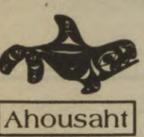


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Ditidaht



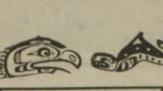
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Hesquiaht



Huu-ay-aht



Kyuquot



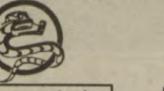
Mowachaht



Nuchatlaht



Opetchesah



Tla-o-qui-aht



Toquaht

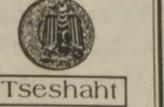


Ha-Shilth-Sa

Nuu-chah-nulth for
"Interesting News"

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Tseshaht



Uchucklesaht



Ucluelet

Constitution Focus of Treaty Planning

NCN delegates met at Somass Hall on January 26th for another treaty planning session. Hugh Braker, Barrister & Solicitor, was on hand to provide a presentation on a Nuu-chah-nulth constitution and its many aspects and possibilities.

The definition of "constitution" in Webster's dictionary reads: 'The basic law of a politically organized body.' The supreme law of Canada is The Constitution Act, 1982. The Canadian Constitution defines our rights and freedoms as Canadian citizens. It also defines the scope of Government jurisdiction and authority, amongst other things.

Braker has been charged with the task of developing a draft NCN Constitution. He warned that the development of a constitution has a great number of involved and complex issues.

He needed many questions answered in order to begin work on a draft Constitution. Braker's first step in developing a generic First Nations Constitution was to illustrate some of the basic issues that need to be addressed prior to drafting a document.

Braker noted that the individual NCN First Nations operate under different forms of government. Some operate under the elected system, while others operate under the hereditary system. 'Would we force a First Nation to go to elected systems, for example, if that's what the majority wants?' He also asked how our NCN Constitution would relate to the Canadian Constitution. Would our Constitution supersede the Canadian Constitution?

If we create our own set of laws for treaty lands, who will those laws apply to? Only band members? Other Nuu-chah-nulth members? Other Canadian and American Aboriginals? Non-Aboriginals? Will our laws apply to members living off reserve?

One way to address these questions, suggested Braker, is to decide whether our laws would apply to people or to territories. Whether we choose people or territories we must define who those people or territories are.

Braker provided a detailed presentation of the many scenarios and issues that we need to consider. He suggested the creation of a Constitutional Working Group in order to move things along. Braker also provided a brief presentation on the various forms of land holding once treaty is settled. He concluded his land-holding presentation by saying that the people need to decide what they want to do with their settlement land then we can go on to designing a constitution that meets those needs.

There was a lengthy discussion around the table about other factors that need to be considered. In the end it was decided that two working groups be created to deal with the issues. One working group will deal with the development of

The Alberni Indian Residential School victims appearing in court in Nanaimo presented this carving to the Nuu-chah-nulth Tribal Council in appreciation of their support. The carving made by Mel Good was presented to Willard Gallic (centre) who then handed it over to NTC Co-chairs Richard Watts and Lillian Howard.

The Long Arm of Justice

The long arm of justice reached across the years and paused at Courtroom 208 at the Nanaimo Court House on February 3rd. Amongst the black gowns, the starched white tabs and the other paraphernalia of the legal system, retribution for past injustices sat waiting with a packed audience of aboriginal supporters from all over the province. This included a Nuu-chah-nulth delegation of support organized by the Nuu-chah-nulth Tribal Council CHS Board.

There are nearly thirty plaintiffs waiting their turn for justice in this Supreme Court hearing. There are four Nuu-chah-nulth due to appear: Randy Fred (*Tseshaht*), Chuck August (*Ahoussaht*), Eric Mack (*Toquaht*) and Leroy Barney (*Ucluelet*). It appears at this stage that a conclusion is weeks away as each plaintiff and witness has to be examined by Counsel representing the United Church as well as the Ministry of Indian Affairs and their own counsel. Amongst all the distressing questions and demands for a searching of memories clouded by years of physical and mental abuse, trauma and sometimes resultant alcohol and drug abuse, a number of things emerged in these early days of a very significant trial...

"Constitution" continued on Page 3

"Long Arm of Justice" continued on page 3

ELSEWHERE...

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DEADLINES

Please note that the deadline for submissions for our next issue is **noon on Friday, 6th of March 1998**. After that date, material submitted & judged to be appropriate cannot be guaranteed placement, but, if still relevant, will be included in the following issue.

In an ideal world, submissions would be typed, rather than hand-written.

Please write return name/address on all submitted photographs and enclose a self-addressed envelope for their return

Please note that although we would certainly like to be able to cover all stories and events, as well as submitted material, we can only do so subject to:

- Sufficient advance notice
- Reporter's availability at the time of the event
- Editorial space available in the paper
- Editorial deadlines being adhered to by contributors

Ha-Shilth-Sa

LETTERS & KLECOS

Ha-Shilth-Sa will include letters received from its readers. All letters must be signed by the writer and have the writer's name, address & phone number (if any) on it. Names will be withheld by request.

We reserve the right to edit submitted material for clarity, brevity, grammar and good taste. **We will definitely not publish letters dealing with tribal or personal disputes or issues that are critical of Nuu-chah-nulth individuals or groups.**

All opinions expressed in letters to the editor are purely those of the writer and will not necessarily coincide with the views or policies of the *Nuu-chah-nulth Tribal Council* or its member First Nations.

**KLECO****Letter of Thank You**

To the people who came to Tofino to visit my husband Gilbert "Moose" Frank in the hospital January 5th, 1998. He was very sick again and suffering from blood poisoning in his right arm caused by bacteria on a pop can.

Many, many thanks to his parents (Louie and Eva), brother and sisters, aunts and uncles, for dropping by at the hospital for the comfort and prayers for Moose's health.

A big thank you to Cousin Matilda (Frank) McReath, for opening up her home to all of us. Serving the family coffee, soup and sandwiches. Offering her home for accommodations.

The Boats and the drivers; who brought his family down to Tofino to visit. To Katrina Joy, Seabud, Joe Campbell for helping me out, and allowing me to travel back and forth from Tofino-Ahousaht

Thank you to Paul Frank Jr. for taking me everyday to Tofino. You are a nice man, taught very well.

Thank you to Chris Manson who was Moose's hospital room mate, for understanding and patience of what was happening. Chris would get up and help Moose, when no one was there. Although Chris was ill himself, he would put out chairs for the visitors and excuse himself from the room. Thank you Chris.

Thank you to Luke Swan for excusing me from work while my husband was in the hospital. You are so understanding that family is a priority and that it will always come first.

Many Thanks to Arnie and Jean Thomas for looking after Scotty for the week I was traveling back and forth to Tofino.

Thank you to you ALL! If I missed anyone it wasn't intentional. Thank you for your prayers, it was much appreciated. Moose is back home and he is doing very well again.

KLECO

After several attempts to start this letter it seems that my words in writing just doesn't seem enough. Although I know that I can't thank you personally.

You can't imagine what your generous support and strength did for all of us at the loss of our beloved Linda Marion.

Our love goes out to all our relatives and friends in great appreciation.

Thank you to Rev. Frank Salmon and Rev. Phil Jacobs for officiating the funeral service.

Thank you to Violet Thoma for reading the eulogy. Violet-you were always a special friend to Lyn. To Uncle Lyle for the special poem for Linda.

To all of Linda's friends and relatives-"Kleco-Kleco" for the special tribute you did for Linda.

To all the pall-bearers John K., Errol Sam, Steve Tom, George Louie, Norman George, Gordie Modeste, Nick Albany, and Greg Sam.

Thank you for your support, You will always remain in our hearts.

Helena, Tom, Diane, Michelle (Mike), Lorne, Vincent, Francis, Natasha and Dominique Sam.

THANK YOU:

On behalf of myself and the rest of the Keitlah family I would like to thank all the kindness and care shown to us during my late brother Alfred Ross Keitlah's sudden illness and eventual passing.

There are too many to name here as there were many families involved. Thanks to Dr. MacWilliams' care and other medical staff in Nanaimo and Victoria General Hospital. Thank you to the families who fed us and gave us places to stay in Victoria. Kleco to all who showed us so much love during such a difficult time in our lives.

Kleco, Kleco
Peggy Keitlah-Little

BOB'S BACK!

A familiar face has returned to the Ha-Shilth-Sa office.

Chris Beddows is no longer employed with the paper, and Bob Soderlund will be the Editor/Manager on an interim basis, until a replacement has been hired.

Word of Thanks from Glenda Frank- Ahousaht

In the past five years, while in school I have had many sponsors that I would like to say thank you to.

- ◆ Nuu-chah-nulth Post Secondary: Pre-requisites at NIC 1992-1993
- ◆ While at the University of Saskatchewan, taking the National Native Access Program to Nursing 1994.
- ◆ Port Alberni Clayout Resource Centre: Continuing Care Program (LTCA) at NIC 1995
- ◆ Ahousaht Education Authority: Paying for my tuition, books and examination fee for the Licensed Practical Nurse Program 1996-97
- ◆ Ahousaht Band Council: Financially for the last three months of school.



I would like to say thank you to my supporters;

- ◆ Francis John (father) for helping out in many ways, which was much appreciated. Thank you for the gifts. The dinner was a surprise! Thank you. Dad you don't know how much I would like to say thanks, if it weren't for you I don't think I would have done the program because I didn't have the money, and you helped me reserve my seat and pay my license fee. Thank you very, very much.
- ◆ Catherine Thomas (Aunt) for looking after my children during the day, while I was in school. Thanks for the fresh bread every week. You were a great help and I appreciate it very much.
- ◆ Dave and Fran Tate for all the support you have shown to us and looking after Brendan for a few weeks.
- ◆ Anne Atleo for all the encouragement and support you gave me. For letting me stay at your place for six weeks to finish up my preceptorship here at W.C.G.H.
- ◆ Carol Thomas, Bonita Frank, Irene Thomas (Nan), Kurt John, Marilyn Dalton, Lena Jumbo, the support and encouragement you gave to me. Thank you all for taking the time to talk and listen to me when I needed your help or just someone to talk to.
- ◆ Pearl Dorward, thank you for the smoked fish and herring roe, the class enjoyed it very much, and it helped in my mark A+.
- ◆ Brian, Richard, Camille and Brendan, for all the patience and support. Sorry for not being home most of the time. Aren't you glad it is over for a while... For now I will be taking a year and half off of school to be with my family and get a little bit of work experience. I wish to further my education in the future.

"Constitution" continued from Cover

a Nuu-chah-nulth Constitution and the other would deal with post-treaty land holdings.

Braker also responded to concern expressed about the length of time it has taken for his office to respond to issues referred to him by the NTC Treaty Planning table. He explained that the number and complexity of issues being referred to him have increased over the past while. After consulting with NTC treaty delegates it was decided that the following steps would be taken:

1. Braker will make himself available for 1/2 day of a Treaty Planning session each month in order to report on file progress and respond to issues.
2. Braker will meet with Victor Pearson for one hour each month to review ongoing treaty files, work done and work still to be done.

The next agenda item dealt with was the Tripartite Standing Committee (TSC) report. Judith Sayers reported that the last TSC session focused mainly on Fish and Fisheries. The federal government provided a document that outlined their interest in fish and fisheries. The NCN members of the TSC accepted the document under advisement, stating that they hope to respond to the document at the February 11-13 session of TSC. Sayers listed the many reports received from the Fisheries Technical Working Group (FTWG) and the Technical Fisheries Reports.

The NCN members of the TSC instructed the FTWG to continue work on a draft definition of conservation. They were also instructed to commence work on the quantities of fish needed for food, societal and ceremonial purposes.

Vic Pearson, NTC Treaty Manager, provided a brief report on Management Options - The Annual Allowable Wildlife Harvest. A list of principles and processes was presented to the table. Pearson reported that the NCN would attempt to have a proposal on management options ready for the February 11-13 meeting of the TSC. The document was referred to the Natural Resources Working Group for further development.

There was an update on the Fisheries IMA (Interim Measures Agreement) meeting held in Victoria on January 19/98. NCN negotiators are attempting to reach a Fisheries IMA with BC and its various ministries and the Department of Fisheries and Oceans (Federal).

NCN has presented a proposal for a Regional Fisheries Management Board to the government. It was noted that there is strong local support for the regional management model both in the local aboriginal communities and non-aboriginal.

More work needs to be completed on the proposal and the work is ongoing. The individual NCN communities were instructed to come back to the next planning session with a list of species that we would like to manage, initially, under a Fisheries Regional Management Board.

...Report by Central Region Reporter Denise Ambrose

The Long Arm of Justice continued from cover...

That the patience and dignity of men whose lives and families have been irretrievably affected by the events that took place over the years at Port Alberni Residential School cannot be doubted.

...That there appears to be no love lost between the Counsel for the United Church and Counsel for Inian Affairs as examination of witnesses proceeded in a manner that made it clear that the issue of respective responsibility for past events was one that dominated the style and content of their examination.

It was a day when tales could be told out of school tales told simply and movingly - without calculated rhetoric or legal jargon.

Like the story of Daryl Watts, herded onto a bus at the age of five with other children from the Kincolith Reserve near Prince Rupert and driven for days to what was an unknown destination to either himself or his parents. This was his first time ever off his own territory. Then separated from his brothers, and in a three year nightmare, subject to beatings and sexual abuse from dormitory supervisor Arthur Henry Plint (currently serving an eleven year sentence for assaulting former residential school students).

Like the story of Willie Blackwater, also a victim of Plint (described in the proceedings as "a sadistic pedophile who enjoyed inflicting pain and humiliation on those in his charge"). Willie's younger brother Robert was one of those who, because of the cruel disruption to their young lives, became a bed-wetter. Plint had a sadistic ritual for such "offenders". The court was told how a boy's face would be rubbed into the urine stained sheet and the other boys lined up in two rows while 'the offender' was forced to crawl on hands and knees through a gauntlet of boys ordered by Plint to hit him with whatever heavy objects were at hands (books and shoes were mentioned). If you refused to take part as a "punisher" then you underwent the same punishment yourself.

Both Watts and Blackwater testified that they could speak their native languages before they went to residential school but both lost it under the twisted discipline of Plint who would beat a child for speaking other than English or make him eat a bar of soap.

The trial continues and the eyes and ears of the world are focussed on this unfolding tale of ruined lives, warped policies and a search for a meaningful apology from those responsible. After the day's traumatic evidence, the Board of Nuu-chah-nulth's Community and Human Services hosted a dinner for the plaintiffs at the Coast Bastion Hotel. Simon Read and Marie Rush, representing CHS, welcomed the plaintiffs and Simon spoke of the courage displayed by the plaintiffs in their battle for the truth. Despite the pressures of what had been an emotionally draining day, the atmosphere was jovial and comradeship strongly evident. Perhaps at last justice will prevail and the historical wrongs that have affected so many are at last on the verge of correction. Ha-Shilth-Sa will update readers as events and judgements unfold.

...Report by Chris Beddows

TREATY INFORMATION MEETINGS FOR NUU-CHAH-NULTH LIVING AWAY FROM HOME

NUU-CHAH-NULTH STAFF ARE ORGANIZING TREATY INFORMATION MEETINGS FOR NUU-CHAH-NULTH LIVING AWAY FROM HOME. WE WILL UPDATE THE INFORMATION FROM TIME TO TIME, SO THAT YOU SHOULD ALWAYS HAVE ADVANCE INFORMATION ABOUT THE PLANS. HERE IS THE INFORMATION FOR THE NEXT FEW MONTHS:

Port Alberni:	March 2, 1998, From 12 Noon To 5:00 PM At The Port Alberni Friendship Centre.
Victoria:	March 5 And March 6, 1998, From 3:00 PM To 9:00 PM Each Day. <u>Please Call Us For The Location.</u>
Seattle:	March 7, 1998, From 12 Noon To 6:00 PM At The Pearl Warren Centre Of The Seattle Indian Health Board
Vancouver:	March 22, 1998, From 12 Noon To 5:00 PM At The Vancouver Indian Friendship Centre.
Campbell River:	April 8, 1998, From 12 Noon To 6:00 PM. <u>Please Call Us For The Location.</u>
Nanaimo:	April 25, 1998, From 1:00 PM - 6:00 PM. <u>Please Call Us For The Location.</u>

FOR INFORMATION ABOUT THE LOCATIONS IN VICTORIA AND CAMPBELL RIVER AND FOR ANY OTHER INFORMATION THAT YOU NEED, PLEASE CALL WILLARD GALLIC OR VIC PEARSON

AT 250 724 5757. WE LOOK FORWARD TO SEEING YOU!

Residential School Court Case Overshadows February Treaty Planning

Somass Hall was the site of the February 9/10 Treaty Planning Session. The session started with the singing of the Nuu-chah-nulth song and an opening prayer led by elder, Sam Johnson.

Mowachaht Chief Jerry Jack asked the table to remember those that are testifying in court in Nanaimo. He said that it is trying time for them as they recount the abuses that they had suffered while attending Alberni Indian Residential School. He added that many of the witnesses were having financial difficulty and that some have traveled a great distance to be at the trial. He requested that some of the leadership take time out to attend the trial to show their support for their people. A drum was passed around the room and the money collected was brought to Nanaimo by a small delegation.

The first item of business was the welcoming back to the table of TFN Negotiator, Moses Martin. TFN briefly withdrew from the table following internal problems. TFN Chief Negotiator, Francis Frank will be rejoining the table in the near future. Delegates were both relieved and pleased to see that TFN was once again participating in the Treaty process.

Nuu-chah-nulth delegates engaged in a lengthy discussion about the Supreme Court of Canada's decision in Delgamuuk'w. The Supreme Court of Canada, in its recent Delgamuuk'w decision, 'has clearly acknowledged that First Nations have aboriginal title, which is a legal interest in land and a right to land itself', and that 'aboriginal title is on an equal legal footing with the Crown's title.' It was decided that the February 23/24 Treaty Planning meeting would be set aside as strategizing meeting around the Delgamuuk'w decision and what it means to the Nuu-chah-nulth.

