



HISHUK'ISH TSAWALK

TSESHAHT FIRST NATION NEWSLETTER

VOLUME 3, ISSUE 3

Inside this issue:

Custom Election Code	2
Housing Policy.....	3
Patient Travel.....	4
Language Gathering	4
Calling All Tseshaht Artisans.....	5
Spring Clean up.....	5
Papermill Dam Park.....	5
Community Wellness Events.....	6
Declaration of čišaa?aqsumin....	7
Social Housing unit	9

Community Meeting.....	10
Office Closure	11
Tseshaht Canoe Family Logo....	12
PES & NETP Courses.....	3-14
Outreach & Counselling	17
Archaeology Editorial	16-19
NTC Language Gathering	24
RCMP Info	25-26
Bear Smart	29
Recycling & Garbage Info ...	30-32

HOUSE OF HIKWUULH?ATH CHIEFTAINSHIP HANDED DOWN

On March 7, 2020 yaaca?aał [Earl Mundy], hereditary chief of the house of hikwuulh?ath, handed down his chieftainship seat to his son, William Severinson. Planning for this potlatch began quite some time ago and brought many people from far and wide to witness this important business. Along with his chieftainship seat items including two beautiful hinkeets [headdresses] and a new name were gifted to William, now named qiqiiš in tiičaniṃ, from yaaca?aał.



OFFICE CLOSURES

*Tseshaht Administration
Office will be closed at
3:00 pm Thurs. Apr. 9
& all day Fri. Apr. 10
& Mon. Apr. 13 for
Easter Weekend*

TSESHAHT @ HOOBIYEE

Over 60 Tseshaht Dancers, Singers, Drummers and Elders attended Hoobiye at the end of February in Vancouver. This was the first time Tseshaht has attended to celebrate the Nisga'a New Year and share our culture through stories, songs and dances. This event was well attended and we look forward to attending again next year. Kleco kleco to those that made the trip!



TSESHAHT

Community

ENGAGEMENT

Meeting



**VOTE ON THE
NEW CUSTOM
ELECTION
CODE APRIL 6
@7 PM**

**FRIDAY – MARCH 20, 2020
7:00 PM @ TFN Great Room**

CUSTOM ELECTION CODE

JOIN ONLINE!



Email your full legal name
and status number to
executiveassistant@tseshaht.com to
receive the link to join online

ADVANCE MEETING DOCUMENTS

Join the Tseshaht email list to receive the
link to meeting documents in advance

Go to [Tseshaht.com](https://tseshaht.com) ► About Us ►
Express Consent to sign up!



TSESHAHT

Community

ENGAGEMENT

Meetings



**MEALS &
\$ PRIZES**

MAY 2020

@ TFN Great Room

HOUSING POLICY

ELDERS SESSION

Thursday, May 14 | 10:00-2:00 lunch provided

COMMUNITY SESSIONS

Wednesday, May 13 | 1:00-4:00 lunch provided

Wednesday, May 13 | 5:00-8:00 dinner provided

Thursday, May 14 | 5:00-8:00 dinner provided

These meetings are offered to confirm the purpose of the policies and identify any proposed changes to key elements of the policy and current practices.



Patient Travel

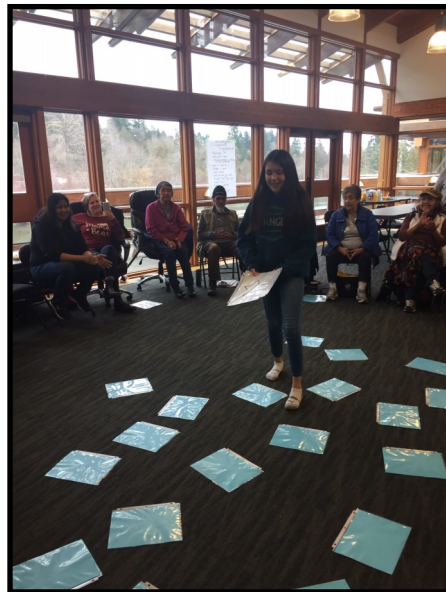
Effective Immediately
Patient Travel Forms
Will Not Be Processed
Without An Attached
Confirmation Form.
No Exceptions.



