tim with the carving in the classrooms.

Tania went over also to help with shapes in the designs.

Sorry to say we don't have tutoring sessions going on at the school anymore, but there is T-block and the Learning Assistance Centre that can be used if there is extra help needed.

A lot of our students attended the Nuu-chah-nulth Tribal Council's Suicide Conference January 20-23 at the Beaufort Convention Centre, which was a real success.

Any questions, comments or concerns, please call me at ADSS 723-6251. April Titian.

FIRST NATIONS' FISHERIES MANAGEMENT A NEW TWO-YEAR COLLEGE PROGRAM

A two-year college diploma program in 'First Nations' Fisheries Management' is being planned to start in September, 1992. This program is being developed because of the increasing needs of each First Nations for fisheries and enhancement technicians, enforcement officers and fisheries managers.

These increasing needs are a result of First Nation efforts to establish joint manage-

ment over fisheries with the government. People who want to become fisheries or marine biologists will be able to take this program and, when completed, transfer with advanced credit to a university biology program.

The Nuu-chah-nulth Tribal council started the planning for the 'First Nations' Fisheries Management' program early in 1990. At the invitation of the NTC, all other Vancouver island

First Nations have joined in the planning of this program.

The consulting firm of West Coast Resource Planning and Malaspina College are developing detailed plans for the program, under the direction of the First Nations.

The program will emphasize native perspectives and knowledge of fisheries management, so the graduates will be able to work in First Nations

communities with an understanding of both native and non-native approaches to fisheries management.

The program will also be community-based. This means that the students will live, study and work mostly in their own communities.

The practical part of their learning will be done through field studies of local fish and shellfish stocks and fisheries. all of the stu-

dents enrolled in the program will occasionally work and study together at a central location on Vancouver Island.

The pre-requisite for this program is satisfactory completion of senior high school courses in mathematics, English and sciences (or equivalent ABE/GED courses). However, students who do not have this pre-requisite may be able to enroll in the program,

and in the first year complete the required ABE (Adult Basic Education) courses and take one or two of the fisheries management program courses.

For further information on this program, please contact Bill Green, NTC Fisheries Policy Advisor at 724-5757.

Sports

Swinomish & Sa-Cinn repeat as champs at Hesquiatic tournament

The Hesquiatic Braves hosted their 15th Annual All-Native Basketball Tournament (6th Annual Richard Mack Memorial) on January 17, 18 and 19 in Port Alberni.

Fourteen men's teams and six ladies teams entered the tournament.

This year's championships were repeat win-

ners from last year, as Swinomish from Washington were the men's champs and the Sa-Cinn Spirits from the Mid-island (formerly Nanaimo Zulu) were the ladies' champs.

The Sa-Cinn Spirits had a relatively easy time in two of their games, against Ucluelet East and the Nanaimo Islanders, but they

faced a tougher test against the Port Alberni Renegades.

In their first game against the Renegades, the Sa-Cinn team won by a single basket, 56 to 54.

The two teams met again in the championship game and this time Sa-Cinn took an early lead, which they held throughout.

The final score was 71 to 56 for Sa-Cinn. Tournament MVP Jodie Marshall led her team to victory with 28 points, while Francie Roberts added 16 points. Jackie Morris was the Renegades' top scorer with 16 points.

In the men's finals Swinomish met Heiltsuk Nation from Bella Bella.

Although Swinomish won the game by a score of 98 to 69 the game was closer than the score indicated.

The Bella Bella team tired at the end, as it was their seventh game of the weekend.

At half-time Swinomish led 53 to 45 and although Bella Bella gave it their best effort they couldn't catch up.

Both teams played a fast-paced, disciplined game and were worthy of being in the finals.

Swinomish demonstrated a real team effort as they spread the scoring among all of their starters. Marlon Fryberg had 25 points, Randall Cook 22 points, Mike Leslie 21 points and Tandy Wilbur 20 points.

Bella Bella's Cliff Starr led all scorers with 27 points. He demonstrated great ability in all aspects of the game; defense, passing, rebounding, shooting, and sportsmanship and he was a deserving recipient of the tournament's MVP and most inspirational player awards.

On their way to the



Men's champions: Swinomish, front row: Marlon Fryberg, Jimi Bobb, Rudy Edwards. Back row: Marvin Wilbur, Sr.; Claude Wilbur, unknown, Randall cook, Mike Leslie, Tandy Wilbur and Mike Wilbur.



Ladies champions: Sa-Cinn Spirits, (l-r): Nona Rundquist, sponsor; Cindy Dennis, Vina Robinson, Francie Roberts, Jody Marshall, Lori Elliot, Doris Robinson, Donna Elliot, Karen Williams, Dave Marshall with future star.

Happy Birthday

Happy 34th birthday to my auntie Alice John Jan. 8th, 1992. Happy birthday to Ma, Marie Jessie Donahue (Frank) Jan. 9th. Happy 29th to uncle hubs Wayne George Jan. 12th, 1992. Happy birthday to my nephew Cecil Creighton Jr. on Jan. 22nd. Happy 1st birthday to my nephew Brandon John on Jan. 19, 1992. Happy birthday to my sis-in-law Marleen Sutherland on Jan. 24, 1992. Love Carol, Don, Snug, Nick and Frederick M.

to Swinomish and had victories against the Victoria T-Birds, Musqueam and the Kamloops Coyotes.

Other teams in the tournament included Mt. Currie, Cowichan Valley Kings, and the Arrows, Buckeyes and Eagles from Port Alberni.