A document from the First Nations Summit titled, 'First Nations Summit's Reply To Canada's Response To the Royal Commission On Aboriginal Peoples (RCAP)' was reviewed and discussed. First Nations Summit delegates felt that the federal government's response to First Nations is a step in the right directions but does not fully address RCAP recommendations. First Nations decided to consider Canada's starting point as an initial proposal to Aboriginal peoples to implement the RCAP recommendations.

Canada has offered a statement of reconciliation between First Nations and the federal government. They have 'acknowledged aboriginal people's contributions to Canada, acknowledged that its actions eroded the political, economic, and social systems of aboriginal peoples and Nations and expressed profound regret for this. Canada also emphasized that the sexual and physical abuses suffered by children in residential schools was not the fault of the children and stated it is **deeply sorry**.'

Canada has provided a \$350 million 'healing fund' to support those individuals, families and communities affected by the abuses suffered at residential school. Nuu-chah-nulth. In keeping with the First Nations Summit's reply, Nuu-chah-nulth delegates agreed all of the money is to be used for victims of residential school. Further, that the victims themselves are to decide how the money should be used. There was concern that national offices, big organizations and other bureaucracies would erode the fund, leaving very little for the First Nations peoples. The NTC was directed to write a letter to the Minister of Indian Affairs to this effect.

A series of issues from the Natural Resources Mandate Working Group (NRMWG) were dealt with by the Treaty Planning Table. The first issue to be dealt with was the list of species for Interim Measures Fisheries Negotiations. NTC Fisheries Manager, Don Hall presented an interim list of species for management by the proposed regional management board. The interim list was accepted by the Treaty Planning table with the addition of kelp, abalone and sea otter.

NTC Treaty Manager, Vic Pearson, reported on the proposed definition of conservation. Hupacasath Chief Negotiator, Judy Sayers, noted that the proposed definition is not functional 'because it doesn't say when conservation kicks in.' The proposed definition was amended to reflect the desired changes. The Nuu-chah-nulth members of the Tripartite Standing Committee (TSC) were directed to negotiate the amended definition.

The Treaty Planning table talked at length about management options for annual allowable harvest (of wildlife). It was noted that the provincial government is mainly concerned about elk populations. BC is concerned that if we exercise our Constitutional Rights under Section

35.1 (our right to hunt anytime we want for sustenance), there would not be enough elk for the non-aboriginal hunters. It was pointed out that some of the Northern Region First Nations have, voluntarily, chose not exercise their constitutional rights in this regard. The Nuu-chah-nulth TSC negotiators were directed to request that the provincial government table what they are willing to offer if the Nuu-chah-nulth gave up our right to hunt elk anytime for sustenance.

Ahousaht delegate, Shawn Atleo, provided a report from the Nuu-chah-nulth Living Away From Home (LAFH). Shawn has developed a draft terms-of-reference for the LAFH Working Group. The draft terms-of-reference was accepted by the table. The next item of business for LAFH is the creation of the Working Group. The LAFH Working Group will be representatives of Nuu-chah-nulth people living off-reserve.

After much discussion, it was decided that the preferred membership of LAFH Working Group will have representation from Vancouver Island, the Lower Mainland and Seattle. There will be six members whose task is to ensure that the views of Nuu-chah-nulth LAFH are reflected in the treaty-making process and in the treaty. Vic Pearson and Willard Gallic are to seek out and facilitate membership in the LAFHWG while they are doing treaty update meetings in the urban centres. A proposed budget for the LAFHWG will be prepared and presented at the next NTC budget meeting.

Tom Happynook reported on behalf of the Jurisdiction and Governance Mandate Working Group. Members of the Elders Advisory Committee (EAC) have met in each of the three regions in order to gather input for the development of a paper that will address traditional laws. The work is in progress.

On the issue of taxation, Happynook admitted that the J&GMWG were having difficulty due to the complex nature of the subject. He suggested that the issue be dealt with by people that have expertise in the area of taxation laws.

Happynook presented a paper that reflected Nuu-chah-nulth principles and interests in the area of education. The main points in the paper were the desire to stop the assimilation process of our people and to reclaim control of the education of our children. The table recognized that we have, for the most part, lost our traditional teaching methods but that we wish to regain them and our language. It is hoped that a Nuu-chah-nulth education system will be designed that would integrate the best of both worlds, Nuu-chah-nulth tradition, culture and values along with mainstream academics so that our youth can compete for jobs. The document was revised as directed and forwarded to the Nuu-chah-nulth members of the TSC for negotiation.

Tom Happynook's last issue to be dealt with was the issue of gaming. He made a request for additional information on traditional gaming and recommended that the TSC be given authority to open dialogue at the negotiating table. A motion was passed that the Nuu-chah-nulth members of the TSC will present our position at the next session of TSC.



Chief Negotiator, Larry Baird, requested time to speak during a short break in order that Ucluelet could make a presentation. Baird and other Ucluelet members called upon NTC Executive Director, Norman Taylor, to accept \$10,000. The money is for the benefit of the residential school witnesses that are testifying at the trial in Nanaimo. Ucluelet's generosity was met with a round of applause.

The two-day Treaty Planning session was adjourned after the Treaty Manager's brief Follow-up Report to the motions of the January 26 planning meeting.

By Central Region Reporter Denise Ambrose

Residential Schools Royal Commission Reports

Compiled by Darrell Ross, Tseshah Treaty Office

These are some excerpts from the Residential school section in the Royal Commission Report on Aboriginal Peoples which provides an excellent overview of the painful history of the schools Canada wide.

Computer and Internet Accessible:

The Royal Commission Report is on the net. I down loaded it into my computer and has some important issues that I think should be shared in the Hashilthsa:

1. The fact that it is on the net so people can study our issues, let people know its there you can find it at; [<http://www.indigenous.bc.ca/rcap/rcapeng.html>] and [www.libraxus.com]

2. Issues such as residential schools which is covered in a startling and upsetting report 52 pages (in microsoft word) of abuse and deplorable conditions suffered by our people including our parents.

3. A cd rom (\$350.00) of the total Royal Commission Report is also available from libraxus which purchased the rights for sale which would be an excellent addition to any school which offers First Nations curriculum.

Excerpts Residential Schools

Ten Commandments Paradox Love thy Parents; A wedge had to be driven not only physically between parent and child but also culturally and spiritually. The vision... it is to the young that we must look for a complete change of condition. Their parents were, by the light of the vision's compelling logic, unfit. Only Frank Oliver demurred, pointing out the essentially un-Christian implication of this formative conclusion:

"I hope you will excuse me for so speaking but one of the most important commandments laid upon the human by the divine is love and respect by children for parents. It seems strange that in the name of religion a system of education should have been instituted, the foundation principle of which not only ignored but contradicted this command."

No one took any notice of the minister, however, for no one involved in Indian affairs doubted for a moment that separation was justified and necessary and that residential schools were therefore indispensable. Such institutions would, Parliament had been informed in 1889, undoubtedly reclaim the child from the uncivilized state in which he has been brought up by bringing him into contact from day to day with all that tends to effect a change in his views and habits of life. In its enthusiasm for the schools, the department went so far as to suggest that it would be highly desirable, if it were practicable, to obtain entire possession of all Indian children after they attain to the age of seven or eight years, and keep them at schools...until they have had a thorough course of instruction. It was a policy designed to move communities, and eventually all Aboriginal peoples, from their helpless savage state to one of self-reliant civilization and thus to make in Canada but one community a non-Aboriginal, Christian one.

The socializing power of education had a similarly self-serving utility. Schools were part of a network of institutions that were to minister to industrial society's need for order, lawfulness, labor and security of property. Tragically, the future that was created is now a lamentable heritage for those children and the generations that came after, for Aboriginal communities and, indeed, for all Canadians

Radical re-socialization

Radical re-socialization, were compounded by mismanagement and underfunding, the provision of inferior educational services and the woeful mistreatment, neglect and abuse of many children facts that were known to the department and the churches throughout the history of the school system.

In the course of that history there were those who understood that such a terrible legacy was being created. In 1943, R. Hoey, the department's superintendent of welfare and training, on receiving from the principal of St. George's School (located on the Fraser River, just north of Lyttons, B.C.) a set of shackles that had been used routinely to chain runaways to the bed and reports of other abuses at the school, wrote, I can understand now why there appears to be such a widespread prejudice on the part of the Indians against residential schools.

Without the English language, the department announced in its annual report of 1895, the Aboriginal person is permanently disabled and beyond the pale of assimilation for, so long as he keeps his native tongue, so long will he remain a community apart.

Cultural backsliding was the great fear. Once the connection between child and community had been broken it should not be re-established; the child should never again fall under the influence of Indian prejudices and traditions or the degradations of savage life. To prevent this unhappy occurrence, the department reported in 1887, it would be best to prevent those whose education at an industrial institution...has been completed from returning to the reserves. They were instead to be placed in the non-Aboriginal world and secured there by employment in the trade they had learned at the school, or so as to cause them to reside in towns, or, in the case of farmers, in settlements of white people, and thus become amalgamated with the general community. By implication, the future was not only one of amalgamating growing numbers of employable graduates but also the progressive decay and final disappearance of reserve communities.

Who were they hiring to teach? A 1968 Education analysis by RF Davey on the system up, to 1950, Davey's judgement of the quality of the academic program was equally harsh. The system had failed to keep pace with advances in the general field of education and, because the schools were often in isolated locations and generally offered low salaries, the system had been unable to attract qualified staff. A departmental study quoted by Davey found that, as late as 1950, over 40 per cent of the teaching staff had no professional training. Indeed, some had not even graduated from high school.

Catholic opposition Closing the schools: Church opposition came almost exclusively from the Catholic church. The church conducted an aggressive political campaign in the late 1950s and into the 1960s through the reserve-based Catholic Indian League to save the schools it managed and particularly to extend high school services through residential schools.

Neglect, abuse, death: In any evaluation of the residential school record through-

out its long history, a persistent reality appears amidst shifting vision and policies. Not only did the system fail to transport Aboriginal children through the classroom to the desired assimilative destination or even, as Davey's 1968 record witnessed, to provide adequate levels of education it failed to cherish them. In the building, funding and management of those purported circles of civilized conditions, it failed to make of those schools homes where children would always be well-clothed and fed, safely housed and kindly treated. The persistently woeful condition of the school system and the too often substandard care of the children were rooted in a number of factors: in the government's and churches' unrelieved under funding of the system, in the method of financing individual schools, in the failure of the department to exercise adequate oversight and control of the schools, and in the failure of the department and the churches to ensure proper treatment of the children by staff. Those conditions constituted the context for the neglect, abuse and death of an incalculable number of children and for immeasurable damage to Aboriginal communities.

Under funding = neglect: While the department publicly contested the churches' assertion of how desperate the financial situation was, privately it had its own figures that demonstrated dramatically that the per capita, pegged at \$180 in 1938, was exceptionally low and inadequate for the needs of the children, particularly in relation to the funding of other residential care facilities. Hoey informed the deputy superintendent general, H. McGill, that the province of Manitoba provided grants of \$642 and \$550 per capita respectively to the School for the Deaf and the School for Boys. Private institutions in the province were also funded more generously. The Knowles School for Boys received \$362 for each boy from the Community Chest, and the Catholic church provided St. Norbert's Orphanage with \$294 per capita. The residential schools fared no better in comparison with funding for similar institutions in the United States, where the Child Welfare League of America estimated that the average per capita grant of large child care institutions was \$541, with smaller ones running only as low as \$313.

Under funding = spread of disease (TB): The connection between the condition of the buildings and disease, particularly the scourge of tuberculosis. From early in the history of the system, alarming health reports had come into the department from local officials and doctors tracing out a pattern of interwoven factors contributing to the present very high death rate from this disease: overcrowding, lack of care and cleanliness and poor sanitation.

25% Die of TB: The Bryce report, submitted in 1907, which in part only repeated what was already in departmental files, stemmed from his statistical profile of the extent of tuberculosis among children in western schools. It became the stuff of headlines and critical editorial comment. Saturday Night concluded that even war seldom shows as large a percentage of fatalities as does the education system we have imposed upon our Indian wards. The percentage was indeed shocking. Bryce's death toll for the 1,537 children in his survey of 15 schools was 24 per cent, and this figure might have risen to 42 per cent if the children had been tracked for three years after they returned to their reserves. The rate varied from school to school going as high as 47 per cent at Old Sun's on the Blackfoot reserve. Kuper Island school in British Columbia, which was not included in Bryce's sample, had a rate of 40 per cent over its 25-year history. While a few officials and churchmen rejected Bryce's findings and attacked him as a medical faddist, most had to agree with him, and no less an authority than Scott asserted that, system-wide, fifty per cent of the children who passed through these schools did not live to benefit from the education which they had received therein.

Indeed, in those decades, almost nothing was done about tuberculosis in the schools, so that Bryce's charge that this trail of disease and death has gone on almost unchecked by any serious efforts on the part of the Department of Indian Affairs was sorrowfully correct. The department did not even launch a full investigation of the system. Again the explanation for this persistent carelessness was, in part, the government's refusal to fund the schools adequately to carry out a program of renovations to improve health conditions, which senior officials themselves proposed, or to undertake special measures, recommended by health authorities, to intervene in the case of sick children. In a number of instances it did implement, because it was relatively cheap, a radical course of action mass surgery, performed on school tables, to remove teeth, tonsils and adenoids, believed to be the frequent seats of infection. Not surprisingly, conditions did not improve; schools in 1940 were still not being maintained in a reasonable state and the few reports extant on the health of the children, which are scattered and sketchy (for the department never set up a procedure to monitor health) point to the continuation of alarmingly high rates of infection.

The dramatic tuberculosis story, which chronicles what Bryce suggested was the government's criminal disregard for the welfare of the Indian wards of the nation cannot be allowed to distract attention from the fact that the care of the children in almost every other area was also tragically substandard. Throughout the history of the system many children were, as the principal of St. George's testified in 1922, ill-fed and ill-clothed and turned out into the cold to work, trapped and unhappy with a feeling of slavery existing in their minds and with no escape but in thought.



Two of the dormitories at the Alberni Indian Residential School

FIRST HAND ADOPTION STORIES WANTED

"The truth was I was different from my siblings. Physically, emotionally and spiritually. I was connected to my birth family. I felt an intense longing for the familiarity of my kin, to see and to touch and to hear the stories that were mine from the thousands of years of history that created me. I was miscast in a role and it felt like no one understood. I was alone. I'd taken several hundred years of tragic history into a family and no one understood that I had these losses to grieve." (Sharon Jinkerson)

Much has been documented about the dark side of Aboriginal adoption yet, very little has been done in order to provide those affected by historic child welfare practises with resources or even basic information in order to amend the situation. Some of that is about to change with the making of an hour long documentary, which will focus on "Aboriginal adoption in Canada." The vision of the film is to provide information which is thought provoking informative and inspirational for all those who have been or will be affected by adoption.

Sharon Jinkerson, the host and co-producer of the film is an Aboriginal adoptee who has spent many years writing, lecturing and working in the area of adoption. Sharon understands completely the pain and loss of growing up away from her people and she also knows the joys of reunion.

"I feel so alive and so complete who I am with my people. The invisibility, the hole I felt inside of myself as I was growing up just melts away when I am home. Whether I am in ceremony or just simply bringing an elder tea I feel like I exist that I am whole, that there are a thousand ways that I belong to my people."

The producers of this documentary intend to interview birth mothers, adoptees, adoptive parents and front line workers who will tell the tale of Aboriginal adoption in Canada. Many aboriginal people like Sharon have "survived the system"; their powerful stories of transformation will weave their way through the documentary. A large part of the video will be devoted to healing the wounds of adoption. To this end, elders and other experts will give some direction to those communities or individuals who wish to heal.

"We want to reach those people out there who are struggling right now. The young person searching for their roots, the adoptive parents who don't know how to let go, the birth mother filled with intense guilt and sorrow, communities unsure of how to welcome home their lost children. It is our belief that this video will help them on their healing journey."

Sheila Jordan is director and co-producer of the documentary. Her poignant and controversial film, "No Surrender", recounts the tragic story of the Cheslatta Carrier nation who were relocated from their traditional territory by Alcan and the Federal government in the 1950's. It is currently airing on the Discovery channel. With two First Nations children of her own, Sheila is struggling herself to achieve cultural connectedness for her family.

Finally a comprehensive documentary covering all the aspects of adoption. This video is certain to touch the hearts and minds of all adoption community members.

The producers are looking for people with first hand aboriginal adoption stories to participate in the film. For more information please contact Sharon Jinkerson at (250) 629-3884 or Sheila Jordan at (250) 629-8354.

ABORIGINAL ARTS & CRAFTS CONFERENCE

March 26th & 27th, 1998
EXHIBITION & SALE
March 28th & 29th, 1998

CONFERENCE

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The Nuu-chah-nulth Infant Development Program



Goals:

The goals of the Nuu-chah-nulth Infant Development Program are to work with parents/caregivers and other family members with respect and in a co-operative and sharing manner by:

- supporting the primary observers of their children's strengths and interests;
- helping them to identify and developmental needs their children may have;
- empowering them by providing culturally sensitive information on child development;
- fostering independent thinking;
- encouraging community growth towards awareness of child development and traditional child-rearing practices.

What Do We Do?

Infant Development Workers:

- make home visits, working with parents/caregivers of preschool children (those who are under the age of 6 years);
- address parent's concerns about their children;
- act as resource person/support person for parents;
- inform families of health, educational, and social services;
- provide information on child development within a cultural context;
- help families identify strengths and needs of their child;
- do developmental assessments on children if parents request this;
- help families plan learning activities in the home and community to encourage the growth and development of their child.

Philosophy Statement:

According to Nuu-chah-nulth belief, children were seen as gifts from the creator.

Children were nurtured with respect, as individuals, and raised according to traditional values.

One of the highest family laws of the Nuu-chah-nulth people was to protect the children.