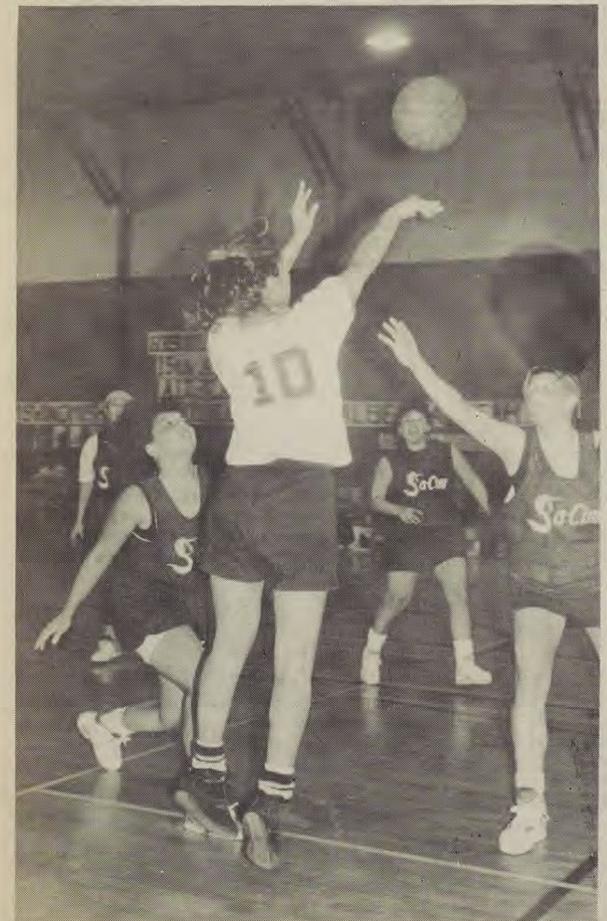
In the ladies' tourney were the Sa-Cinn Spirits, Renegades, Nanaimo Jaam, Nanaimo Islanders, Ucluelet and Alert Bay.

championship Swinomish went undefeated, as they won their games against the Hesquiatic Braves (114 to 83), Siksika Nation from Calgary, Alberta (108 to 84), Makah Nation (111 to 97), and Kitimaat (99 to 78).

The Braves also lost



The semi-final game in the Hesquiatic Tournament was between Bella Bella and the hosting Braves team.



Maud Morris of the Renegades gets away a jump shot in the ladies championship game against the Sa-Cinn Spirits.

COACHING CLINICS

by Robert Dennis

Those parents who have watched our native children play in athletic activities would more than likely notice something if you have a keen eye for sports.

Except for a few athletes, you would notice the skill level of our children are not at the same level as kids in minor sports programs.

You would also notice that only a few parents are supporting their kids, and you would see that there are not many native coaches in any of the minor sport programs.

Of the few that are coaching, "Do they have the required knowledge to teach the participants, SKILL DEVELOPMENT; PHYSICAL TRAINING; MENTAL PREPARATION and SPORT SAFETY?"

The goal of the center is to provide each athlete in our programs, the best coaching possible. To do this we must therefore prepare our coaches so they can provide our athletes with such coaching.

Our first of a series of coaching clinics will begin **WEDNESDAY, APRIL 1, 1992** through to **THURSDAY, APRIL 2, 1992** starting 9:00 A.M. each day. If you are interested, register at the Friendship Center.

On **FRIDAY, APRIL 3, 1992**, there will be a "Parents in Sports" workshop to share the importance of parents involved in their children's sport activities.

This workshop will be open to anyone interested and willing to be supportive parents for their children in sports.

Special guests who are parents of exceptional athletes, past and present, will be invited to share with you.

15th Annual Hesquiatic Braves Basketball Tournament Trophy Presentations

MEN'S

- 1st Place (Richard Mack Memorial Trophy & \$2,500).....Swinomish
- 2nd Place (\$1,000).....Heiltsuk Nation, Bella Bella
- 3rd Place (\$500).....Hesquiatic Braves
- Most Sportsmanlike Team.....Heiltsuk Nation
- Most Inspirational Player.....Cliff Starr, Heiltsuk Nation
- Most Sportsmanlike Player.....Lorne James, Musquem
- Best Defensive Player.....Mike Leslie, Swinomish
- Most Valuable Player.....Cliff Starr, Heiltsuk Nation

1st ALL-STARS

- Cliff Starr.....Heiltsuk Nation
- Marlon Fryberg.....Swinomish
- Mike Leslie.....Swinomish
- Mike Reid.....Heiltsuk Nation
- Mitch Martin.....Hesquiatic Braves

2nd ALL-STARS

- Shannon Wright.....Makah Nation
- Randall Cook.....Swinomish
- Trevor Humchitt.....Heiltsuk Nation
- Dave Marshall.....Hesquiatic Braves
- Rudy Edwards.....Swinomish

LADIES'

- 1st Place (\$500).....Sa-Cinn Spirits (Mid-Island)
- 2nd Place.....Port Alberni Renegades
- 3rd Place.....Nanaimo Jaam
- Most Sportsmanlike Team.....Nanaimo Jaam
- Most Inspirational Player.....Vina Robinson, Sa-Cinn Spirits
- Most Sportsmanlike Player.....Lori Elliot, Sa-Cinn Spirits
- Best Defensive Player.....Jody Marshall, Sa-Cinn Spirits
- Most Valuable Player.....Jody Marshall, Sa-Cinn Spirits

1st ALL-STARS

- Jody Marshall.....Sa-Cinn Spirits
- Francine Roberts.....Sa-Cinn Spirits
- Jackie Morris.....P.A. Renegades
- Cher White.....Nanaimo Jaam
- April Seiber.....P.A. Renegades

2nd ALL-STARS

- Lori Elliott.....Sa-Cinn Spirits
- Anita Charleson.....P.A. Renegades
- Vina Robinson.....Sa-Cinn Spirits
- Ada Manson.....Nanaimo Jaam
- Connie Charleson.....P.A. Renegades



P.O. Box 948, 9756-B Willow St., Chemainus, B.C. V0R 1K0

Nuu-chah-nulth cultural education program presented at International Conference

Educators from around the world witnessed a workshop presentation on the Nuuchah-nulth cultural and languages programs that have been introduced to the schools in School District #70.

The workshop, which was entitled "Walking Hand in Hand", was a part of the International Conference for School Effectiveness and Improvement and was held in Victoria in early January.

Participants in the conference were from Israel, Russia, Germany, Sweden and other countries.

The workshop was conducted by Nuuchah-nulth Elders, students, teachers and resource people.

Denny Grisdale, district principal of native education, and Tim Paul, curriculum co-ordinator of the Dr. George Clutesi curriculum program, were the MC's for the afternoon.

The observers were welcomed to the workshop and then they witnessed a prayer chant by Elder Francis Amos, who was accompanied by several of his rela-

tives. The Chiefs from the local tribes, Esquimalt and Songhees, were then acknowledged with gifts. Receiving framed prints were Chiefs Andy Thomas and Norman George.

The opening speakers at the workshop were George Watts, the NTC chairman, and Norm Theissen, superintendent of School District #70.

They spoke about the trust relationship that was developed between the NTC and the school district, which led to the signing of a local education agreement.

Watts said that previously societies had an opinion "that we (native people) weren't worth anything and they had to destroy everything and replace it with something European."

However, this school district realized they couldn't change us into something we weren't, he said.

"We believe we have a great history and a great culture," Watts said, adding that "only through education will there be a lasting coalition of peoples through-

out the world."

Following these speeches a demonstration of the Nuuchah-nulth language program was given by language co-ordinators Edward Tatoosh and Bernice Touchie and A.W. Neill students Ted Haggard and George L.C. Watts.

Then a presentation was made by Eileen Haggard and Angie Miller, two of the Nuuchah-nulth Enrichment Resource People that work in the elementary schools.

Part of their job involves liaison work between the school and the parents.

They also bring native culture into the classroom through the use of native Elders, artists and speakers.

A video was shown in which the six Enrichment Resource workers explained more about their job and how their students were reacting to the programs.

Videos, which are being produced by Dale Devost of Outer Island Productions, are being used as a teaching method in the classrooms. A short video that was shown at the

workshop featured some of the words of wisdom of Elder Moses Smith.

Prior to the workshop the participants had an opportunity to watch four ADSS students, Jamie Jensen, Tania Joseph, Shawn Mack and Doug Sam, as they worked on a carving project. The stu-

dent carvers, from Bill Maxon's class, were accompanied on the trip by April Titian, the native home school counsellor for ADSS.

Several of the observers from around the world were presented with native prints and at the conclusion of the session everyone

was invited to taste some of the traditional native foods that were available.

The workshop proved to be interesting and informative. The presenters have been invited to put on another workshop in Vancouver on April 24th for the B.C. school trustees.



Ted Haggard and George Watts join NTC Language Co-ordinators Bernice Touchie and Edward Tatoosh in demonstrating how they are teaching the language in the school system.



Student carvers Doug Sam, Shawn Mack, Tania Joseph and Jamie Jensen demonstrated their work at the International Education Conference in Victoria.

THE NUU-CHAH-NULTH POSITION

CONTINUED FROM PAGE 24.

These statements are simply untrue and the governments are aware of that fact. Millions of dollars in tax revenue are spent to fight First Nations through the court system (a system which has already recognized our aboriginal rights) rather than to deal with the issue.

Since 1982 aboriginal and treaty rights have been recognized and affirmed in the Canadian Constitution, and subsequently in various courts including the Supreme Court of Canada, the highest court of the land. Still, the government of Canada has not seen fit to recognize our title and rights.

TO BE CONTINUED NEXT ISSUE.

The Administration of Aboriginal Governments

A CERTIFICATE PROGRAM OF THE SCHOOL OF PUBLIC ADMINISTRATION



RAVEN: DANIEL; RAY: H. VICKERS

What is the Program?

This is a unique eight-course part time university credit program which has been designed in partnership with aboriginal leaders from B.C. and the Yukon. The courses focus on critical topics such as communicating, organizing and managing in aboriginal governments, as well as the legal, political and public policy dimensions of these governments.

Who might be interested?

The Program is designed for people who want to learn more about aboriginal governments. It should be of special interest to people who work in or direct aboriginal governments and organizations.

What is involved?

Specially designed courses are offered monthly on the Uvic campus to accommodate students working full time in their communities. Support services include academic counselling, networking, tutoring and teleconferencing.

Is financial aid available?

The school works actively with students to help secure necessary financial assistance. Scholarships and bursaries may be available.

Who is eligible?

Applicants for admission should meet regular University admission criteria, including completion of grade 12. Mature students with related work experience also are encouraged to apply.