This service is available to all Nuu-chah-nulth families with children under the age of six years. (on and off reserve)

If you are interested in this service, please contact the Infant Development Worker in your area:

Marc Lalonde - Senior Infant Development Worker
Jacqueline A. Watts - Infant Development Worker (Trainee for Senior)

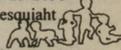
P.O. Box 1280
Port Alberni, B.C. V9Y 7M2
Phone (250) 724-3232 Fax 724-6642
Ditidaht Tseshah Huu-ay-aht
Uchucklesaht Opetchesaht Port Alberni

Wendy Rose - Infant Development Worker
Beulah Rush - Assistant (Trainee)
P.O. Box 428
Gold River, B.C. V0P 1G0
Phone (250) 283-2010 Fax 283-2122

Ehatesaht Nuchatlaht
Ka:'yu:'k't'h'/Che:k'tles7et'h'
Mowachaht/Muchalaht

Wendy Amrhein - Infant Development Worker
Patty Williams - Assistant Trainee
P.O. Box 279
Tofino, B.C. V0R 2Z0
Phone (250) 725-2396 Fax 725-2158

Ahousaht Toquaht Hesquiaht
Ucluelet Tla-o-qui-aht



New Tourism Business With a Nuu-chah-nulth Twist

Tla-o-qui-aht member, Carl Martin is launching a new business offering tours, teaching carving skills and a canoe building service. During the summer, the company will offer culturally oriented tours in the waters of Clayoquot Sound using traditional canoes. He is currently planning day trips and camping programs that will focus on seasonal activities and special interest groups.

The camping trips are intended to educate both Nuu-chah-nulth people and the general public about the Nuu-chah-nulth's relationship to nature.

Some camping trip plans include cedar bark harvesting and traditional basketweaving. Activities include trips with a focus on outdoor education. The camping trips will be geared toward those wanting to learn about Nuu-chah-nulth culture and values. There will be camping trips and tours designed for non-native only and school groups.

In May a canoe guide course will be offered for professional and recreation program leaders. During a six-day trip all aspects of canoe guiding will be explored. Martin will need another canoe for the touring business. He plans to start construction of a 32' sea-going canoe in mid to late February. He is looking for apprentices to work on the canoe. The preferred apprentices will be young adults, male or female, but anyone willing to learn and work hard will be welcome.

Martin's objective is to teach the art of canoe building to other Nuu-chah-nulth people from the selection of the tree to the emphasis on Nuu-chah-nulth cultural values. He feels that it is important for Nuu-chah-nulth people to learn these skills in order to keep the culture alive and to build positive self-esteem amongst our people. Martin sees this new business as a way of making his contribution. "We can't ignore what is happening to our people and must work hard for our future. Everybody has a valuable contribution to make", says Martin.

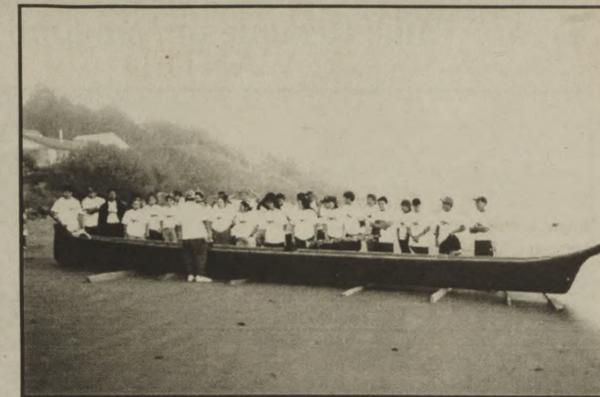
Martin said that he had no self-esteem, "I was ashamed of who I was, I knew nothing." He used to watch his late grandfathers, George Martin and Placide Lucas, build canoes. He and two other brothers began working on traditional canoes with Carl's father, Bob Martin Sr. about 15 years ago. Carl's eldest son, Marcel, has followed in his father's footsteps and is also learning the art of canoe carving.

"Back then" says Martin, "there were some people that knew how to make a canoe, but not many knew how to make a traditional canoe with a prow and stern." The Martin brothers and their father have made 23 canoes between them over the past fourteen years. Several of those 23 canoes were teaching projects where apprentices from the sponsoring First Nation helped with the construction. They not only returned to their community with a new traditional canoe, but also with new skills, which they could pass on to other band members.

One community leader confided in Martin that upon delivery of one such canoe "I was filled with such a great sense of pride that I gave up drinking."

Martin recalls a project where he was contracted to teach young people to build a canoe. Martin says that his apprentices were hesitant at the beginning of the project but were very proud by the time their canoe was finished.

There has been a growing interest in canoe making since Canoe Quest '97. Ahousaht will be hosting their Canoe Quest in the summer of 1999 and more and more tribes want canoes. "The latest trend is the desire



to have one canoe for each individual family," says Martin. "I'd like to help this happen."

Martin has also made whaling equipment, which consist of a harpoon that has an elk antler toggle with a mussel shell tip, cedar bark rope and seal skin floats. Martin learned these skills by studying books about Nuu-chah-nulth whaling and also from talking to elders. He had a head start on the proper way to make seal skin floats because, as a young boy, he learned how to skin animals without damaging the skin from Bob Martin Sr.

Bob's ultimate goal is to build positive self-esteem amongst Nuu-chah-nulth people and to pass on his knowledge.

Martin is flexible and creative when it comes to payment plans for his services.

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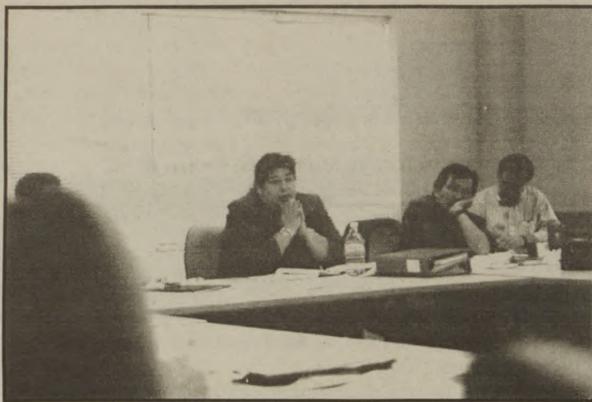
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Treaty Talks Resume in Nanaimo



TSC Member Judith Sayers speaks during the Nanaimo meetings.

Members of the Tripartite Standing Committee (TSC) met in Nanaimo on February 11-13 to continue Agreement-in-Principle negotiations. The first item of business was the Drafting group report. The Drafting group prepares draft wording for clauses that may be contained in the Agreement-in-Principle.

Heinz Dyck, BC Negotiator, reported on behalf of the Drafting group. Issues that the group dealt with were:

- Forest resources, Fire Suppression on Treaty Lands
- Government Access to Treaty Lands for National Defense and security purposes
- Wildlife: Migratory birds
- Wildlife: definition of 'wildlife' and 'conservation'
- Wildlife: Harvest Area
- Wildlife: Endangered, Threatened and Vulnerable Species
- Wildlife: Hunter Identification, Qualification and Possession
- Wildlife: Guide outfitting

The report sparked discussion that focused mainly on the definition of terms such as: national security, co/joint resource management, conservation, Societal/ceremonial/sustenance/spiritual and commercial needs. The importance of precise definitions was made clear when one of the delegates said that we don't want to end up in court to let someone else decide what a term means. Each of the three parties agreed to take some of the terms back for further definition and bring the draft wording back at a future TSC meeting.

There was also discussion around clauses that referred to 'paramountcy of laws'. In situations where the laws of BC and/or Canada's laws do not coincide with Nuu-chah-nulth laws a mechanism must be in place to determine whose laws will prevail either on treaty lands and/or with respect to Nuu-chah-nulth persons living off treaty lands.

It was argued that it is too early to include such specific wording in those clauses when the issue of self government for Nuu-chah-nulth has yet to be negotiated. It was agreed that the wording would be bracketed, which makes it clear that it is subject to change pending the outcome of the self governance negotiations.

TSC Chairman, Denny Grisdale, thanked the Drafting Group for their report and noted that they had a great amount of work to do this time.

BC Negotiator, Pamela Spalding provided a report on BC's principles and interests with respect to child welfare.

There was an extensive discussion of BC's presentation, after which Nuu-chah-nulth delegates agreed to work on their Child Welfare paper and bring it back to the TSC in the near future.

Pamela Spalding presented a paper on BC's principles and interests with respect to health. She noted that the health standards of the aboriginal and the general population are not equal. The health standard for an aboriginal person is lower than that of the average BC citizen.

There was discussion about traditional healers and the possibility of regulating them. It was decided that more information was needed around the whole issue of traditional healing. There was also the fear of opening the doors to people that may want to exploit traditional medicines and practices.

Cliff Atleo presented a paper on Nuu-chah-nulth principles and interests with respect to education. He said that it is our desire to return to our traditional teaching methods whereby the child was taught before birth by members of the extended family and community as well as by their parents. He acknowledged to need for our children to receive the same kind of education as mainstream children in order that they may compete for jobs. Mexis (Tom Happynook) added that the bottom line is for our children to become distinct Nuu-chah-nulth human beings. BC promised to provided feedback on the paper at the next TSC meeting.

Thursday morning was devoted to presentations about natural resource management and research. BC started with their fish habitat research project presentation. Craig Wightman, MELP, described the various factors that contribute to the depletion of the wild salmon stocks and the efforts taken to curb some of the damage.

NTC Fisheries Manager, Don Hall, gave a presentation on fisheries management and research. There was an extensive discussion on many aspects of the current management regime for fisheries, in particular the trend towards individual quotas and the effect that this is likely to have on the costs of treaty settlements. Federal negotiator Daryl McLeod promised work on the issue and to come back with a reply by February 18.

Nuu-chah-nulth delegates presented a position paper on Gaming.

After a lengthy discussion on the issue, it was decided that Nuu-chah-nulth delegates would collect more information about traditional gaming for presentation at a future TSC meeting.

There was a discussion about the export of raw logs. BC and Nuu-chah-nulth are still working on this complex matter, and agreed to come back to it at a later date. The meeting was adjourned until the February 25 Main Table meeting at Maht Mahs.

By Central Region Reporter Denise Ambrose



A picture from the past - cutting up a whale on the beach at Neah Bay

TRADITIONAL WHALING EQUIPMENT

The Nuu-chah-nulth whaling chiefs went out in large dugout cedar canoes that were 36' in length. The eight crew members each had a unique paddle. These paddles were carved from the yew tree which is very hard and heavy. These paddles were designed so they would bend while paddling to give extra thrust but had to be strong enough so they would not break.

The harpoon shaft was also made from the Yew tree and was about 16' long and 4" in diameter. The harpoon shaft was constructed in 3 sections and bound together using a tree bark we call ih mup. The bark of this tree would grow around the tree rather than straight up. Because it grew like this it had the natural shape for wrapping and was perfect for tying the harpoon shaft together.

The harpoon head was made from a Mussel shell which was fashioned into an arrowhead shape. This was then tied onto an elk antler barb using sinew or gut and covered with spruce sap to give it strength. The harpoon tip was then fitted and secured to the harpoon shaft. Off the harpoon tip came a cord that was several fathoms long and was made by braiding 3 or 4 strands of Sea lion gut together. This cord would then attach to a rope made from cedar bark. The cedar bark rope was also made by braiding 3 or 4 strands of cedar bark together. Finally seal skin floats were fastened to the cedar bark rope at intervals of several fathoms and inflated.

The handling of this equipment was forbidden, only the whaling chief or his designated people could touch or handle the whaling equipment. To ensure this law was adhered to the whaling chiefs stored their equipment in secret caves so no one could get at it. We have histories, stories and legends that tell about people who have died because they did not heed the warnings and foolishly handled the sacred whaling equipment.

PREPARATION and the HUNT

The preparation began up to 9 months before the whales went by Vancouver Island on their migration north to the Bering Sea. This preparation included fasting, bathing and praying. It also included secret rituals and sacred ceremonies which were performed in conjunction with the moon. These rituals and ceremonies were held in undisclosed areas, caves and pools through out the tribal territory.

The Nuu-chah-nulth whaling chiefs had special places through out the territory where they would go to get the cedar trees for the dug out canoes, the yew wood for the harpoon shafts, the mussel shells for the harpoon tips and the different tree bark that they needed for tying or making the ropes. They had special places where they gathered the secret family medicines, plants and trees. They had sacred songs and prayer chants that they used during the preparation, during the hunt and during the celebrations after the hunt.

All of these secret and sacred belongings were a necessary part of the preparation because we believe that it is imperative to make a connection to the spirit of the whale in order to address it with the proper respect and that it is essential for the whaling chief to connect to the supernatural. These connections allowed the chiefs to overcome the largest mammal on earth using the method and equipment that they used.

The Nuu-chah-nulth whaling chiefs would begin their preparation on the top of a mountain and over the months work their way down to a cave beside the ocean.

There were foods that they could not eat during these months of preparation and tests that they had to endure to ensure they had prepared properly. If they had not prepared properly they would not go hunting. During the time that the whaling chiefs were preparing the whaling crews were also preparing and getting in shape for the rigours of the whale hunt. The crew was made up of 8 men in each of the whaling canoes. When the chief had prepared properly and the whales were migrating then he went to his secret cave to collect his whaling equipment.

The whaling canoes were brought down from their storage place by the crew members. The canoe could not touch mother earth, either when they were putting it in the water for the hunt or taking it out of the water after the hunt. When the crew and canoes were ready, the whaling equipment was in order and the food and water had been stored properly they would set out. On the way out the seal skin floats would be inflated and the whaling chiefs songs would be sung.

There were 2 whaling canoes and 1 smaller canoe. The smaller canoe was used as the look out, watching for the whale to show up.

When the whale was sighted the whaling chief would be signalled and the smaller canoe would head for home to let the village know they can begin to make the necessary arrangements.

As the whaling chief and his crews left the village the whaling chief's wife had a very significant role to play. She had to lie very still on a cedar mat, not move and face the mountains, this was to keep the whale from heading off shore. She had a special stone that she would put a snail on, if the snail moved off the stone that indicated the whale would be rambunctious, if the snail stayed on the stone this indicated that it would be a clean safe hunt.

The whaling crews could paddle these large canoes at around 8 knots. The yew wood paddles were designed and carved so the sides were sharp and the tip pointed. This allowed them to paddle silently. The initial approach would be on the left side of the whale. The steersman had the responsibility to tell the chief when to throw the harpoon. He had to make sure the head of the whale was under the water as well as the tail before signalling the whaling chief to throw the harpoon. This was to make sure the canoe would not be hit by the tail when the whale sounded. When the conditions were right the steersman yelled to chief and the paddler right behind the whaling chief would tap him on the back of the leg with the top end of his paddle. This was just in case the whaling chief did not hear the steersman signal. If the harpoon had not penetrated deep enough the paddler on the right front seat would grab the harpoon shaft and push it in as hard as he could before the rest of the crew back paddled to move the canoe away from the tail. At about the same time the other canoe would harpoon the whale from the right side. When the whale sounded the harpoon shaft would release from the harpoon tip and the crew would pick the shaft up as it floated by. As the whale sounded the cedar bark rope with the inflated seal skin floats would be let out and the chase would begin. When the whale had tired the hunters would go in for the kill. They would puncture the heart and lungs using a 6' yew wood lance.

After the whale had been killed one of the crew members would dive into the water and using a bone knife and sinew or gut he would sew the mouth of the whale shut, this was to ensure it did not sink on them. They would sometimes, if necessary, cut the ends off of a bulb kelp and use this as a breathing tube if the diver could not hold his breath for very long. Most of these men could hold their breath for several minutes and dive down as far as 16 fathoms. Many hours was spent practicing for their part in the hunt. When the whaling crews and the whale reached the village the crews very carefully lifted the whaling canoes out of the water without allowing it to touch mother earth and put them back in their storage places. The

according to strict tribal laws. Because all of the hereditary chiefs and their territories put together made up the whole tribal territory the cuts to the whale had to be precise. A cut could not be made in the piece that belonged to another chief. Once these cuts were made and distributed to the chiefs then the rest of the whale was processed and shared through out the community. This could go on for days and included ceremonies, songs, celebrating and feasting.

The blubber was eaten, smoked, dried and rendered for the oil. The oil was used everyday with our meals. The meat was also eaten, smoked, dried and preserved. The bones were made into tools and weapons. The community took what was needed and the rest of the whale products were stored for barter and trade.

THE NUU-CHAH-NULTH and THE WHALE



The Nuu-chah-nulth whaling chiefs on the West Coast of Vancouver Island were held in high esteem for the discipline, spirituality, rituals, medicines, songs, prayer chants and the connection to the supernatural that they possessed. They played a significant role within their Government structures because of the responsibility they had for the whale resource. Part of their responsibility was to ensure that this resource would be there

for the whaling chiefs seven generations from now. They were also responsible to make sure that all the knowledge pertaining to whales was passed on to the eldest son who would eventually become the next hereditary whaling chief. Each of the hereditary chiefs within our nations were responsible for a resource and because of this responsibility their participation within our government structure was essential. They held the knowledge.

The whale was the basis of our economic structure and the foundation of our economic system. It was our Fort Knox. Tribes and people came from all over the Pacific North West to trade and barter for our whale products. They came to trade and barter for the blubber, the oil, the meat and the tools and weapons that we made from the bones.

The reason that it played the largest role in our economic structure and economic system was because the Nuu-chah-nulth are the only tribal group (to my knowledge) who hunted the whale in the Pacific North West, until you reached Alaska. Most of the tribes had access to fish, seafood and wildlife but it was the Nuu-chah-nulth whaling chiefs that hunted the whale and the whale products that brought the people to Nuu-chah-nulth country.

Besides the whale being the foundation of our economic system it was the cornerstone of our religion and spirituality.

Even before the whaling chief began his preparation, to after the whale was hunted and the ceremonies were concluded, the whale strengthened our people and our communities in the following ways;

- It strengthened the communities economic structure and economic system by providing products to trade and barter.

- It strengthened the communities religion and spirituality through the example of spiritual discipline that the whaling chiefs exemplified in their months of bathing, praying and fasting.

- It strengthened the communities governance because the whaling chiefs were fulfilling their responsibility to the head chief, the community and also fulfilling their role within their government structure.

- It strengthened the communities relationships with other communities because it brought people from all around the Pacific North West to Nuu-chah-nulth country which often produced intertribal relationships.