How do I apply?

For information and application forms, contact:



Program Administrator, Administration of Aboriginal Governments
School of Public Administration
University of Victoria
P.O. Box 1700, Victoria, B.C. V8W 2Y2
Phone: (604) 721-8098 Fax: (604) 721-8849

DEADLINE FOR APPLICATIONS IS APRIL 1; ENROLMENT MAY BE LIMITED

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Grace Adams and Tat were honoured by the native community in Victoria.

Two special people honored by Victoria native community

Two people who have done a lot of work over the years with the native community in Victoria were honored at the Mungo Martin Longhouse prior to Christmas.

Edward "Tat" Tatoosh and Grace Adams were the guests of honor as friends, relatives and co-workers from the three First Nations of Vancouver island paid tribute to them.

Both of these people did a lot of volunteer work with the community, especially for the Victoria Friendship Centre.

Tat has volunteered to do counselling, public relations, university lectures, native awareness in schools, Life Skills coaching, teaching camp counsellors, helping organize the First Nations Festival for five

years and volunteering as a lifeguard for 11 years.

Grace Adams, who is from the Sliammon Tribe, worked as a native courtworker with the Victoria Friendship Centre for about six years and she was active in soccer and doing volunteer community work.

Following a delicious dinner, everyone was invited by MC Alex Nelson to "roast, boast and toast" the two special guests.

Several speakers came forward but they didn't do much roasting, instead they only had nice things to say about Tat and Grace.

Three groups entertained during the evening: the Nuuchahnulth, the Kwagiutl and the Coast Salish (Cowichan Tzinqua Opera Dancers).

To honor Tat and Grace the Kwagiutl people invited them to perform the "Peace Dance" with them.

Some presentations were made following the dancing.

Shaunee Casavant and her son, Shane, thanked Tat for sharing so much of his knowledge and advice throughout the years and they gave him some cash in appreciation. Speaking on their behalf was Ray Peters from Cowichan.

Tat also received a sweater and a plaque of the hamitsa from the George Hunt family.

"I felt this was a great honor," said Tat after the celebration, "especially with the three nations getting together, it's something you don't often see."

A THANK YOU

To everyone involved in the successful search of John H. Watts and the thank you dinner for John.

There are far too many people to thank individually for their help, so we thank you all and know you'll understand.

The search and rescue itself was a greatly appreciated undertaking and ended in the successful finding of John and the bringing him out safely. The follow-up treatment at St. Joseph's Hospital was second to none.

The many friends and relatives who stopped to see how John was doing, was appreciated.

Then there were all those involved in the thank you dinner for John. All this was overwhelming to us, John's family and relatives. The many gifts received by John were wonderful as well as the support.

The cleansing ceremony and all those involved in preparing for it was in itself a huge uplifting as the family felt the need to deal with the hurt after

John's ordeal and make no mistake about it, death was knocking at John's door.

The dinner itself was to thank those people responsible for finding and saving John's life and for that we are forever grateful. There is now a wife, children and a whole extended family as well as many friends, who will once again enjoy John's life with him.

It was because of

this that we had decided to honor all those involved. The AV Search and Rescue Squad included. Many people received thanks in the way of gifts on December 15, 1991 and that's our way of thanking people. Again it's from the bottom of our hearts that we say,

**Kleco, kleco,
(Thank You),
From John H. Watts,
Family and Friends**

Dedicated to Felix Johnson Thomas
It's been years since you and I first met
The day that I dreamed of, oh I'll never forget

I feel so honored to be calling you Dad
Because you've accepted me I'm no longer sad

You have fulfilled my childhood wish
With memories I will always cherish

I appreciate you Dad in every way
And I LOVE YOU too, more than words can say

Happy birthday Dad I love you so much!

Love always your daughter Moe & your grandson Johnson.

WEST COAST NATIVE HEALTH CARE SOCIETY

30-bed multi-level old age home

The 30-bed multi-level Old Age Home Project is now under construction at the Old River Bend School site. The building is owned by the Westcoast Native Health Care Society.

The funding has come from the Ministry of Health, First Citizens and Canadian Aboriginal Economic Development, as well as donations from the Local United Native Nations.

Our general contractors are Kinetic Construction from Victoria. With sub-trades from the Island. The construction started

in September 1991. Construction is running along smoothly, with a few setbacks. But those setbacks were dealt with and have worked out positively.

Our Board of Directors have had a very busy year in 1991. Meetings held every month and discussion on the construction and every day activity. Keith Lamb was hired on as our clerk of the works to keep tabs on the daily activity at the site.

Wendy Stewart was brought on-stream for our project as the interior design and furnishings consultant in

December 1991. Wendy has met with native Elders twice to have their input in regard to the interior design and color schemes and furnishings.

A big thank you goes out to Louise Roberts, Edna Jacob, Winnifred David, Jessie Hamilton and Virginia Summers for giving up some of their time to help with the decisions to be made regarding this matter.

A thank you goes out to Chesley Good who is a long-term care attendant, that gave us his expertise in the field of long-term care.

February 3, 1992, we will be interviewing five candidates for the position of administrator for the facility.

We are accepting resumes for the positions of employment within the new facility. They are cook, cook's helper, long-term care attendants, registered nurses, laundry and housekeeping, as well as maintenance.

If you have any questions regarding the following, you can call the office at 723-8131 and Bunt Cranmer will be happy to answer any questions you may have.

We are asking the

Port Alberni area to help us name our facility. A contest to name the facility, the name should be a suitable name for the facility.

Our Board of Directors for the Westcoast Native Health Care Society are as follows: Dave Haggard, chairperson; Jack Little, co-chairperson; Bunt Cranmer, secretary/treasurer; board members: Darlene Amos, Pat Callewaert, Buddy Hamilton, Jessie Hamilton, Nita Jack, Fred Kutschera and Larry Rewakowsky.

Our annual general meeting for the society

will be held in March. We are looking for new members. The membership fee is \$2 for the year. A few of the board members positions are coming up for re-election.

If you are interested in submitting a name for our Old Age Home Project, please submit your entry to the "Westcoast Native Health Care Society", Box 478, Port Alberni, B.C. V9Y 7M6.

These entries should be in our office by February 18, 1992. The name would be selected at our board meeting on February 20, 1992.

Happy birthday on February 9th, sis Charmine Gus, 21 years; February 25th to my grandson Julian Gus, three years; March 2, my mom Phyllis Gus, 62 years; on March 14, my brother-in-law Les Sam; on March 15, my brother-in-law Steve Lucas; on March 31, my sis Debbie Gus. Love from your sister Elizabeth Gus and daughter and grandson.

Happy 1st birthday to my son, Benson Marino, February 20. Love Mommy.

Happy 18th birthday Amber Wishart, on February 22. From your sis, Cindy May.

Happy birthday to my dear friend, Josie Johnson. From Cindy May. Happy birthday Marty Marshall on February 20.

Happy 16th birthday Frank LaLear Jr. From the UNN.

I would like to wish Linda Joseph a very happy birthday on Feb. 5/92. I would also like to wish Ilene Sutherland (Queen) a very happy birthday on Feb. 7/92. From Lil.

I would like to send special birthday greetings to Mena on Feb. 9/92; Also a happy birthday to a very special daughter, Janey Thomas on the 27th. Hope you all have a happy day. Love from the Webster family.

Happy 34th birthday to my mother (Ruth Sam) on Feb. 7. Love your daughter, Crystal.

Happy 46th Anniversary to Mr. & Mrs. Alex Frank "Mom & Dad" on Feb. 28th. From Kids.

Happy 63rd birthday to Mom. From Baby. * * * *



Happy 15th birthday to my baby sister on Jan. 31/92, Robyn Penny Samuel. Lots of love, Ruby & Lance.



Happy 15th birthday to our daughter, Robyn Penny Samuel on Jan. 31/92. Lots of love, Mom, Dad & Richard.

JOSHUA LEE COMES HOME!

Hello, Nuuchahnulth Nation!

My name is Joshua Lee.

I was born in the State of Washington, on March 6, 1989. And because of the Nuuchahnulth Family and Child Services, I AM HOME!

HOME is with my new family; Bob and Vi Mundy; I inherited two sisters, Melody and Crystal and a brother, Aaron. And I am so excited about finding my "roots".

I am a descendent of the Mundy family. My grandmother's name was Lorraine Mundy, who was the daughter of Willy Mundy. Her brothers are: Earl, George and Donald Mundy. Her sisters are Charlotte and Margaret Rose. Other family members from the Tsheshat Nation are: the Dick family: Allan, Melvin, Christine, William, Howard, Helen; Nellie Haukas.

I have found many, many relatives, who I am still getting to know. With my adoption into my mom's family, there are the Touchie's, now. My newest Grandma, Barbara Touchie, she's the greatest. And a Grandpa, Archie Thompson, who lives in Port Alberni. I stay with

him sometimes.

I have lots and lots of uncles, aunts and hundreds of cousins. My head swims when Mom introduces me to "one" more relative.

I love it here on the West Coast.

My family have taken me to: a Blue Jays game in Seattle, and do you know what? I came home with an autographed baseball. My dad saw me on TV at the game.

I have been to Vancouver, Victoria. I have met friends of mom and dad's from Alert Bay, Idaho, Musqueam, and Washington. Are they showing me off or what?

On my birthday, my sisters are taking me to a concert in Vancouver.

I have been to preschool a few times. But I'm told I'm still too young. Can you believe that? And here I am talking a mile a minute.

My sister Melody substitutes for the teacher at the band school. Of course you know who the teacher's pet is!!

Now, I would like to thank many people for bringing me home. Firstly, our Chairman George Watts (my mom told me, that he is a relative of hers). So

that means, he is family to me, right?

A big thank you to Hughie Braker, who is another relative of mom's. Who's the lucky one to have prestigious relatives? Me, of course.

Hughie, was my lawyer, but I also had a lawyer in the State of Washington. There were social workers, here in B.C. and Washington that were working on my behalf. I must be pretty important, huh?

Thank you to Roy Haiyppus, Marika, Bryan, Anne, Jacque of the USMA office.

Since my arrival to B.C., folks that I would like to thank are G.G. Allan Dick and family). How lucky can a kid be

Dec. 1986 - Feb. 1987

To my dear son

My little son, so innocent and free by my side, is how I wanted it to be I miss you and love you, oh so true My heart is crying it's black and blue God be with you my little son In my books your number one

Your memory is always in my heart I always loved you from the start
In loving memory of Jeffery Stephen Walter Thomas

Love always Dad & Cherie

POET'S CORNER

Poems by Crystal Sutherland

A day will come
 When violence is gone
 When leaders will hear our cry for help
 Our cry for freedom, our cry for peace.
 Whoever wants peace, wants love.
 Whoever wants war, wants death.
 We need to stop and think what we're doing
 To ourselves as well as to the earth
 Our ignorance blinds us
 Like the darkness in the night
 We need to stop and look at the disaster
 The disaster we leave to our children
 And our children's children.
 We need to stop and feel the pain
 The pain that numbs us today
 But tomorrow it will hurt us
 Like we've never hurt before
 Stop and imagine what life
 Will be like in a hundred years
 Will we even be here?