- It strengthened the relationships between families within our communities because everyone participated in the processing of the products, the celebrations and the feasting after the hunt.

- It strengthened the relationship between family members in the community because the whale was shared with all of your relatives.

- It strengthened our people physically and mentally because of the scientifically proven nutritional value that the whale products provide.

- And finally it strengthened our tribal laws, ceremonies, rituals, prayer chants, songs, values, teachings and culture because all of these elements were practiced and used through out the whaling operation, right from the beginning to the end.

How do we know that the whale played a significant role within Nuu-chah-nulth life. You only have to look at our art and the designs used in our carvings, paintings and basketry and you will begin to understand that the whale truly inspired and influenced the Nuu-chah-nulth way of life.

In closing, I want to share with you some of the things that I was taught when I was a little boy. These were teachings passed on to me by my great grandmothers.

I was taught that the resources were put there for us to use, to provide food for our people, to benefit the community and to sustain our economies.

At that time it was not currency as we know it today but it was still economics. I have been taught that we are not dominant over nature but that we are part of nature and we are here to help to ensure that the balance in nature is kept.

I was taught to remember that we are not only responsible to our people and our communities but most importantly to the resource itself.

These teachings were told to me over and over again so I would never forget what my role is.

If you look at modern history and how the resources have been managed you will see that first it is plundered then it is protected.

Is this keeping the balance?

Compiled by Mexis.

"It is important for people to know that this only what I have been told and I hope that I have not offended anyone with this submission to Ha-Shilth-Sa, if I have I apologize. If any of our Nuu-chah-nulth people have any questions I would be happy to try and answer them for you."

Sincerely, Mexis

"SNOW"
The Heart of the Wolf.
His Amazing Journey....
Ernest Found Himself....

The spirit of the wolf came to my senses, as I knew all along it would, my life travelling on the black road...left my heart heavy. The day came to me, September 20, 1997: Ernest was caged in prison. As my world collided, the dreams vanished and the price of this collision was devastating. Consequences of believing in the darkness of the black road caught up with me....

Reflecting, upon the sadness and despair of losing all that I once had, my wife, my family, but most of all myself. Learning all I had in my lifetime. Ernest could not, as well would not accept himself with love and honor. I always had a sense of caring for others and helping them to feel secure and loved. Regardless of any situation, this would always be more important, (not including himself....)

Despite the blackness in the life he once led, Ernest does love his children, Jeremy Ronald Jordan Terrace Chester, beloved daughter Kyla Anne Tanisha November Rain Kristina Chester, Kyle Isaiah Ronald James Chester, James Elijah Randell Ernest Chester.... Thinking of my children, the wolf's heart warms and cares....

In the midst of my fear, I really felt everything was gone and I was empty, I was alone in my cell and sick as hell. Physically beaten, emotionally battered, spiritually exhausted. Ernest had defeated himself in the battles he was fighting, his own enemy, myself, has taken me to realize my own reality.... That my heart could not take the abuse any longer, I was completely tired, unhappy and deeply sad....

Learning the things I learned as a child, that little boy inside me cried and asked for my help, as incapable and as helpless as I felt, with the help of our Creator, I came with complete surrender but serenity in my soar heart. God took my hand. As I took that little boy's hand in my heart and loved them both unconditionally I accepted them into my life with a new belief that I am worthy of love, acceptance, hope, faith, forgiveness, and a new bundle of joy....

I can't help but smile in my heart as I write this, I think of all I have gained from this dramatic experience, before I never once, acknowledged that little soul I left behind. Now he so very special and so very happy, that I stopped the pains of sorrow, I was carrying. The little boy forgives me for all I have done to myself, as well all the others I have hurt. We move on together with guidance with our Great Creator....

This is my new discovery; this is what I believe in and what I find to keep me in my Sacred Red Road. We live in a complex world. Tragedies do happen; the world can be unsafe. At the same time God is not a passive observer who sits on sidelines. In mercy in compassion. God enters the pains of our lives, creating meaning out of chaos, giving birth to hope in the midst of fear....

There are sometimes in my recovery that I feel the same as I once was, there are a few things I have to work on and it will not be easy. Just as long as I can believe in myself and accept my serenity, one day at a time, I humbly ask from our Creator to remove my defects of character, remove my short comings and allow me to know wis-

dom of the truth in my heart in soul, this I believe....he gives to me.

My heart warms again. I love that feeling of loving myself and being able to do such things, I only dreamed of. Now despite my present situation of being incarcerated. A friend once told me that being put in jail could be a blessing in disguise. I thought he was out of his mind at the time, I can laugh now and know what my brother really meant. If I was still out there going the way I was, very destructive, I surely may have died in my own doings....

I am a sign of the Wolf pack in our traditions; I am Ernest Ronald Chester Jr. My home is Nuu-chah-nulth territory, on the West Coast of Vancouver Island. My ancestry is Huu-ay-ah from my mothers side, she raised me since birth, and I am forever honored and grateful, I also carry the Ditidaht heritage in me from my fathers side. I have not had the opportunity to honor or know my dad in my years. I also know now that it is never too late....

*With the help of our
Creator he has graced me
with a new birth of life
in Serenity, Hope and
Faith
on the day of September 21,
1997. That was my first
day without drinking and
doing drugs.*

Being who I am today gives me a sense of selfworth, love, pride, honor, dignity, forgiveness, joy, hope, faith, and acceptance. I know that in my heart I can smile, laugh, even cry, learning for who I really am, and I know that even at times I can get angry. I am thankful for each day that our Creator gives to us and I cherish myself in everyday we have. It's really amazing how things work out in our daily lives and also what happens. For me I learned the hard way. What I saw and heard along the way. I did not always accept as reality. Booze, drugs, crime, violence was what used to solve my problems, that's what I used to believe in. Now I do not, I give myself a chance to live the life I want and deserve to live....

I really would like to give my experiences to our people of all races and share my life to those who are hurting themselves, and do not even realize how the black road can effect yourself and others around you. I also like to encourage people that regardless of what the situation may be; we all are human beings. We make endless mistakes in our lives, however we are all equal in God's eyes, as he loves us all, and cares...for us

Now in my final remarks, I would like to say that in my incredible journey of life, my last day of letting go of all the alcohol, drugs, crime, negativity, hurting others, lying, blaming, resentment, guilt, violence, hate, anger, denial, the black road has perished and out of my life forever....

With the help of our Creator he has graced me with a new birth of life in Serenity, Hope and Faith on the day of September 21, 1997. That was my first day without drinking and doing drugs. In great ways I have another chance and also, one day I will succeed in getting my sons back home with their dad, the father they deserve to have in their little lives. I will be there in wholeness of myself because I choose to be there for my boys forever and always. I am Eternally Grateful for me as well being blessed to have and honor my sons.

All my Relations, to you all, may you live in peace and love, joy, faith and always remember that Jesus loves you. Wherever you may be, all you may need to do is reach out for his hand and accept him into your heart for he cares about all his children. That is why he took his life for ours....

*Yours sincerely from my heart to yours.... All my Relations, All my love....
Ernest Ronald Chester Jr.*



Trevor Little and Jed Dick, two of the Tseshaht artists involved in the Painting Pride Project, work on one of the designs that will soon decorate the Somass Hall. The artists are working on eight paintings for the hall, including four reproductions of paintings that were as one time on the walls of the building. The paintings will be unveiled at a ceremony on April 4th. The participants of the Painting Pride Program will also demonstrate other aspects of their culture that they have been learning, by singing and dancing at the feast.

"A Step into Tribal Justice Workshop"

Opetchesah Hall on January 29, 1998 was the place of gathering for Drug and Alcohol Counselors, Social Development Workers, Court Worker, RCMP, Recreation Worker, elders and students from Ucluelet, Tseshaht, Opetchesah and Port Alberni to listen to a presentation by the National Parole/Correctional Services Canada.

Presentation was on: Getting in touch, Explanation of Services, Impact, Differences between Provincial and Federal Programs, Process, Release, Staffing, Parole Board appointments and Employment opportunities.

A video was shown called, "With in the Walls" a Story of Healing Time was allowed for questions.

There will be a follow up, date, place and time to be confirmed.

Organized by Anthony Jack and Geraldine Tom

B.C. MINISTRY OF HEALTH BRITISH COLUMBIA MEDICARE PROTECTION AMENDMENT ACT ENACTED

Now that the Medicare Protection Amendment Act is in place, all British Columbians are ensured equal access to medical services, Health Minister Joy MacPhail said today.

Bill 21, the Medicare Protection Amendment Act, came into effect Jan. 1. It requires all British Columbians to enrol in the provincial medical services plan or sign a declaration refusing publicly funded health services.

"This bill ensures that all British Columbians register with the province's Medical Services Plan so that no one can be denied the opportunity to receive health care benefits," said MacPhail.

Bill 21 builds on the 1995 Medicare Protection Act which was the first provincial statute in Canada to entrench in law the founding principles of medicare: universality, comprehensiveness, accessibility, portability and public administration. The Medicare Protection Act also prohibited physicians from extra-billing British Columbians for any of the approximately 3,000 health services covered by medicare.

Bill 21 amends the Medicare Protection Act to strengthen the provisions that prohibit extra-billing and enhance the Medical Services Commission's ability to recover premium payments from people who are receiving health care benefits and consistently not paying premiums.

"British Columbians already enjoy the best medicare legislation in Canada," said MacPhail. "This act further protects the integrity of the medicare system in B.C. so that it will continue to serve all British Columbians, regardless of income."

British Columbians already registered with the Medical Services Plan do not need to take any action as a result of the bill. However, it is now mandatory to notify the Medical Services Plan of any change of address. British Columbians can do so by calling 1-800-663-7100; or in the Lower Mainland 683-7151; in Victoria 386-7171.



HOCKEY TIME FOR SHE-WI

We all stand in the arena
Well She-wi gets dressed
For his hockey game
Well getting dressed the coach
Mr. Fairhurst talks to his
Team about the big game
For this is a big moment for She-wi

She-wi and Karl plan what
They are going to do on the ice
It's fun when we all get together for hockey
All my team mates we have fun
We pass that hockey bug out on the ice
There are times a hockey bug comes my way
I'm skating down the ice with the hockey bug
What to I do my hearts pounding like a drum?

Do you hear all that yelling?
The yelling of all the people
The yelling windswept force
Against the windowpane
Do you hear the yelling?
It took a while
Wondering are you going to score

We all watch as your hockey stick
Comes up for a slap shot
And She-wi hits a goal
Mr. Fairhurst and Mr. Frame
Yell's away to go She-wi
She-wi that was a nice shot

The brightness shines on your face
As you make a scoring goal
All the teammates go to She-wi
She-wi that was a nice shot
Hard bodies glistening with salty sweat
The emotions of all the team mates

I can feel your stare
I look up
I wait for a sign
A whistle a yell something
When I look up I see your smile
I smile in return

Soon hockey will come to an end
For the Gold River Hawks
All my relations

Mary Agnes John

Edward John's Dream

There once was dream I had.
A dream of my future.
That long awaited time.
The time came when my parents
Signed me up for hockey

Our little boy is growing up to be a little man.
Soon he'll be a grown up.
For now we will cherish and protect him.
It's hockey weekend in Gold River.
Kelly talks to Edward about the game.

Work hard, play hard, skate fast and be a part
of your team
We make our way down to the arena.
We drop Edward off.
He meets some of his teammates.
It's hockey time in Gold River.

Edward makes his way to the change room.
Curtis and Mark and Grant
Talk to all the team players
The coach's encourage the team to
Play hard skate fast and work together

As the Gold River Hawks
Makes their way on to the ice
Parents are yelling way to go Hawks
Everyone is overwhelmed with the Gold River Hawks
As all the Hawk players wave to their parents

We're proud parents of Edward John
To watch him play hockey
Over the years of playing hockey
He's gone better
Hockey is his sport and for his friends

When we play hockey let us not
Take it for granted
I know I have to work hard
I appreciate playing hockey
Some will see its true from how I play

I skate around on the ice
The hockey bug comes my way
I enjoy the feeling of that hockey stick
In my hand
I hear my parents yelling
Skate hard Edward

The moments are special when we see Edward
Skating down the ice with the hockey bug
We know how much you love playing hockey
Hockey is coming to an end real soon

I'm really, really happy my parents
Were there to support me
But most of all I'm grateful my
Parents signed me up for another
Year of hockey

Mary Agnes John

STUCK? IN AN ABUSIVE SITUATION- RELATIONSHIP?

There are 3 main options that you have:

1. Is to keep things the way they are – as is, and stay.
2. Is to talk about it with your partner/spouse/wife/husband and help each other solve the problem.
3. Is to just leave.

Many of our Nuu-chah-nulth First Nations people are stuck in relationships that may have happened too fast. Or perhaps our ladies are afraid that this will end all relationships, and some do prefer to stay in abusive relationships rather than have no relationship at all.

I remind all Nuu-chah-nulth women who declared in 1989 that you said that you have the right to make your own choices. I believed you then, I believe you now.

It is men who think tough and cannot understand that women have feelings and a spirit that does not deserve to be broken over a man who knows that is tougher physically but may not be stronger constitutionally, that we as men should think intelligently and sensitively with our own minds that women deserve better than to be kicked, punched or bullied.

I have a wife who knows that I know I am stronger physically, I know it and I also know it give me no right to abuse her physically-emotionally-mentally and/or spiritually.

It gives me the responsibility to do the heavier workload that comes in life. It gives me the responsibility to always protect her from harm and to help her know and understand that we can work together to solve all the problems we get in life. Even in provocation by man or women it is still not right to hit or push anyone, the only time it is appropriate is to protect yourself from harm. Not all of us can or are willing to turn the other cheek. I myself would duck only once and after that, I would think hard about what I would want to do. I have upon occasion been challenged by men who under the influence of alcohol or drugs and I have not taken any aggressive measures, but only when I have had to I stopped the aggressor. Funny how alcohol or drugs can make us so brave, it just seems to give us false courage. A real man does not punch a woman or another man.

A real man will walk away from a fight. I truly believe that men who constantly challenge when under the influence of alcohol or drugs would not challenge if sober. Yet you know when confronted when they become sober they always seem to think its o.k. because they say well I was drunk. It seems to me that they are saying indirectly that alcohol gives them the permission to do whatever. I say that it does not give anyone permission to push or punch anyone, nor does it give permission to verbally abuse anyone else. Yet this happens, and now once again, there are 3 options we all have when in this situation. Sometimes it has to be number 3!

Written and signed by, Corby George,
Ahouaht Holistic Centre

North Island College is interested in exploring the idea of offering a First Nations Women's Studies



university level course sometime in the future
at its Port Alberni campus.

Your attendance would be welcomed at a discussion meeting about this course possibility.

Lunch will be provided.

When: Saturday, February 28th at noon

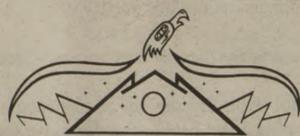
Where: Room S108 North Island College

Port Alberni Regional Campus 3699 Roger Street

If you cannot make the meeting but would like to give some input,
please call

Mac Newton, Assistant First Nations
Education Coordinator at 724-8746

Exciting Joint Language Initiative



Ha-Ho-Payuk School, together with its Board of Directors and North Island College recently commenced a challenging and fascinating program in language acquisition in a college environment. Every Friday

thirty-five students meet to take part in a practical language course that is as much about developing a way of life as it is about re-learning the Nuu-chah-nulth language.

Instructors Linda Watts (Tseshah) and Angie Joe (Huu-ay-aht) jointly teach the class with a split into two groups for effective teaching purposes and to facilitate the dialect differences of the Barklay and Central regions. The students range widely in age and experience levels but all share a sense of humour and the classroom atmosphere is good-humoured, competitive and productive.

The goal of the 14 week course is to teach the phonetic alphabet through discussion, drills, joint presentations, guest speakers and elders. By the end of the course, the goal is to have gained a beginners comprehension of the Nuu-chah-nulth language, including oral and written narrative as well as reading skills.

It is hoped that funding can be obtained to keep the language courses developing and the organizers would like to be able to offer the course to the next level. Acknowledgements must be made to the following who were instrumental in developing this interesting joint venture:

Maggie O'Sullivan (Associate dean of Developmental Programming for North Island College - Comox), Hal Stedham (Principal of Ha-Ho-Payuk School), Mac Newton (Assistant Cultural Coordinator at North Island College - Port Alberni), Gary Baker (Director of North Island College),



the Nuu-chah-nulth Elders, Jane Jones (Ha-Ho-Payuk School)

Finally, let us not forget the students, who are devoting their attentions to an educational project that will equip them to play an even stronger part in the new Nuu-chah-nulth future that destiny is indicating lies ahead:

Angela T. Antoine, Arlene G. Ganske, Barbara M. Williams, Billy A. Joseph, Brenda C. Sayers, Charlene M. Jack, Clayton D. Sutherland, Darleen Watts, David Watts Sr., Dorothy B. Jones, Dorothy M. Cootes, Douglas C. Sam, Eileen F. Haggard, George Hamilton, James V. Ross, Jan E. Green, Joan W. Jacobson, Judith F. Sayers, Judy A. Joseph, Karen R. Robinson, Linda C. Gomez, Lucy A. Robinson, Margaret M. Eaton, Maureen Atleo (Charleson), Melissa D. Kirchhoff, Neal C. Lamb, Norman K. Bendle, Odillia F. Tate, Ray H. Watts, Roger G. Robert, Sean M. Newton, Susan E. Mann, Tina M. Gus, Vanessa R. Sabbas, Victoria L. Watts.

...Report by Chris Beddows



Haahuupay'ak Language Immersion Program Level I

The Ha-Ho-Payuk Society is sponsoring another "MONTH-LONG" Nuu-chah-nulth Language Immersion Program in Port Alberni during the month of April 1998. Adults with a basic understanding of the language or a keen desire to become Nuu-chah-nulth Language Teacher are encouraged to register. Also, people presently attending evening, Nuu-chah-nulth language classes in Port Alberni would be good candidates for this SPECIAL training.