The light is so bright
 so warm, so calm
 it brings love
 It brings peace
 It brings freedom
 It absorbs my problems
 Like a sponge absorbs water
 How long will it last?
 How long will it stay?
 What can I do to help others feel this way?

Prisoner of Identity

Growing up tough as a rock
 Never scared to knock off a block
 Rough and tough and hard to bluff
 Never scared to show my stuff

I only wanted happiness but seemed so far
 My feelings were trapped, never up to par
 I walked aimlessly leaving a trail of tears
 I could never show it, it was silent fears

Then a special person guided my way
 It's called LifeSkills, it made my day
 But that day turned my life around
 My feelings are there, my minds more sound

I'm not ashamed of tears no more
 The world's your destiny, when you know the score
 Now I'm not scared to say I Love You
 My heart has healed, it's not black and blue

Our little family, we grew together
 Our souls bonded, friends forever
 We shared our pain, with our healing tears
 Along with laughter, we'll remember for years

Now my brothers and sisters, it's time to fly
 The world is ours let's take to the sky
 Our tears are happy, so nobody be sad
 Thank you for everything Mom and Dad.

Willard Gallic Jr. '92

OCCUPIED?

Twas in 1492 a man called Columbus came,
 I wonder, was this his only claim to fame?
 'Tis now 1992, seems like the tide is still alive
 I begin to wonder who arranged courtroom 235!
 500 years to get around to the question,
 Who asks? Who has the right?
 The province, the Crown has a suggestion
 I ask! Did anyone have any sight?
 I say these shores were already occupied.
 I wonder now could someone have lied?
 Say, was not Columbus just here to trade?
 I wonder did Captains Meares to Cook,
 Ever bother to perhaps take a look
 at the beauty of our land and sea?
 One wonders could we just let it be?
 I hate not the province, not the Crown,
 How is it that on ownership they all frown?
 It's the torture of land and sea I do not like.
 After 500 years am I going to take a hike?
 So many people have crossed both seas.
 Yet no one bothered to pay the fees.

Poem by Corby George
Feb. 4th, 1992

Words

Words are a reflection of your heart
 Whatever we put in will come out
 Whether it's good or evil, it shall depart
 Words encourage or they may hurt, without a doubt
 Words bring life, cheer or fear and pain
 Words are remembered whether they're good or bad
 Words shouldn't be said in anger or in vain
 Words shared should be pleasing, not sad
 Let the reflection of your heart flow
 With God's love and God's word, you glow.

Norma Taylor

The Healing Journey

So young and innocent our mind so free
 With parental guidance, there our eyes to see
 They teach us everything from right to wrong
 Giving us a sense where we belong

We all have problems throughout this land
 Take a risk, ask for a helping hand
 The suffering cycle can stop right here
 Just open up, into a sympathetic ear.

You suffer in silence for all these years
 Let it go, with your healing tears
 You carried the hurt around so long
 We are all equal we all belong

The journey won't be easy with all the pain
 One day at a time, you have everything to gain
 With our spirituality, and the Indian ways
 You'll feel worthwhile in the future days

So my friends don't be scared to reach out
 You'll feel a lot better on what life's about
 So take a risk take that chance
 When your journey's over, your soul will dance.

Willard Gallic Jr.



Among those entertaining during the evenings at the Suicide Conference were young dancers from Hesquiat and Carl Lena Jumbo (below)



To whom it may concern:

I have just finished my first term at college! I had been a hairdresser for 15 years and was very successful in my career. It was very frightening to take that huge step towards furthering my education. I was giving up a lot. But I can honestly say I have not one doubt about making the change! I just love school and I'm doing really well! When I first started I wrote this poem and I would like to share it with others who may have doubts about taking steps towards a change!

To stand at the foot of a path
 you've never walked before,
 Can frighten you.
 To take the steps down that path
 Can enlighten you.
 To look down the path and not see
 past the trees,
 Can frighten you.
 To look up to the sky and see
 Beyond all else,
 Can enlighten you.
 Grab hold of your fears and you
 will BE ENLIGHTENED!

Toole Casavant

CLASSIFIED ADS

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NOTICE

MOWACHAHT BAND MEMBERS:
 PLEASE PROVIDE CURRENT MAILING ADDRESSES TO THE MOWACHAHT BAND OFFICE, P.O. BOX 459, GOLD RIVER, B.C. V0P 1G0.

MOWACHAHT ARTISTS:
 PLEASE CONTACT THE ECONOMIC DEVELOPMENT PROJECT TEAM, c/o THE MOWACHAHT BAND OFFICE.

NOTICE

Nuchatlaht Band Members:
 We are updating our housing list. Please write to our band office as soon as possible. Box 40, Zeballos, B.C., V0P 2A0.

TSESHAHT TRIBE THRIFT SHOP

(Upstairs - Band Office)
 Proceeds go to new community hall.

HOURS
TUES., WEDS., THURS.
9:30 AM - 12 NOON

Volunteers needed, call the Band Office at 724-1225.

Lisa Watts
 Gerri Thomas
 Barney Williams Jr.
 Mary Smith
 Margaret Andrew
 Don Ross
 Trudy Frank
 Ed Hourigan
 Ivan Wells
 Marika Czink
 Tim Paul
 Lewis George
 Nora Michael
 Claudette Lucas
 Willard Gallic Jr.
 Grace Sutherland
 Curtis Michael
 Matilda Jackson
 Sam Johnson
 Penny Bell

Employment Opportunities

The Ohiat Band requires a Community Health Representative (CHR).

They also require a Community Development Worker (Social Worker/USMA Worker).

Please submit resume to: Vic Amos, c/o Ohiat Band, Box 70, Bamfield, B.C. V0R 1B0.

For more info phone 728-3414.

Deadline: March 20, 1992.

NTC Phone Numbers

To all Nuu-chah-nulth members:

Just a reminder that the telephone numbers for our departments are as follows:
 Nuu-chah-nulth Tribal Council... 724-5757
 Nuu-chah-nulth Health Board.....723-1223
 USMA Family & Child Services...724-3232
 Nuu-chah-nulth Economic Development Corp.....724-3131

KLECO KLECO

ON BEHALF OF THE NUU-CHAH-NULTH HEALTH BOARD

THANK YOU TO ALL 500 NUU-CHAH-NULTH PEOPLE

WHO MADE THE NUU-CHAH-NULTH SUICIDE PREVENTION CONFERENCE

TOWARDS A HEALTHIER NUU-CHAH-NULTH

PHYSICALLY, EMOTIONALLY, MENTALLY & SPIRITUALLY

A BIG SUCCESS

BY COMING AND SHARING

YOUR LIVES, VISION & SOLUTIONS.

SPECIAL THANKS TO ALL THOSE WHO HELPED WITH THE ORGANIZATION AND CONDUCT OF THE CONFERENCE

Simon Lucas - Conference Coordinator

Julie Fontaine
 Kelly John
 Lyle Dool
 Carol McKee
 Wilfred Andrew
 Tat Tatoosh
 Roy Haiyupis
 Josie Marshall
 Simon Read
 Renee Newman
 Josephine George
 Louise Martin
 Linda Martin
 Jan Martin
 Manie Lucas
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 Richard Watts
 George Watts
 Edwin Jack

TOQUAHT DEVELOPMENT CORPORATION REQUIRES:

ONE SENIOR SAWYER

QUALIFICATIONS: A minimum of 5 years experience working with a portable band sawmill. Knowledge of lumber and log grading. Ability to supervise a small crew. Must have vehicle and valid driver's licence.

LOCATION: Macoah Reserve, Ucluelet, B.C.

SALARY: Negotiable, depending on experience and training.

ONE SENIOR LOG SMITH:

QUALIFICATIONS: A minimum of 5 years experience in log home construction. Knowledge of log grading ability. To supervise a small crew. Must have vehicle and valid driver's licence.

LOCATION: Macoah Reserve, Ucluelet, B.C.

SALARY: Negotiable, depending on experience and training.

PLEASE SUBMIT YOUR RESUME

TO:

THE PRESIDENT
TOQUAHT DEVELOPMENT CORPORATION
P.O. BOX 759,
UCLUELET, B.C., V0R 3A0
FAX (604) 726-4403.

RESUMES MUST BE RECEIVED BY MARCH 20, 1992.



THE NUU-CHAH-NULTH POSITION

The land question must be resolved now. For the past 130 years Indian people have continuously sought to have the issue resolved. Tension among First Nations has been building and we have seen road blocks, railway blockades, demonstrations, rallies, and other displays of frustration by both native and non-native people who wish to see justice served and the issue resolved.

Such actions are not meant to simply inconvenience the general public, but have been an attempt out of sheer frustration to show the government that our patience will not last forever. The governments must begin to take our concerns seriously and sit at the table to discuss our differences and negotiate agreements which will satisfy all parties. Only the on-going crisis in Eastern Canada among the Mohawks which is threatening at any time to become violent to the point that lives may be lost, has raised the awareness of the governments. Their response, however, was to seek the support of the Canadian military forces, an act which we strongly condemn.

Peaceful solution of the land question will arise out of serious negotiations between First Nations and the two levels of government. Agreements would result in certainty for the general public, industry, as well as First Nations. New areas would be open for economic and resource development, and employment opportunities for Native people would be created which would increase our spending power in the overall economy, and many more benefits.

First Nations can contribute considerably to the Canadian fabric but that contribution will only reach its full potential with governments recognizing our historical place in this country. We too would like to see a strong Nuu-chah-nulth nation that is contributing to, as well as sharing in the wealth of this country.

We view the Province of British Columbia's recent announcement to participate in negotiations of the land question in a positive light and hope that their efforts will be sincere. The future of our province will be much brighter when the issue is resolved.

Because of recent events in the news regarding native land claims and the B.C. Provincial Government's announcement to become involved in the negotiating process, the Nuu-chah-nulth Tribal Council feels it is necessary to provide information to the general public with regard to our land claims. The following is meant to give a better understanding of the Nuu-chah-nulth position with respect to our aspirations in the area of "land and sea claims". We would like to put into proper perspective some of the many

concerns we have with this vital issue.

BACKGROUND

Long before settlers arrived in our area, strong, independent Nuu-chah-nulth nations existed on the West Coast of Vancouver Island within self-governing, self-sustaining communities. The economies and social systems within these communities were, and remain, complex.