Doctoral level Linguistics, as well as Elders with high degree of fluency have cooperatively developed the curriculum. Nuu-chah-nulth will be spoken, written and listened to for the duration of the program. Many Nuu-chah-nulth Elders will be contracted to provide this rare training opportunity.

Program Details:

- Number of Trainees: Limited to 25
- Program Length: 20 days beginning April 1 to April 20
- Tuition: \$600.00 for training with lunch included

Travel/Accommodation costs are the responsibility of trainees

To register contact L. Jane Jones at Ha-Ho-Payuk School at (250) 724-5542 or fax (250) 724-7335.

SPACES ARE LIMITED! SO REGISTER EARLY!



HAAHUUPAY'AK SCHOOL 20th ANNIVERSARY

Party! Party!

Twenty plus years at Haahuupay'ak (Ha-Ho-Payuk) School

Friday, 27 February '98

6000 Santu Drive, Port Alberni
The new School Building is behind the ballfield up past the Somass Hall.

Present and former students, staff, Board of Directors, parents, grandparents, families are invited.

Bring your favorite memories, photos, friends relatives, children. Join us, come out SING, DANCE, FEAST, CELEBRATE!

For more information call Anne at the school (250)724-5542 or fax (250) 723-5040.

The opportunity to CELEBRATE the TRIUMPH of Nuu-chah-nulth LANGUAGE, TRADITION and SOCIETAL PRACTICES.

HA-HO-PAYUK BOOK PUBLISHER PROGRAM Yahoo!



The Book Publishing Program, initiated and sponsored by Haahuupay'uk School, aims to fulfill some of the need for more Nuuc'aan'uf Books, both for classroom and individuals. We are hoping at the end of the sixteen weeks to have completed four short storybooks, including colored pictures. The books will be able to be output in the school, making them available immediately to classes.

Sixteen weeks is a very short time to learn all the necessary skills needed to produce books. But, with my extremely talented, creative and innovative students' (Dorothy Cootes, Arlene Ganske, David Watts Sr. and Barbara Williams) speedy comprehension of the necessary information they are already on the road to generate beautiful designed books.

Connie Sterritt



l-r: Arlene Ganske, Dorothy Cootes, Connie Sterritt, Jane Jones, Barbara Williams and Dave Watts



My name is Arlene Ganske and I am Mowachaht. My father Barney Howard is Mowachaht. His dad was Ambrose Howard from Friendly Cove and Elizabeth Savey from Nuuchatlitz. My mother Irene is a daughter of Mary Lucas from Hesquiaht and Edward Jones from Kyuquot. I grew up amidst conversations and books. It's not surprising then that I have an interest in books and that I was excited for this opportunity to learn about book publishing.

In the first month, we learned the principles and elements of design. We are now in tutorial sessions learning different programs in the computers. Aside from the technical aspects of this course we are learning our own language and have resources and resource people to consult with. Our instructor Connie is an excellent teacher as she has a passion for her work. Her enthusiasm can be contagious. I enjoy our class, in part, because of the atmosphere at the school, and the staff and students. By the end of this course we will have designed a few books, including some in our own language. I would like to thank the Haahuupay'ak society, school, and staff for this opportunity to learn about book publishing. Čuuč, Arlene.

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Čuu uktaamah Dave Watts. Čišaa?atāh (I am Tseshah).

My parents are the late Jack Watts and Lillian Gus. Grandparents on mother's side are the late George Gus and Gladys Owens. On my father's side the late Watty Watts and Eva Thomas. I was raised from childhood to adulthood by my Aunt the late Agnes Sam who I also call my Mom. I am married to Annie Ross daughter of Allan Ross and Rosie Bob. My children are Dave Jr., Nathan and Jennifer.

So far we have been very busy doing several projects to give us a better understanding of book layout, such as layouts for advertisements and posters. This involved a lot of sketching to create an interesting layout. Also, we have been revamping some of the old story books. Computers are also part of our training. We are presently working with Photoshop.

Book Publishing training has been a real challenge thus far, and keeps us so busy that we sometimes unknowingly work straight through coffee breaks. Nuuc'aan'uf language is a big part of these books and learning the Nuuc'aan'uf language is a privilege I look forward to. We have covered a lot of area in our first month but learning new things is very interesting and we are never bored.

What I hope to gain from this training is a good knowledge of computers, and how to use them effectively for the layout of books.

Also I hope to become a fluent speaker of our language. With these extra skills I hope to find work in the area of publishing language books. Čuuč, Dave.



On January 5, 1998 an exciting event took place on the Tseshah reserve. It was the first official day of school for the new year at the new Haahuupay'ak School. This milestone was not only for the regular young students but for the adult students as well. This date was also the start of the 16-week book publisher training program. There are four adults taking part in this exciting new project. As a part of this program we were offered the opportunity to enroll in the Native language program at North Island College. This was definitely an offer that I could not pass up. I am grateful for the opportunity to be a part of the language revival. My name is Dorothy Cootes. I am the daughter of the late Kelly and Daisy Cootes from the Uchucklesaht tribe of Kildonan.

This new building is truly a sight to behold, not only from the outside but from the inside as well. The staff and students are friendly and willing to help with any questions or problems that might come up. We have been fortunate to have access to the library and books, the computers and programs, the native studies room and the people involved in the native language. We consult many of Haahuupay'ak's linguists for any matters concerning the native language. Our ultimate aim is to produce books written in the native language for use in the school. Čuuč, Dorothy.

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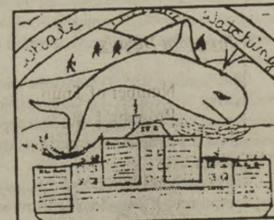
Čuu uktaamah Barbara Williams, Ča'uuk'if'asupah. Čuhuk'itah?umiiqsu Dianne (Dick) Cox Čah'aa?ak nuwiiqsu Patrick Williams. Ukciq'asah nanaaniqsakqas Allan and Agnes Dick. Hi'yath čišaa?athiiis nisma.

My name is Barbara Williams, daughter of late Dianne Cox and Patrick Williams. I am a member of the Tla-O-Qui-Aht Band, and live on the Tseshah reserve with my grandparents Allan and Agnes Dick.

As part of our Book Publishing Program, we are taking part in the Nuuc'aan'uf Language Class (FNS 062) at North Island College. The instructors for the class are Linda Watts and Angie Joe. Also there are three fluent speakers that are in the class as teacher trainees, Herbie Joe, Levi Martin, and Roger Robert. In this language course, we learn about the phonetic alphabet and different sounds of the phonetic alphabet, aspects, aspect endings, real mood, question mood.

At the end of each class, a guest speaker comes in to share with us, they speak in the Nuuc'aan'uf language while one of the teacher trainees translate it into English for us.

I am very excited being a part of the book publishing program, and learning about our language. Čuuč, Barbara



SEXUALLY TRANSMITTED DISEASES:

Part 2

- 1. SYPHILIS
- 2. GONORRHEA
- 3. CHLAMYDIA



This is the second part of a three part article on Sexually Transmitted Disease. You may wish to read the first article again to review the signs of STD and refer to the definitions as you read this part, which will describe the STDs caused by bacteria.

The bacteria which cause these STD's require warmth and moisture to survive. They die quickly on clothing or toilet seats. Infection is the result of intimate sexual activity, usually intercourse, with a person who carries the bacteria. If a child has a bacterial STD, sexual abuse must be assumed and investigated. Infants, born to mothers who have these diseases, can become infected during birth, and in the case of syphilis, during the pregnancy.

1. SYPHILIS was once the most frequent STD, but now there are only 10 to 15 cases in B.C. each year. The highest number of cases are found in young women who trade sex for drugs. Syphilis is a slowly progressive illness which may cause death, but it can be successfully treated with penicillin at any of the three distinct stages. The first stage begins 10 to 90 days after contact when an open sore appears somewhere on the genitalia, or on other areas of sexual contact such as the mouth or anus. Lymph glands in the groin may enlarge and be felt as lumps under the skin. There is usually no pain or tenderness with either the open sore or lymph glands. After a week or two the sore disappears and there are no signs of illness until the second stage begins 4 to 10 weeks after the sore first appeared. At this time a skin rash appears, usually involving most of the body, but not itchy. More lymph glands may enlarge, and there may be some fever, tiredness, or aches and pains. After a few weeks, these signs go away and a long quiet phase begins. After 10 to 30 years the third stage begins with widespread sites of infection throughout the body, but most importantly in the brain. Many years ago, a large percentage of patients of mental hospitals were suffering from third stage syphilis. If untreated this stage is fatal. Although syphilis is an infrequent disease today, anyone with an unexplained genital sore or skin rash should be tested, especially if there is a history of sexual contact with persons in the sex trade (prostitutes) or abusing drugs. The blood test is very reliable and treatment in the first two stages leads to complete recovery.

2. GONORRHEA was the most frequent STD until about fifteen years ago. During this time the number of cases has dropped from over 3000 to less than 500 per year. It is found most frequently in females 15 to 19 years and males 20 to 24 years who have sex with many partners. Usually within 2 to 7 days after contact, inflammation begins in the urethra, causing painful urination and a creamy, yellow discharge or drip. In the man this is most obvious and usually leads to early treatment. In the woman, the infection spreads in the vagina, producing a yellow discharge. If the infection spreads to the uterus and tubes, the illness becomes PID (Pelvic Inflammatory Disease) causing severe internal pain and requiring hospital treatment with intravenous antibiotics. Both PID and untreated male infections, which can spread to the testes, can cause infertility, the inability to cause or become pregnant. Infection can also occur in the mouth, throat, or anus, if these areas have been contacted by sexual fluids. Many gonorrhoea infections are silent, with the person carrying the bacteria for months, even years, with risk of infection to each new sexual partner. There is no blood test for gonorrhoea. A moist swab must be taken from the urethra, vagina, throat, or anus and cultured in the laboratory. Treatment is with antibiotic pills, but antibiotic resistance is increasing, making treatment more difficult.

3. CHLAMYDIA is not only the most frequent STD, but it is the most frequently reported infectious disease, with about 5000 cases a year in B.C. Chlamydia seems to favor the immature female vagina, and adolescent girls and their sexual contacts are the largest reservoir. Symptoms may be similar to gonorrhoea, but usually there is a longer time from contact to first signs, often 2 to 6 weeks, with pain not as severe and discharge not as profuse or yellow. The rate of silent infection is much greater, probably 50 to 70% of infected persons, making diagnosis extremely difficult. Moist swabs must be taken in the same way as for gonorrhoea. There is no blood test, but promise of a urine test will allow easier diagnosis. Chlamydia can cause PID, but the more common situation is a low grade pain, which may be overlooked, even while causing damage to a woman's fallopian tubes and leading to permanent infertility. Treatment with antibiotic pills gives reliable cures, as there is no evidence yet of antibiotic resistance.

CONTACT TRACING AND OTHER SCREENING

When a case of STD has been identified it is very important that the health care provider search carefully for other persons infected. The person will be asked to give a detailed history of their sexual activity during the past 4 weeks for cases of gonorrhoea, 6 weeks for chlamydia, and up to 1 year for cases of syphilis. Taking this history also allows for counselling as to the risks for other STD and prevention. Detailed information is gathered for each contact, including name, address, phone number, work place, physical description, place of meeting, and dates and type of sexual exposure. The person giving the history must be assured that their name or dates and type of contact will not be revealed to anyone during the contact tracing. They are given the option of informing the contacts, but warned that if contacts do not report for investigation, public health authorities, who have the legal authority, will take over contact tracing. As much as possible, all contacts are located, given information about the disease to which they may have been exposed, and offered examination, testing and treatment. This is done without revealing the identity of the original informant, and provides an opportunity for general STD prevention counselling. If a contact tests positive, they become a new case and their sexual contacts are traced, and so on, until the investigation is complete. This method of contact tracing has been taught and used by public health authorities and has largely been responsible for the dramatic decrease of diseases such as syphilis and gonorrhoea.

Other screening for STD should take place whenever a health provider identifies high risk sexual activity. This may occur at family planning clinics, requests for birth control, substance abuse intervention, needle exchange, or at other opportunities. Screening should also occur when the consequences of STD are more serious, such as pregnancy, sexual assault, and sexual abuse.

PREVENTION OF STD
Unfortunately, not all STD is curable, and even if the infection can be cured, the damage done may be permanent. It is much more effective to prevent, than to treat illness. The knowledge of how to practice safe sex must be required for the passage from childhood into adolescence and adulthood. The cornerstones of safe sex are abstinence and condom use. One or the other of these behaviours must be practised in every situation that involves even the slightest risk of STD contact. Having a relationship with one partner at a time may convey a false sense of safety if the relationships do not last long or if there is infidelity. Both situations are especially frequent in many of the relationships of adolescents and young adults. This is called "serial monogamy", and actually involves multiple sexual partners over a period of time, clearly, unsafe sex.

Nuu-chah-nulth Human Services



Community and Program

Fighting

HIV/AIDS

TO ALL NUU-CHAH-NULTH TRIBES
From Bernard Charleson, Helping Hands - HIV/Aids Educator
Re: HIV/Aids In Native Community's

We would like to know if our HIV/AIDS Program has had any effect in your community?

For example:
 Workshops
 Prevention
 Education

Bi-monthly articles in our Native News paper in what way has it helped you or your Family or community?
 Does your community need more information?
 We would like to know as soon as possible if we had made a difference and in what way?

Please contact Bernard Charleson at NuU-chah-nulth Community and Human Services Program by phone 724-3232 or fax your information to 724-6642.

We would like improve the way we can reach each and every community.

Thank you

HIV DISEASE PROGRESSION

Early warning signs

Many of the symptoms below are common to a variety of illnesses. However, persistence of any of them for several weeks, especially in the absence of any other potential cause, could signal progression of HIV disease.

Entering a new phase of HIV disease can have several implications. Among them may be the need to get more frequent CD4 cell counts and other blood chemistry work up or beginning prophylactic (preventative) medication that could delay or avoid the onset of certain opportunistic infections.

If you experience any of these potential warning signs, consult your doctor for treatment and seek information immediately.



Diarrhea
 Runny bowel movements several times daily that occur repeatedly for many weeks.



Cough
 A dry cough lasting several days or longer, in the absence of an illness such as a cold.



Fatigue
 Chronic tiredness during regular daily activities, despite plenty of sleep.



Persistent fever
 Prolonged temperature of 99 - 101 degrees in the absence of an illness such as the flu.



Swollen glands
 Enlarged lymph glands in the neck, groin, or armpit. May be sore or tender.



Night sweats
 Sweats that soak the bed sheets, with or without a fever.



Skin rash
 Itchy bumps or ulcers appearing anywhere on the body; they often spread.



Weight loss
 Loss of 10 pounds or more without dieting or change in regular intake of food.



Oral problems
 Sores or white patches (thrush) on the gums, tongue, or palate.

Illustrations developed by Chicago cartoonist Tim Jackson from his series of HIV/AIDS education material.

Drug Problem?
We Can Help!



Narcotics Anonymous.

Tel: 1-888-265-7333



Tsawaayuus
 (Rainbow Gardens)
 Traditional Native Health Care Society

TSAWAAYUUS
and Riverdance
 - The Show



Seven residents (Nellie Haukas, Stewart Joseph, Elsie Lough, Elsie Plaunt, Ina Jordan, Emma MacKay and Quas-tania Charles) and seven staff/volunteers (Dave Hooper, Maime Markim, Janet Webster, Shaanee Pointe, Jack Isaacs, Vi Wishart, Dena McQuigg) set out at 7:30 am on Wednesday January 21st to board the 8:50 Ferry bound for Horseshoe Bay. Once we were on the boat we ate a picnic breakfast prepared by our dietary department. It was very tasty. All travellers were very alert and excited about the Riverdance Performance they were going to see that very same day.

We had just barely finished breakfast and it was time to pile back into our vehicles, as the ship was ready to dock. Residents, staff, wheelchairs, walkers and luggage were all piled into three vehicles, including the van with the big rainbow logo. We went directly to the hotel, "The Rosedale on Robson" for lunch (yes, we were hungry again already) and to wait for our rooms.

By the time we finished our lunch, three of the six rooms were ready. We had to share. In one of the rooms, there were seven of us ladies taking numbers for the bathroom. The three men on the trip were definitely at an advantage.

We made it to the Ford Theatre just as several busloads of people also arrived. The crowd moved fast, we were up the elevator, in our designated seats in plenty of time for the performance.

Our eyes, ears and hearts took in an energizing performance of Irish Music, Dance and Culture. The time went very quickly. All travellers left the Ford Theatre with a "Riverdance" T-shirt as a souvenir. The next stop was the "Hermitage Restaurant" for dinner.

The meal was fabulous. We feasted on French Cuisine which everyone enjoyed. It was quite obvious, as there were no leftovers. Menu items selected were fillet mignon, sole almondine, seafood platter, ginger chicken with raisins and salmon with currant sauce. The desserts were rich and delicious.

After dinner, some of us walked back to the hotel while the rest of the gang rode in the Van. We went straight to bed.

The next morning, was a leisurely one. We agreed to meet in the front lounge by 11:00 am to plan our day. We had all had big breakfasts. We decided to head straight for the ferry. We made it home by 3:30 p.m.

Everyone was pleasantly exhausted. We all had a wonderful time with memories and stories to share.

"It was fantastic, excellent, the musicians, the dancers' Nellie Haukas. I enjoyed the whole thing, the way they all danced all together. The place we stayed was nice I was glad to just to be able to go. The bus trip was scenic. I would go again. Ragtime looks good." Elsie Lough. "It was good. I almost started to dance. I was all shook up" Quas-tania Charles.

I would like to share with you our trip over to Vancouver to watch "Riverdance". It was showing on Jan. 21, 1998 at Ford Centre between 2 and 4:30 p.m. with a 15-minute intermission after the first hour. The show itself was incredible, which we enjoyed ver much. With the show over, there was an opportunity to purchase souvenirs.

Each of us received "Riverdance" tee shirt. I would like to extend a very warm thank you to all the staff and volunteers who helped organize this overnight trip. It had untold hours put forward to arrange accommodations and meals. All in all, I must say everyone that went from here had a good time. The attendance from here was seven residents and seven staff/volunteers. Personally, I have waited for that "Riverdance" for months, but it was well worth waiting for. There is also a kind thank you for taking us to "Showboat" in 1996. Stewart Joseph.

We extend many thanks to the following: Dave Hooper, our driver, Janet Webster, our DCA, Vi Wishart, the Visa Lady; Shaanee Pointe, the pill lady; Jack Isaacs, for lending us your back and expertise; the Maime Markim, for bringing your mom; and Judy Crewe, for packing and organizing our traveller's suitcases. To Dietary for packing such a nice breakfast and to the Nursing Staff for preparing the meds and for getting our travellers ready to go so early in the morning.

A very special thank you to the Opetchesaht and Toquaht Band Councils, Bruce Jordan, and Residents Council, Kare Haukas who donated smoked salmon for bagel sale, and the community at large for providing the financial support. As you can see, a good time was had by all.



Nellie Haukas



Emma MacKay

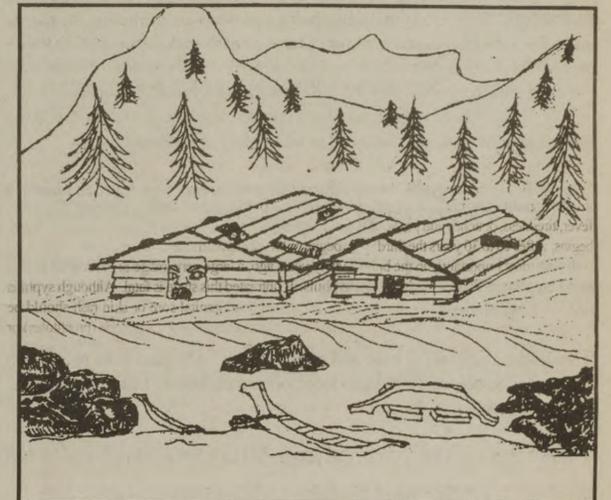
Nuu-chah-nulth-eets Tsitsiqi
 C/O P.O. Box 1218
 Port Alberni, B.C. V9Y 7M1
 Phone (250) 724-1225
 Fax (250) 724-4385



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 Nuu-cha-nulth Nation

The NuU-chah-nulth
Alphabet Book

(Tseshaht Dialect)



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Caroline Little and Kathy Robinson
 NUU-CHAH-NULTH ALPHABET BOOKS AND TAPES
 These books and tapes are designed to assist anyone who has a desire to write, read and speak NuU-chah-nulth. They can be used by an individual working on his/her own or used with the assistance of a NuU-chah-nulth speaker. All that is required is a basic level of literacy in English. The book costs only \$18.00 and the tape only \$7.00 when ordered as a single item. There are discounts for bulk orders of 100 plus copies (\$20.00 for book and tape).

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Enthusiastic Life Skills Students Host Friends & Family Night

Most of the eighteen Life Skills students were busy giving speeches and serving their honored guests at Friends & Family Night in Ahousaht on January 27. The evening social event was part of their class work in Life Skills/Basic Job Readiness Training. It was obvious, judging from the smiles, that these students take great pride in the work that they are doing.

The Thunderbird Hall was decorated with collages, posters and flip chart sheets. Most of it was the work of the students themselves.

After welcoming their guests, the students took turns introducing themselves. They explained what their goals were upon entering the course and what they have learned so far. Many went in seeking to prepare themselves for further education or for specific career goals. Some were surprised about how much they learned about themselves and their outlook on life.

'I came here to find out about careers, but I've learned more about myself and the changes that need to be made' - *Caroline Frank*

'I came here to set goals in my education/job/career. I've learned patience and understanding toward my family and myself.' - *Charles Thomas*

'Since I've been here, I've learned new things...communication and that I need to change my way of thinking. I plan to go back to school in September.' - *Lisa George*

'I've learned new skills here and about myself. My goal is to be a youth counsellor/worker and I have to work on myself before I can help others.' - *Louie Frank Jr.*

'I didn't start until later on in the program but I have learned alot. I feel



Lifeskills students John Paul and Cyril Louie

better everyday.' - *Maxine George*

The Life Skills Program focuses on five life areas: self, family, community, jobs & education, and leisure. The program started in November 10/97 and will run until March 13/98. There will be a graduation ceremony in Ahousaht upon completion of the program.

It is partially sponsored by the MaMook Development Corporation. One of MDC's strategic goals is to organize and ensure the effective implementation of community-based life skills programming for 150 members of Central Region First Nations.

Ahousaht is the first community to run the program and it has been met with great enthusiasm. Congratulations to the students!

...Report by Central Region Reporter Denise Ambrose

THANK YOU

We would sincerely like to thank all those who supported the youth group from Longbeach. The youth were brought to Vancouver to watch the warm-up at floor side, watch the game and be encouraged, to do well in school and excel in anything they so choose. They also received autographed photos of Big Country Reeves and Antonio Daniels. The tickets they received were an invitation from Richard Cohee. Gifts were presented to Richard Cohee (a print donated by Pat Williams artist Patrick Amos, titled captured spirit) A mask carved and donated by myself and late son Desi Martin, titled Ku-ish-in-mit and Shims, presented to Shariff Abdul Raheem. A silver pendant donated by Patrick Williams artist Francis Pollard, presented to Antonio Daniels. A silver pendant donated by myself, artist Paul Sam, presented to Big Country Reeves, a t-shirt donated by Pat Williams designed by First Nations Visions and Images, presented to Big Country. Annie George donated three prints one was an original presented to Blue Edwards, two others were artist proofs, titled Meares Island, presented to Antonio Daniels and Big Country.

Michelle also presented an eagle feather to Richard Cohee. They raised their funds by having a bake sale, 50/50 draw and a raffle that consisted of four major prizes, all donated first prize was a Raven Spirit mask valued at \$600.00 (carved by Patrick Amos), and donated by First Nations Visions and Images store in Esowista. Second prize was a silver bracelet valued at \$200.00 (hand made and designed by Edgar Charlie) donated by Marie Martin. Third prize was a dance paddle (carved and donated by Levi Martin) valued at \$100. Fourth prize was a dream catcher, hand crafted with traditional trading beads and eagle feathers (found along the beach), hand crafted and donated by Michelle Curley, valued at \$80.00.

The winners were drawn by the store clerks in Ucluelet Co-op, and were as follows, first prize won by Chancellor Frank, second prize was Jedy Sayers, third prize was Art Charlie Jr., and fourth prize was won by Jennifer the secretary at Wickininnish Elementary. Thank you again for all the support to the Tofino Co-op, Ukec Co-op, cash donations from Marie Martin and Carl Martin, kleco kleco to the chaperones Levi Martin, Michelle Curley, and to all the ticket sellers, as well as the supporters. Kleco Kleco from Carla Williams, Shayne Williams, Gary Tom, Steven Frank, Sylvia Martin, Carl Michael, Natasha George, and myself Levina Williams. All your support meant the world to me and was very touching and overwhelming.

Submitted by Levina Williams



Two of the Prize winners clockwise from the top: Jennifer Van Bourgondeon (4th Prize) Shane Williams, Chancellor Frank (1st Prize) and Carla Williams

POTLATCH

April 11th 1998

ALBERNI ATHLETICS HALL

With support from several Nuu-chah-nulth chiefs and the guidance of elders:

Francis Amos, Sam Johnson and Stanley Sam

Andrew L. Amos

announces

the passing of the leadership and title of Ma?api

On behalf of my family and with support from the Hesquiaht Chiefs,

we welcome all chiefs and interested people to attend a

Potlatch which will be starting at 12:00 Noon

Address: 4535 Beaver Creek Road, Port Alberni

BINGO!

\$2,000.00

JACKPOT BINGO

Ahousaht T-Bird Hall
March 4, 1998

7:00 p.m.

Concession opens

6:00 p.m.

Benefit Dinner at 5:00 p.m. - \$5./Adult & \$3./Children

Proceeds to

Jr. Boys All Native

Basketball

Championships

trip to Bella Bella

17th Annual Nuu-chah-nulth Tlu-piich Games

July 24 to August 3, 1998
Port Alberni BC



Schedule of Events

Venues to be announced

Event	Dates
Youth Retreat	May 15 - 17 June 12 - 14
Youth Presentation (Pageant)	July 18
Opening Ceremonies	July 24
Track and Field	July 24 - 27
Adult 3 on 3 Basketball	July 25
Adult Co-ed Volleyball	July 26
Junior Softball	July 28 - 30
Cultural Night	July 28
Junior 3 on 3 Basketball	July 29
Youth Dance	July 30
Swimming	July 31
Youth Closing	July 31
Men's Fastpitch	July 31 - August 3
Men's Ballhockey	July 31 - August 2
Adult Slo-pitch	August 1 - 3
Games Closing	August 3

Nuu-chah-nulth Tlu-piich Games

Mission Statement

The Nuu-chah-nulth Tlu-piich Games is an annual gathering of First Nations, of all ages. In a spirit of friendship and unity, the games provide an opportunity of community social interaction and participation in sport & traditional events. Promoting a healthy balanced lifestyle through family-oriented activities, focusing on Youth, the Games will enhance the lives of all participants.

For more information phone Ed 250-724-5757

CRISIS LINE VOLUNTEERS WANTED

The KUU-US CRISIS LINE is looking for both fundraising volunteers and phone line operators. The training for the phone line operators is sixty hours in length.; The training will be in-depth and will cover many areas including: Family Violence, Suicide, The Grieving process, Mental Health Disorders, Addictions, Child Welfare, as well as many others. After you have completed three hundred hours of phone line work, a certificate in Crisis Intervention will be awarded.

The KUU-US CRISIS LINE is a confidential twenty four hour service which problem solves with its callers and gives the appropriate referrals based on the needs of the caller. The Crisis Line has serviced a wide geographical area which includes Port Alberni, Bamfield, the West Coast, etc.

The Crisis Line is manned by both adult and teen volunteers. The Crisis Line Operates both a **TEEN LINE** which can be reached at 723-2040 and an **ADULT LINE** which can be reached at 723-4050. The Crisis Line also offers a toll free number for long distance callers.

The next class will begin March 16, 1998 and will run until March 30th. The classes will be Monday, Tuesday, Wednesday, and Thursday, from 6:00 p.m. to 10:00 p.m. The deadline to be interviewed for the March class is March 1st.

To book an appointment for an interview or for more information call The Crisis Line Business Office at 723-2323, Monday - Friday 8:00 a.m. - 4:00 p.m. Ask for Tanya or Kris.

LES SAM CONSTRUCTION THUNDER BALL HOCKEY TOURNAMENT RESULTS

L.S.C. Thunder Ballhockey Club would like to extend a huge thank you to the following sponsors and volunteers who contributed generously to ensure a successful tourney on Jan. 31st - Feb. 1st, 1998.

SPONSORS:

- Urgels Auto Body
- Bank of Montreal (Tsahaheh Branch)
- Tseshaht Market
- Braker Electric
- L & B Woodchoppers
- Double R Meats
- Kaw T-shirts
- Safeguard Business Forms
- Blackfeather Contracting
- Hugh Braker (Law Office)
- Beaver Creek Home Center
- Nuu-chah-nulth C.H.S.
- Concise Systems

VOLUNTEERS:

Lisa J., Marlene, Tina, Lil, Esther, Sam, Colleen, Julie, Lisa S., Kim, Hazel, Doug, Reg, Darryl, Chris, Jason, Charles.

SPECIAL THANKS:

Lynn (Accounting)
Rolly, James, Kenny (Referees)
Tseshaht Tribe
Also to many others that lent a helping hand. A huge THUNDEROUS thank you. Kleco Kleco!

TOURNEY RESULTS:

1 st Place	Ladysmith Warriors
2 nd Place	LSC Thunder
3 rd Place	Mt. Currie

ALL-STARS:

Herb Seymour - Ladysmith Warriors
Roger Elliot - Ladysmith Warriors
Charles Harris - Ladysmith Warriors
Peter Seymour - Ladysmith Warriors
Terry Sam - L.S.C. Thunder
Geoff Gus - L.S.C. Thunder
Richard Sam Jr. - L.S.C. Thunder
Bernie Phillips - Mt. Currie - 22 pts.
Lionel Phillips - Mt. Currie - 20 pts.
Greg Seymour Jr. - Falcons 9 pts.



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One and two bedroom kitchen suites. Sleeping units. Competitive rates. Near Bus Station and on City Bus Routes. Situated close to Alberni Athletic Hall and Maht Mahs Gym

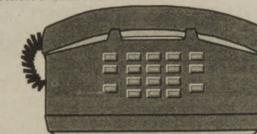
Telephone: (250) 724-3236

KUU-US CRISIS LINE

The KUU-US CRISIS LINE is a confidential twenty-four hour service which problem solves with its callers and gives the appropriate referrals based on the needs of a caller.

The Crisis Line operates twenty-four hours a day, seven days a week. For the past 3 years the Crisis Line has serviced a wide geographical area which includes Port Alberni, Bamfield, the West Coast, etc. The Crisis Line is manned by both adult and teen volunteers.

The Crisis Line Operates both a **Teen Line** which can be reached 723-2040 and an **Adult Line** which can be reached at 723-4050. The Crisis Line also offers a toll free number 1-800-588-8717 for long distance callers.



Youth Conference 1997

by Geraldine Tom



Theme of the conference:

Ditidaht and Pacheedaht
Treaty Negotiations- "Pulling Together"

Objective: "Understanding treaty at a series of discussion tables in an entertaining atmosphere"

Sponsored by: Ditidaht and Pacheedaht Treaty Committee and Negotiators

Planners of Conference: Ann-Marie Livingston and Tim Jones, Pacheedaht, Judi Lamb-Thomas and Geraldine Tom, Ditidaht

Coaches: Tim Jones, Ann-Marie Livingston, Arliss Daniels - Pacheedaht, Judi Lamb-Thomas, Philip Edgar, Iris Lucas, Esther Edgar, Julie Joseph, Geraldine Tom-Ditidaht

Ages 6 months to 84 years participated in a two day conference at the Nitinaht Lake Gym. Membership from Seattle, Vancouver, Victoria, Port Renfrew, Duncan, Ladysmith, Nanaimo, Port Alberni, Ucluelet and Nitinaht attended.

A mug and a pen were given to participants as they registered. T-shirts with the traditional territory map of each nation on the back were awarded to volunteers or sold at cost.

Opening was done traditionally by Esther Edgar, "This was done to have a clear path" as expressed by elders.

Meals were served each day by dedicated cooks, Amelia Campbell, Christine Edgar and many volunteers.

Welcome to all was expressed by Jack Thompson, Elected Chief Councillor for Ditidaht.

Master of Ceremonies: Tim Jones and Geraldine Tom, Communications Officers for Ditidaht and Pacheedaht.

All who attended participated in games, asking questions, learning our language, songs, dancing and presentations. Children colored a banner and drew pictures of resources found in traditional territory.

Words of welcome and encouragement, and supporting closing remarks were extended from chief negotiator Jack Thompson, Ditidaht; Marvin McClurg, Chief Negotiator Pacheedaht, Jim Christakos, Technical Negotiator for both Ditidaht and Pacheedaht.

An immeasurable Kleco! Kleco! to "All Volunteers" for your contribution!

Activities: with the focus on the agreement in principal treaty negotiations, 10 tables were arranged in a circle with equal amount of participant on each. Activities and exercises included cultural aspects and emphasis to learn in an entertaining atmosphere. Introduction to each other and family, popping balloons, beads and chocolate bars were given as rewards, traditional songs, games as well as a contemporary 12 days of Christmas was composed and presented to the negotiators at the closing ceremony.

Presentations By: Ann-Marie Livingston, History Leading to Treaty, Tim Jones, Parallel Process, Judi Lamb-Thomas, Internal and External Organization Structure.

AHOUSAHT FIRST NATIONS CANOE QUEST

IMPORTANT NOTICE - CHANGE OF DATE:

August "12th", 13th, 14th & 15th, "16th", 1999

Please note the extra "2 days" added.

Maaqtusiis Reserve
Ahousaht, B.C.

Meetings will be set up in the near future with all Nuu-chah-nulth First Nations and other First Nations who wish to participate.

We invite your Tribe to participate in this event.

"Focus is on our Youth"

For more information you may contact:

Angel: 250-670-9563 (9:00 am - 5:00 pm)

Darlene: 250-670-9531 (9:00 am - 5:00 pm)

Alec: 250-670-9513 after 5:00 pm

17 Tribes (9 canoes from U.S.A.) have confirmed that they will be paddling to Ahousaht in '99

FROM REVENUE CANADA

Income Tax Questions? "It's nearby... and it's free!"

Help is closer than you think!

- We're holding an income tax clinic where you can find:
- information on how to complete your income tax return
 - a variety of forms, guides, and pamphlets
 - bulletins and circulars

If you have questions about your income tax papers, bring them along. We'll be happy to help!

For more information, call toll-free: 1-800-959-8281

Nanaimo - Rutherford Mall, 4750 Rutherford Road

February 24 to February 28

March 10 to March 14

March 24 to March 28

April 6 to April 9

April 21 to April 25

April 27 to April 30

Tuesday, 1:00 p.m. to 5:30 p.m.

Wednesday to Saturday 9:30 a.m. to 5:30 p.m.

Duncan Mall, 250 Trunk Road

April 6 to April 9

Monday, 2:00 p.m. to 5:30 p.m.

Tuesday to Thursday, 9:30 a.m. to 5:30 p.m.

Courtney - Driftwood Mall, 2751 Cliffe Avenue

March 18 to March 21

April 15 to April 18

Wednesday to Saturday

9:30 a.m. to 5:30 p.m.

Campbell River - Ironwood Mall, 1470 Ironwood Road

April 1 to April 4

Wednesday to Saturday

9:30 am to 5:30 p.m.

Port Alberni - Alberni Mall, 3550 Johnston Road

March 4 to March 7

Wednesday to Saturday

9:30 a.m. to 5:30 p.m.