The Royal Proclamation of 1763 required the purchase of the "prior rights of Indians" before non-Indian settlement within Indian territories in Canada. The Nuu-chah-nulth interests on the West Coast of Vancouver Island have never been purchased or extinguished, ceded or surrendered. Our aboriginal interest in these territories and their resources exists and must be recognized - our title has never been extinguished by treaty or superseded by law.

It is for this reason that we have some difficulty with the term land and sea "claims". We are not claiming land as we cannot be "given" something that we have never given up. What we would like to do is to work out an agreement between the various jurisdictions whereby respective titles and jurisdictions may be settled to allow for our peaceful co-existence.

ABORIGINAL TITLE

The term "aboriginal title" is often used in discussing the land question, however, there is presently no agreement between First Nations and governments as to the definition of the term. In British common law "aboriginal title" relates strictly to use and occupation. In Nuu-chah-nulth culture a definition would relate to our traditional relationship and attachment to the land, sea and resources.

Our "title" has existed continuously since before occupation by non-Indian society. "Title" to Nuu-chah-nulth territories and resources is the property of our Hereditary Chiefs and relates to more than just the land, sea and their respective resources. In our language, this title is called "Hahoolthe", the rights of chieftainship, which would translate more into "ancestral title" and also includes ownership of songs, dances, and a full range of rights and responsibilities. We have not ceased exercising our rights and jurisdiction, but have been suppressed by the two levels of government.

"Our Nuu-chah-nulth traditions demand that our hereditary chiefs hold the responsibility for the dispersion and maintenance of the forests, the land and the sea that sustained the resources that live within them. The Hereditary

Chief's territorial rights encompasses the total area within his tribal limits.

"...Our systems and law demand that we respect the Hahoolthe of our Chiefs. The seasonal and year-round resources within each tribal hahoolthe are a sacred trust given to the hereditary chiefs in each tribe. Sustenance, continuity and enhancement are important factors in that sacred trust."

Roy Haiyupis, Nuu-chah-nulth elder

Ha-Shilth-Sa, March 1989

Hahoolthe is passed from generation to generation through our potlatch or feasting system; a system which is very much alive today. Aboriginal rights and title cannot be extinguished - as long as our Chiefs survive, our rights and title will remain. We exercise our aboriginal rights and hold our title as a result of the Hahoolthe of our Chiefs and we seek to protect the land, sea and resources within our territories.

As early as 1875, when occupation of Nuu-chah-nulth territories by non-native settlers was beginning, the Dominion Government recognized that Nuu-chah-nulth people had very strict laws that determined ownership and title to our territories. For example, one Indian Superintendent reporting to his superior in Ottawa in 1875 noted that:

"The Ahts (Nuu-chah-nulth) have strict customs in regards to their exclusive right to everything their country produces. The limits of tribal properties, or tribal claims to land are clearly defined."

(Report of the Indian Commissioner for B.C., 1875)

Eleven years later, the same Indian Commissioner, makes note of the practice of the potlatch on the West Coast of Vancouver Island:

"The worst that can be said of (the Indians on the West Coast of Vancouver Island) is, that, as a rule, they desire to adhere to their old customs, such as the "potlatch", and cannot understand why the government should seek, by force, to prevent them from dealing with their own property as they wish."

(Report of the Indian Commissioner for B.C., 1886)

Such thinking eventually led to legislation throughout Canada which outlawed the potlatch, and similar customs of other nations, for many years. Our people were jailed for practising our culture.

HISTORY OF GOVERNMENT POLICY AND ATTITUDES

Indian people are the only people in Canada whose lives are governed by a single piece of legislation: the Indian Act. The Act

enables elected officials to literally rule our lives and have the final say (and veto power) over decisions made by individual Indians and First Nations. Despite the destruction that we have gone through over the years because of the Department of Indian Affairs and being alienated from our homeland, we have survived and will continue to do so.

To date, the governments of Canada and British Columbia have prevented the resolution of the land question and settlement of legitimate land and sea claims of Native people, particularly in the Province of British Columbia where no treaties or agreements have ever been signed (with minor exceptions on southern Vancouver Island and northeastern British Columbia). The present federal government policy dealing with land claims was arbitrarily imposed with the assumption that the government knows best what Indian people need. Clearly, this along with other policies have been ineffective.

It is almost surprising to find recognition of the Indian concern over the land question in a Memorandum from the Minister of the Interior (now Indian Affairs) to the Privy Council in November of 1874:

"To the Indian, the land question far transcends in importance all others, and its satisfactory adjustment in British Columbia will be the first step towards allaying the widespread and growing discontent now existing among the native tribes of that Province."

In the same report he recommends that the Dominion Government make an appeal to the British Columbia Government:

"To reconsider in a spirit of wisdom and patriotism the land grievances of which the Indians of (British Columbia) complain, apparently with good reason, and take such measures as may be necessary promptly and effectually to redress them."

Unfortunately, that minister's recommendations were not followed through and 116 years later, the land question in British Columbia remains unresolved. As Indian people continue to urge the governments to come to the table to commence meaningful discussion, both levels of government are using scare tactics to delay even longer the resolution of the issue. The governments have effectively led the general public to believe that Indian people claim 115 per cent of the province of B.C., that Indian people seek to remove individuals from their personal properties, and that resolution of the land and sea claims issue will cost Canadian taxpayers billions of dollars. Continued