The Alberni Valley Museum

presents

A PORTRAIT OF THE YUKON

1915 to 1947

The Photography of Sgt. Claude Tidd, RCMP

JANUARY 15 to MARCH 21, 1998

Sgt. Tidd's photography provides a rich visual history of community life in the Yukon. This enjoyable display documents a unique time, place and lifestyle.

The exhibit is co-produced by the MacBride Museum, the Yukon Archives and the Yukon Arts Centre. Additional artifacts on loan from the Nanaimo District Museum.



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Tues.-Sat. 10-5, Thurs. 10-8 723-2181
PORT ALBERNI PARKS AND RECREATION DEPARTMENT



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TED WHITMORE - CHIEF PILOT

WE OFFER PROMPT & COURTEOUS SERVICE



EMPLOYMENT OPPORTUNITY

HA-SHILTH-SA EDITOR/ MANAGER

The Ha-Shilth-Sa Newspaper requires an Editor/Manager. The newspaper, which is published by the Nuu-chah-nulth Tribal Council, covers issues of importance and interest to the Council and its membership. The paper is printed every two weeks. The Editor/Manager works according to policies and direction of the Nuu-chah-nulth Tribal Council.

Duties include:

- ensuring the newspaper is printed on a regular basis.
- scheduling printing dates and liaison with the printers.
- hiring, supervising and directing staff.
- reporting within the Southern Region of the Tribal Council and other areas when required.
- edit, correct, revise submissions to the paper from Tribal Council staff, Nuu-chah-nulth members and outside sources.
- create income for the paper through advertising and subscriptions.
- layout and design the newspaper and proofread.
- ensure that the paper is distributed through the mail and through retail outlets.
- attend meetings as required including treaty, personnel committee, Nuu-chah-nulth Tribal Council regular meetings.
- other duties as required.

Qualifications:

- have previous newspaper experience.
- have some post-secondary education.
- have excellent computer skills, including knowledge of Aldus/Adobe Pagemaker program, MS Works and Scanjet.
- must have good writing skills and a good command of the English language.
- should have knowledge of Nuu-chah-nulth issues, with emphasis on the treaty making process.
- must have a vehicle and a valid drivers license and be willing to travel.

Salary: Negotiable and depending on qualifications and experience.

Deadline for Applications: March 26, 1998.

Send resume to: Robert Soderlund, Editor/Manager
Ha-Shilth-Sa Newspaper
P.O. Box 1383
Port Alberni, B.C.
V9Y 7M2
Fax: (250) 723-04

Experience of a Lifetime - CHOICES

February 21, 1998 I attended a celebration of life in Surrey, B.C. I witnessed new beginnings for many of our people. The new beginning is going back to a time when our inner spirit was strong and bringing back into our existence today. Just as our Creator gifted to each and everyone of us before we were born into this world. A time before any wounds of the heart penetrated our existence. To witness the joy of our people as they were at this celebration was like watching my grandchild being birthed all over again. To be received with such love gives so much strength to who we are, unconditionally. Unconditional love is so beautiful and so important.

Submitted to Ha-Shilth-Sa by *Laapiih*

Dan Legg, C.G.A.
Jay R. Norton, F.C.G.A.

Degruchy, Norton & Co., Certified General Accountants

2nd Floor, 4445 Gertrude Street,
Port Alberni, B.C.
V9Y 6J7

Bus: (250) 724-0185
Fax: (250) 724-1774

AN OPEN LETTER TO THE COMMUNITY

The Royal British Columbia Museum is pleased to announce that a major Nuu-chah-nulth exhibit is being considered for 1999. A central theme will be the ancestral property and privileges of Nuu-chah-nulth chiefly families.

The RBCM invites the participation of interested Nuu-chah-nulth families in this project.

Objects from the RBCM's collection and from other museums in Canada and abroad will be shown in Victoria and it is hoped that the exhibit will travel to other locations as well.

If you have questions or interests in connection with the exhibit, please contact Martha Black or Alan Hoover at the RBCM.

Martha Black, Curator of Ethnology
Phone: 250-387-2457 / Fax: 250-387-5360
e-mail: MBlack@RBML01.RBCM.GOV.BC.CA

Alan Hoover, Manager, Anthropology
Phone: 250-387-2414 / Fax: 250-387-5360
e-mail: AHoover@RBML01.RBCM.GOV.BC.CA

Mailing Address:

Department of Anthropology
Royal British Columbia Museum
P.O. Box 9815 Stn Prv Govt
Victoria, British Columbia V8W 9W2



TOLL-FREE PHONE NUMBER: 1-800-661-5411

British Columbia Buildings Corporation invites submission for a First Nations logo design

The logo will be used by the Aboriginal Relations Department in conjunction with the BCBC logo in communication and in promotional materials.

For detailed submission requirements please contact:

Doug Gosling, Director (604) 951-2153 or

Leanne Joe, Assistant (604) 951-2154

Fax: (604) 582-4127

Aboriginal Relations, BC Buildings Corporation

Suite 262, 2154 Surrey Place Mall

Surrey, B.C. V3T 2W1

Submission Deadline: 4:30 pm March 31st, 1998



The Aboriginal Relations Department of BCBC is committed to working with BC's First Nations communities, to provide a full range of professional land use planning and building design, construction and maintenance services.

Fishing Time for ʔusmit (herring) and Kʔaqmis/Siihmʔuu (herring eggs)

Nuu-chah-nulth fishermen should be getting ready for this spring's herring fisheries.

Nuu-chah-nulth people can catch as much ʔusmit (herring) and collect as much kʔaqmis/siihmʔuu (herring eggs) as they want to meet their needs. (Siihmʔuu is the Tshshaht word for herring eggs; kʔaqmis is the word used by most Nuuchah-nulth Nations). There is no limit on the amount of herring and herring eggs Nuuchah-nulth people can take. NTC Fisheries staff are encouraging Nuuchah-nulth fishermen to harvest as much ʔusmit and kʔaqmis/siihmʔuu as they need this spring.

In 1994 NTC Fisheries staff conducted a survey of over 100 Nuuchah-nulth families. The survey showed that over half of the families surveyed needed about 100 pounds of herring spawn on kelp or spawn on bough and 100 pounds of herring to meet the needs of their families. Several families indicated that they needed over 1000 pounds of herring and herring spawn on kelp or bough to meet the needs of their families.

The NTC submitted this information to DFO this last year to try and increase the annual Nuuchah-nulth allocation from 25 tons to 350 tons of herring to meet Nuuchah-nulth needs. The DFO response was to remove any limits on the Nuuchah-nulth herring fisheries. DFO also said that they would like to start getting better catch and harvest information to improve their information about what the real needs of Nuuchah-nulth are for ʔusmit and kʔaqmis/siihmʔuu. Nuuchah-nulth Fisheries Guardians and NTC Fisheries staff will be trying to collect better herring catch and harvest information this year.

The Nuuchah-nulth Tribal Council is encouraging all people that want herring or herring eggs to participate in this year's fishery to demonstrate to DFO the need for greater quantities and better access to this important Nuuchah-nulth food. NTC Fisheries staff will be assisting First Nations with up-to-date information from the grounds on herring activity and the loca-

tion and timing of herring spawn. Fisheries Guardians and NTC Fisheries staff will also be monitoring the commercial roe fisheries (seine and gillnet fisheries in Barkley Sound and gillnet fishery in Esperanza Inlet). Ahousaht and Ucluelet Fisheries Guardians will be monitoring the commercial spawn-on-kelp operations in Barkley Sound and Clayoquot Sound.

Herring may arrive and spawn earlier this year due to El Nino which has warmed the ocean water temperature. Herring spawns have already been reported for Clanninick Cove near Kyuquot (February 11) and in Haida Gwaii (Queen Charlotte Islands). The fisheries patrol vessel Ganges, now owned by the Ucluelet First Nation, will be heading to Barkley Sound to sound for ʔusmit by the end of February.

If anyone wants more information for this spring's herring fisheries, they can contact NTC Fisheries staff: Don Hall, Fisheries Program Manager and Jim Lane (Southern Region Biologist) can be reached at the NTC office in Port Alberni at 724-5757. Roger Dunlop (Northern Region Biologist) is in Gold River at 283-2015 and Tricia de Macedo (Central Region Biologist) can be reached in Ucluelet at 726-3440.



BONISTAR

Training Workshop Schedule

BONISTAR

Workshop size limited to 25 participants

January - June, 1998 Updated Feb 5	Burnaby	Castlegar	Kamloops	Nanaimo	Prince George	Prince Rupert
Dealing With Difficult People & Hostile Clients	Clarton Villa	Sandman Inn	Days Inn	Bastion Inn	Esthers Inn	Crest Hotel
Stress Management	Jun 25	Jun 15	May 4	May 11	Apr 27	Apr 20
Admin Assistants and Senior Secretary Workshop	Jun 1	Jun 16	May 5		Apr 30-May 1	Apr 21
Problem Solving and Decision Analysis	May 28-29	Jun 17	May 6		Apr 23-24	Apr 22
Coaching, Counseling and Empowering Staff				May 12	Apr 28	
Participative Management	May 26-27	Jun 18-19	May 7-8	May 13	Apr 29	
Conflict Resolution	\$385					
Dealing With Difficult People & Hostile Clients	\$195	Jun 22	May 11	Jun 22	Jun 15	Mar 3, May 25
Stress Management	\$195				Mar 2, Jun 2	Apr 27
Admin Assistants and Senior Secretary Workshop	\$385			Jun 25-26	May 26-27	Jun 4-5
Problem Solving and Decision Analysis	\$195				Jun 1	Jun 2
Coaching, Counseling and Empowering Staff	\$195				Jun 23	Jun 3
Participative Management	\$195				Jun 24	Jun 3
Preparing Agenda and Minutes	\$195	Jun 23	May 12	Jun 16	Mar 4, Jun 3	Apr 28
Writing Refresher: Grammar, Spelling, Punctuation	\$195	Jun 24	May 13	Jun 17	Mar 19	Apr 29
Writing Skills: Letters and Memos	\$385	Jun 25-26	May 14-15	Jun 18-19	Mar 5-6, Jun 4-5	Apr 30-May 1

For workshop details, contact Bonistar in Victoria at 250-744-2114 and we'll fax you full descriptions

Registration is Easy! Just send this form to Bonistar by fax at 250-744-2115. We'll fax you confirmation of your registration and mail your organization an invoice for the tuition plus GST.

Yes! Register me for (workshop) _____ in (city) _____

Name _____ Phone _____

Organization _____ Fax _____

Business Address _____ Postal Code _____

Please send the invoice to the attention of _____

BONISTAR TRAINING
1127 McBrien Avenue, Victoria, B.C., V8X 3M7
Phone 250-744-2114
Fax 250-744-2115

High Involvement Training. High Performance Results.

EMPLOYMENT OPPORTUNITY

CASUAL RECEPTIONIST/SECRETARY

Kakawis Family Development Centre is searching for a Casual Receptionist / Secretary to work three days a week for a three month period. This position may develop into a permanent part-time position. The successful candidate will work under the direction of the Administrative Assistant and Executive Director.

Preference will be given to candidates with the following qualifications:

- Experience with Windows 3.1 or higher
- Microsoft Word and Excel is required
- Organizational and filing skills
- Knowledge of general office equipment (Fax machines, photocopiers)
- Ability to work independently
- Knowledge and experience in working with First Nations
- Flexibility is essential

All staff are required to be abstinent from alcohol and drugs.

Please submit your letter of application and resume to:

The Personnel Committee
Kakawis Family Development Centre
P.O. Box 17
Tofino, British Columbia
V0R 2Z0
or fax to:
(604) 725-4285

All applicants who have been short-listed are subject to a mandatory criminal record search and psychological testing.



TRADITIONAL GRIEF AND LOSS WORKSHOP!

March 12, 1998
9:00 a.m. - 5:00 p.m.
Marie Rush Is Facilitating!

COMMUNICATING WITH YOUR CHILDREN WORKSHOP!

March 18, 1998
9:30 a.m. - 2:00 p.m.
With Bronwen Jenkins Facilitating!

Provided by the Port Alberni Friendship Centre!
Everyone Welcome!

For more information contact Delavina at 723-8281.

MAILING HA-SHILTH-SA TO NUU-CHAH-NULTH MEMBERS

Ha-Shilth-Sa is looking for addresses of Nuuchah-nulth members who are NOT receiving the paper. Ha-Shilth-Sa is free for all Nuuchah-nulth membership. If you want to receive Ha-Shilth-Sa please send name (including your middle name) to:

Ha-Shilth-Sa
P.O. Box 1383
Port Alberni, B.C.
V9Y 7M2



Name: _____
Address: _____
City: _____
Postal Code: _____
First Nation: _____

(You must enter your First Nation to be on our list)

To All Ehatesaht Membership

The Ehatesaht band Office would like you to phone or mail in your current address and phone number in order to keep you updated on any band business or meetings to be held. Thank you. Our address is:

Ehatesaht Band Office
P.O. Box 59
Zeballos, B.C.
V0P 2A0
Phone: (250) 761-4155
Fax: (250) 761-4156

To All Ehatesaht Membership

Hello to you all. I am the Ehatesaht Secretary and the Ehatesaht Membership Clerk. Please get all your new babies registered. If you would like your children registered, I will need your child's large birth certificate, and you will need to sign a consent form that you are requesting your child to be registered under your band number. I hope to be hearing from you.
From Lorraine John

Attention Ahousaht Band Members

If you have any events that happen in your life such as marriage, divorce, birth, death, name change and especially "transfers" please notify the Ahousaht Band.

When you submit your documents to the Nuuchah-nulth Tribal Council office it is just as important to submit these documents to the Ahousaht Band.

My office hours are Tuesday mornings from 9:00 a.m. till 12:00: noon. You can contact Robert Atleo at the Ahousaht Band Office.
Phone (250) 670-9531 or fax (250) 670-9696.

Important Notice To All People of Ditidaht (Nitinaht) Ancestry

The Ditidaht (Nitinaht) Nation is in the process of negotiating a Treaty. It is important that all persons of Ditidaht Ancestry identify themselves in order to participate and benefit from the Treaty.

Anyone who is not already a Registered Member of Ditidaht should immediately contact the Ditidaht Treaty Coordinator in Nanaimo.
Tel: (250) 755-7824 or toll-free at 1-800-997-3799.

ATTENTION HUU-AY-AHT BAND MEMBERS

We need your address.
Please call the Huu-ay-aht Band Office at
1-888-644-4555
or
Huu-ay-aht Treaty Office at
(250) 723-0100

ORGANIZATIONS

ARE THE BUILDING BLOCKS

OF SOCIETY...

Being Aware of Our Relationships and Making Sustainable Decisions are Essential Ingredients for Success in our Families and Community Groups.

The Ucluelet and Area Community Vision Society presents

*** ORGANIZATIONAL EFFECTIVENESS ***

Facilitated By Patricia Greer and Donna Attewell, A Certified Educator with the Centre for Holistic Management

When: **Sunday March 1st, 1998**

9:30 a.m. to 4:00 p.m.

Where: **Ucluelet Secondary School Bandroom**

Cost: **\$10.00 Lunch and coffee will be provided. Special rates maybe requested.**

You can be assured of lunch if you pre-register with

Myles Morrison at 726-2313

ALL COMMUNITY MEMBERS ARE ENCOURAGED TO ATTEND !!!

First Nations Position COUNSELLOR Counselling Services

Comp. #9019

Reporting to the Coordinator, Counselling Services, and working in consultation with the Native Caucus on campus, the Counsellor will assist students with a wide range of academic and developmental issues, including personal, career, educational, and learning concerns. Focusing especially on the needs of First Nations students and on issues related to First Nations culture, the Counsellor will assist students of diverse First Nations backgrounds to make the transition to the University by providing individual and group counselling as well as relevant outreach services to the campus community. The Counsellor will work as a member of the Counselling Services team committed to improving programs and services for all students, facilitating wellness programs, and promoting peer support.

In accordance with the University's Equity Program and Section 42 of the BC Human Rights Code, consideration for this position will be limited to aboriginal peoples. The successful candidate will be a First Nations person and will have a graduate degree (completed or nearly completed) in Counselling or other appropriate discipline, with appropriate training and experience. The successful candidate will have intimate knowledge of diverse First Nations cultures, issues, and healing practices, and demonstrated practical experience counselling First Nations people.

Salary (pro-rated): \$23,264 to \$28,192 per annum, plus performance range. This position is a half-time appointment.

Please submit resume as well as the names of three references to: **Coordinator, Employment and Job Evaluation, Human Resources, University of Victoria, P.O. Box 1700, Victoria, BC V8W 2Y2, Fax: (250) 721-8094, no later than March 19, 1998, quoting competition number.**

The University of Victoria is an equity employer and First Nations candidates are invited to self-identify.



POETS' CORNER

O MOTHER EARTH

By Lawrence William O'Connor
Chicago, Illinois.

Never will I plow the earth.
I would be ripping open the breast of my mother.

Never will I foul the rivers.
I would be poisoning the veins of my mother.

Never will I cut down the trees.
I would be breaking off the arms of my mother.

Never will I pollute the air.
I would be contaminating the breath of my mother.

Never will I strip mine the land.
I would be tearing off her clothes, leaving her naked.

Never will I kill the wild animals for no reason.
I would be murdering her children, my own brothers and sisters.

Never will I disrespect the earth in any way.
Always will I walk in beauty upon the earth my mother,

Under the sky my father,
In the warmth of the sun my sister,
Through the glow of the moon my brother.

OUR SOBRIETY

The battle we've won together.
We've now celebrated our thirteen years of sobriety.
I thank my creator for his helping hand.
And the joy I have knowing I've won my battle.
And I've begun to know peace within myself.
I'm having the time of my life.
And I count my blessings each day.
And yesterday is a reminder of both good and bad.
Was not thinking of yesterday or tomorrow,
For today is a new day,
For tomorrow is a long way away.
And thank you my creator for my family,
For I never thought I'd be given a second chance
To see clear than I have ever seen.
I know my creator is close by and when I
Ask for help, he'll hear me.
We've traded the old foolish for things
We know will last forever.
Trusting - caring - loving
I'm stronger within myself.
I thank my creator for his helping hand,
For I wouldn't be where I am today.
I thank my creator for my sobriety,
All my relations.

Mary Agnes John

SOMETIMES

I need to take a step now,
I need to take a walk,
Forward is the only way,
I need to walk the talk.

I say its up to you, make
your choice, its your
response
I say its what you do, that
makes the difference in
your heart,
I say you can be strong,
take a smile and greet the
day,
I say a lot of things
Sometimes is hard.
I try and live the way I say.

Susan

MY HERO

Everyone had their hero's
From Superman, Batman
and even Michael Jordan
But my hero is a Real Man
And Daddy is his name
Don't ever give up Dad (Moose)
We love you

Scott and Shayne Frank

I CRY

It's raining again,
I wake up so early, I don't know why.
I just want to cry.

I cry for myself, my heart is so heavy,
I cry for my mother, her pain,
I cry for my brother, who died, all alone,
I cry, just because of the rain.

Susan

Terry H. Eaton
December 31, 1958 - February 21, 1986
Fought a courageous fight with cancer
Eaton - Terry Harold, In loving memory of a
son, and brother who
Passed away February 21, 1986.

The sun comes up, it's another day
We hope we'll get through it we silently
pray
We busy ourselves at any what cost
But deep inside we know what we've lost
A son, a brother, a very dear man
We cry broken heartedly and push smiles
when we can
For the dear Lord has taken him as young as
he was,
To take him from agony to the Heavens
above.
He has his son and his daughter, they'll carry
his pride,
His wisdom, His strength, His virtues on
their side.
Our family will be there to reminisce his
good life,
To help them understand, he loved them
through his strife.
All our hearts do cry out, we wish he were
here.
We'll remember his dreams and pursue them
without fear.
As the eagle still soars, through the deep
blue sky,
And as the sun rises, and as each tide rolls by
We'll cherish our memories
We'll hold them dear to our hearts
We look forward to joining him
When our day comes to part
For he gave us something special, we can
never replace
A love for the world, bless him with grace.

Lovingly remembered by his mother, Julia Eaton
Sisters - Carolyn and Janice, nieces and neph-
ews
Son - Charles Charleson and daughter Cynthia
Eaton
Poem written by his sister Janice Eaton in 1986

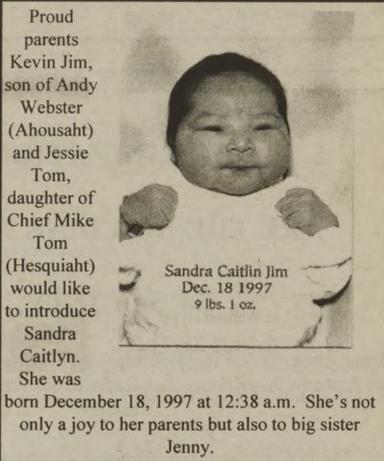


Happy 2nd Anniversary to my darling
Husband Donald M. Mattersdorfer.
on Feb. 24, 1998.

You're the one that makes a difference in my
life and you bring a smile to my face and the
world isn't the same without you in it. So
until next time take care and be good to
yourself today okay.
Love always and forever your wife.
Mrs. Donald Mattersdorfer.

This one is a very special occasion that will go
to my baby brother Mr. George Chester John Jr.
My dear brother, with special talents...
Our friendship will never come to the deep ends!
You're creatively mind that wanders all the time...
You're always there to help me out with your
dime!

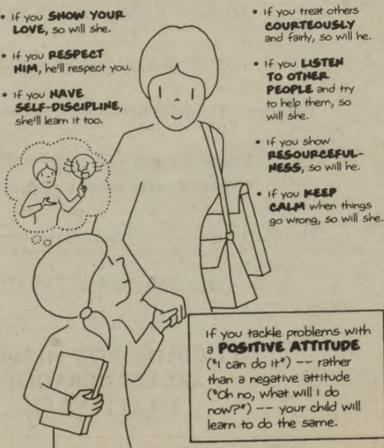
The little things that you do for your sister here...
'Make a big difference, and along with a big tear!
You're the best my dear brother George C. John
Jr. From Carol



Proud
parents
Kevin Jim,
son of Andy
Webster
(Ahousaht)
and Jessie
Tom,
daughter of
Chief Mike
Tom
(Hesquiaht)
would like
to introduce
Sandra
Caitlyn.
She was
born December 18, 1997 at 12:38 a.m. She's not
only a joy to her parents but also to big sister
Jenny.

BE A GOOD ROLE MODEL
for your child.

Children learn by imitating. Be the kind
of person you want your child to be.



- If you SHOW YOUR LOVE, so will she.
• If you RESPECT HIM, he'll respect you.
• If you HAVE SELF-DISCIPLINE, she'll learn it too.
• If you treat others COURTEOUSLY and fairly, so will he.
• If you LISTEN TO OTHER PEOPLE and try to help them, so will she.
• If you show RESOURCEFULNESS, so will he.
• If you KEEP CALM when things go wrong, so will she.
• If you tackle problems with a POSITIVE ATTITUDE ("I can do it") -- rather than a negative attitude ("Oh no, what will I do now?") -- your child will learn to do the same.

CONGRATULATIONS!

Happy Birthday to my sister Julia
on Feb. 17; to my uncle Alex and my
daughter Carrie on March 8th; to my Big
brother Fred and Auntie Lena on March
7th. Love from Rose, Larry and Kids.

Happy Valentine's Day to my
Honey, Moose. Love Bonnie

Happy 2nd Birthday to Strawber-
ries, Skylar-Jo on Feb 4. From Grandpa,
Grandma and uncles.

Belated Happy New Year wishes
to all our First Nations friends and relatives
all over the islands and happy belated
birthday to Sarah Short, Ricky Leo, Tanya
Leo, Tanya & Dee; Rob John on Jan. 16;
my sister Clotilda Gus on Jan. 25; my niece
Lea Short on Jan. 28; Don Leo on Jan. 20th.
Kateri.

Happy Birthday to my baby sis-
ter Char on Feb. 9th. From your big sister
April.

Happy 23rd Birthday to Melanie
Lucas on Feb. 16th. Love from Dad, April
and your sister and brother.

This Birthday greeting is ex-
tended with all my love to Mercedes
Caroline Chastity Dawn! For your fourth
birthday on February 19th. Here's wish-
ing you all that a little girl could hope for.
Happy Birthday, Sweetheart, I love you!
Y.K.W.!

Happy 40th Anniversary to my
daughter, Mary Rose Jones, and my
son-in-law, Hank Jones, on February 11.
Wishing you many more to come. Love
Mom.

Happy 30th Birthday to my hus-
band Larry Swan on Feb. 20th. Have a nice
day I love you with my whole heart. Love
always your wife Gena Ann Swan.

Happy 12th Birthday to our son
Eugene Bo-Bo Webster on Feb. 11. Have
a nice day we love you son. Lots of love
Dad, Mom, Kelli-Mar & Christian Swan.

Congratulations to Albert and
Francine Frank on the arrival of their new-
born son Albert Vernon Frank Jr. and a
brother for Jaylene. Welcome into the
world, and many more to come. Children
that is, hey Fran.; Happy Birthday to a
nephew Brandon Lee Webster on Feb. 7th,
also to Ruth Sam and Winnie John. Have
a nice day, love you neph Brandon. From
Larry, Gena Swan and family.

For our sons; Eugene Webster
and Warren Swan; just to let you know you
are both so special, and great! We just
want you to keep up the good work in
school, and remember all those A's in your
last report cards. Now that your both old
enough for the basketball teams, we will
be here to support and encourage you all
the way. So be proud of where you come
from, Ahousaht First Nations. We love
you both. Love from your parents Larry,
Gena Swan, sister Kelli-Mar and little
brother Christian Swan.

Happy Birthday to Justine on
Feb. 1st. From Mom, Andrew, Robbie,
Rae-ven & Baby Shaq Amos.

Happy Birthday to Lorraine
Winnie John on Feb. 7th to Mrs. Ruth Sam;
to James Walton on Feb. 22nd; Happy
Birthday to Richard Knighton on Feb. 6th;
to Jeannine Adams on Feb. 9th; on Feb.
25th is my dad's 55th Birthday!!! Right
on dad. Many more to come. May this
day bring you happiness, you're the best
dad ever no one else will replace you and
I love you dad! To Grampa Rick Donahue,
on Feb. 27th your the best and one of a kind,
keep smiling and put your feet up and just
relax. It's a real blessing to have you. We
Love you ever so much!; and Happy Val-
entines to all the Love Birds of 1998! From
Carol, Don & Family.

Happy 28th Birthday on Feb. 9,

1998. My brother George is an artist and
sells his artwork out of his home. If you
would like to order in please don't hesi-
tate to contact him at (250) 670-2321 for
orders and prints on shirts and stuff. So,
my dear brother, I know that you should
be so proud of what you do accomplish
in life. So have a good day and take care
bro. until next time! Love from yours sis-
ter, Carol R. John, Donald Mattersdorfer,
Samantha, Nick, Fred and Jessica
Mattersdorfer.



Happy Birthday to Philomena Rose
Webster on Feb. 9th
From Carol John, Don & Family



Happy 1st Anniversary to Mr. and Mrs.
George C. John Jr. on Feb. 14th
From Carol John, Don & Family



Happy Birthday to my Uncle Clifford
Thomas Sr. on Feb. 27th, looking good,
uncle... take care of yourself and many
more to come to all. From Carol John,
Don & Family.

I'd like to wish the following
people a happy birthday for the month
of March: My bro. Webster, Rosalie,
Suzie, Gab, Louie, my Uncle Charlie and
my wonderful husband Grant. Love
from Sugar.

Happy 39th Birthday to my
sweetheart David George Jacobson on
March 8; Happy 20th to Marcena Billy
(Mouse) on March 3; to Mary Little on
March 3; Happy 39th to my twin sister
on March 8; to Anna Masso on March
10; Happy 36th to Connie Mundy on
March 16; Happy 61st to Richard Mundy
Sr. on March 20. I love you dad, Con-
gratulations on the birth of your 17th
grandchild Morgan; to Vi Blain on
March 25. Congratulations on the birth
of your son Morgan. Love Pearl, Dave
and family.

CLASSIFIED

FOR SALE
19.5' Welded Aluminum Boat with Fwd.
Steering Console, Self-bailing, 1990
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EDITOR-MANAGER

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N.E.D.C. BUSINESS NEWS



Celebrating 20 Years in Business on May 20th John Tom Water Taxi

Owner/Operator: John Hilary Tom, Member of Tla-o-qui-aht First Nations

*Phone: 250-725-3747 * Cell: 726-8113 or 726-8001 * Fax: 725-2303*

When I was 17, I started logging for Millstream Timber in Ucluelet where I worked from 1959 to 1978. I decided to try my luck at commercial fishing at 23. I purchase the "Rocky", a 41 ft. troller and a salmon license and along with the herring license I got from the DFO, fished on and off with my brothers between 1964 and 1983.

In 1978, I sold my herring license and purchased two boats, launching my career in the water-taxi/charter business.

In time, I decided to sell both boats and buy one larger one. The CIBC and ABC financed the purchase of the "Super Stud", a 27-ft. vessel with a 14 passenger capacity.

I landed my first contract with my band for transporting school children from Tofino to Opitsaht in 1990. I quickly realized the need for expansion and so applied to the NEDC for a loan to pay out the CIBC and to purchase another 28-ft vessel along with safety equipment and life rafts. My loan for \$80,000 was approved on Sept. 4, 1990, along with a forgivable loan of \$10,000 and an ABC grant for \$33,015. I was now able to purchase the 1989 built vessel the "Miss Danielle" (named after my granddaughter). NEDC took a first marine mortgage on both vessels.

With repairs necessary to both vessels in 1992, NEDC released their mortgage on the "Super Stud" so the Bank of Montreal could loan me \$7,000 to cover the bills.

In 1993, I approached NEDC for additional financing to purchase another boat. My application was rejected because the Bank of Montreal held a first mortgage on the "Super Stud". This meant I did not have enough equity for another loan. As well, my current loan with NEDC was partially secured by an assignment of a 5-year school transportation contract, which was in the 3rd year. The following year I borrowed from the Bank of Montreal to pay out my loan with NEDC.

In 1995, I applied for and received additional funding from NEDC (\$99,000), IMA (\$11,000) and a grant from IMA (\$55,000) for the construction of a 29-ft. aluminum vessel. This would create two more jobs for a 10-month period from September to June to accommodate the Tla-o-qui-aht First Nations school transportation contract for a 5 year period commencing September 1995. With this contract it was essential that there be a skipper and deck hand on the boat at all times.

While waiting for the "Native Sunrise" to be constructed, both the "Super Stud" and the "Miss Danielle" were undergoing emergency repairs to their engines.

Services I Provide:

- Transport school children living in Opitsaht to and from Tofino. The elementary students attend school in Tofino while the secondary students attend school in Ucluelet.
- Transport foresters and engineers from Pacific National Group Ltd. in Tofino to their logging camps throughout Clayoquot Sound.
- Whale watching tours and fish charters.
- Tours to Meares Island, Stewartson Inlet and Hot Springs Cove.
- Water-taxis for band members, band staff, council, tourists, NTC staff, BC Tel, BC Hydro and fish farms.
- Round the clock services for medical and marine emergencies.
- Assist the Coast Guard when required.
- Transportation to the Kakawis Family Development Centre on Meares Island.
- Mike Hanson (Chinook Charters) and other businesses in the Tofino area refer any overflow of their customers to me.

Experience/Qualifications

- I have lived in Opitsaht all my life and am very familiar with the waters in the area.
- I do all my own bookings (by phone or fax), payroll and bookkeeping.
- I train my employees.
- I have experience in both commercial and sports fishing.
- I am dependable and honest.

- I keep all my records in order for my accountant Bestwick & Partners.
- I communicate well with people.

Most Positive Aspects Of My Business

- Independence and pride in ownership.
- I consider the areas I work in a paradise. I enjoy the ocean and the scenery in all the protected areas.
- I help save lives.
- I like to employ people.
- I meet people from all over the world and enjoy conversing with them. (Robert Kennedy)
- I enjoy hard work and the more effort I put into it, the more I get out of it.

Most Negative Aspects Of My Business

- Stress of running my business.
- One of the most stressful experiences was when a woman almost had a baby on my boat.

Advice For Anyone Who Wants To Start Their Own Business

- Know exactly what you want and plan ahead.
- Have a sober mind.
- Look at the competition, the industry and economic trends.
- Think ahead of the "what ifs".
- Having your own business makes you accountable.
- It is stressful and takes commitment and hard work.

Annual Costs For My Business

- Over \$140,000

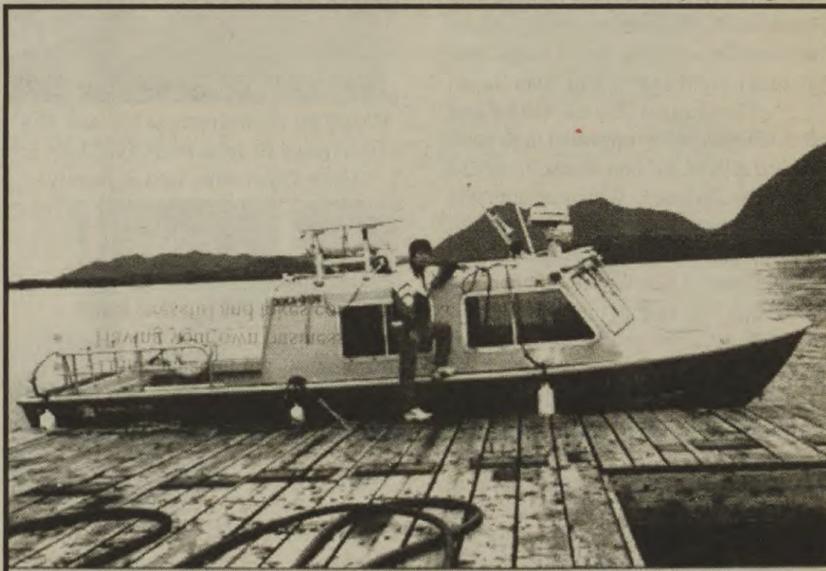
My Employees

- My employees are my sons, Bert and John Jr. Al, my daughter, Colleen and my brother, Al.
- I have enough confidence in their abilities to leave them in charge of my business should I ever decide to take a vacation.

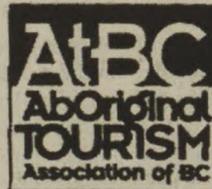
Future Plans For My Business

I would like to purchase a computer for my business. All the paper work I currently do is manual and I have to hire an accountant. A computer would speed things up and simplify the accounting process. My payroll and cheques could be computerized.

It would also save time if I were able to hire someone to do my bookings.



John Tom Jr., employee of John Tom Water Taxi



ABORIGINAL TOURISM ASSOCIATION OF B.C.

ANNUAL GENERAL MEETING

March 29, 1998

Vancouver, B.C.

For more information please contact
Katherine Robinson (250) 724-3131

The Following "AI" Licenses Are For Sale:

CFV 27727 38.45 FT - CFV 29665 36.75 FT - CFV 24162 37.99 FT

If anyone would like to purchase any one of the above "AI" salmon licenses please mail or fax a written offer to: Nuu-chah-nulth Economic Development Corporation

P.O. Box 1384

Port Alberni, B.C.

V9Y 7M2

Fax 250-724-9967

NEDC North

Tsaxana/Gold River, BC
Phone: (250) 283-9191
Fax: (250) 283-9120
Economic Development Officer:
Sharyn Stacey



NEDC South

Tseshah/Port Alberni, BC
Phone: (250) 724-3131
Fax: (250) 724-9967
Economic Development Officer:
Peggy Hartman



NEDC West Coast

Ittattsoo/Ucluelet, BC
Phone: (250) 726-7270
Fax: (250) 726-7275 or (250) 726-7552
Economic Development Officer:
Lin Lukash