ḥuuḥtakšīłitin ʔuuʔkʷaaʔatḥa (we learned our language)

Over the weekend of February 29th and March 1st a group of 27 learners and speakers came together for Tseshaht's Language Gathering. Through activities, games, and storytelling the group learned language in a fun and supportive learning environment. We were fortunate to share time and food together with our fluent speakers of many different Nations from both Barkley and Central Dialects. The Tseshaht Language team looks forward to offering more learning opportunities to community in the near future with a couple of language camps in the

works for the summer. Huge ʔeekoo ʔeekoo to our speakers, helpers, and all the participants who committed their weekend to strengthening our language together.



CALLING ALL TSESHAHT ARTISANS

We are excited to announce the opportunity for Tseshaht artisans to share a space within our kiosk at Harbour Quay in order to share your work. If this is something you are interested in please submit your completed form before **March 31, 2020**. Forms are available at the Admin building Welcome Center or online by using the link below.

Tseshaht presently rent a kiosk unit at the Harbour Quay. This venue is ideal for sharing the rich cultural history of the Tseshaht in the Alberni Valley, Alberni Inlet and Central Barkley Sound.

Our history will be displayed on the walls with maps and stories that represent us. This kiosk is open mostly in summer. We have set hours to be open mainly in tourist season and when large events are held in winter.

This may bring opportunity for Tseshaht artisans to display and sell their arts in this building, subject to space requirements and security of their own goods.

We would provide each artisan a 4'x4' table and chair to use as a selling station for your goods.

<https://tseshaht.com/tseshaht-artisan-questionnaire/>

SPRING CLEAN-UP

Announcement Spring cleanup Week starting April 20th – 24th

So you have plenty of time to have your items ready and piled at the end of the road.

Any fridges or deep freezers will be opened and if they are not cleaned they will not be picked up this means loaded with water and or garbage.

No boats no cars no trailers will be picked up if you have any of these items call the metal guy in the yellow pages.

If you would like to put your name to be hired for cleanup please turn your name and contact info in to the Welcome Center in a sealed envelope marked Spring cleanup. We will be looking for 5 people this year.

You must have proper work steel-toed boots for WCB safety regulations. You must be physically fit and sign a waiver form saying you do not have any physical limitations to lifting heavy objects.

PAPERMILL DAM PARK

Dear Community members we will have the Park ready after the end of this month, there is some be Training there 3rd week of this month for Totem Tree service thru NETP training Board.

During the training we ask all members to stay away as they will using equipment for chipping , chain saw operations and basic bucket truck operations the gate will remain locked during their training. Also one tree removal and removing branches on the maples for safety reasons for our Community, thank you all members for understanding, and that until the work is done its unsafe.

Rattle, Moccasin & Drum Making

March 20 & 21, 2020
10:00 am – 4:00 pm
Maht Mahs Gym

For more information please see Gail K. Gus



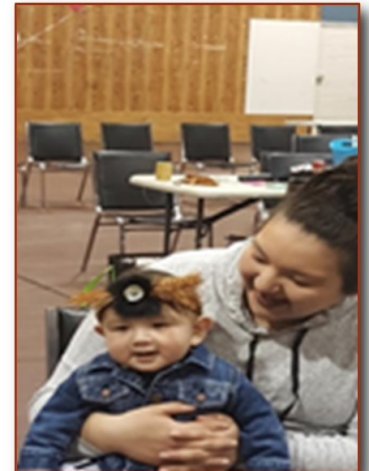
Anyone interested in
beginners carving
group @ the
Longhouse please
contact
Gail 250.724.1225

March Community Wellness Events with Gail

Baby Welcoming

March 28, 2020
10:00 am – 2:30 pm
Maht Mahs Gym
Babies 2yrs & under

For more information please see Gail K. Gus



Tseshah Wellness Day

March 29, 2020
10:00 noon – 3:00 pm
Tseshah Great room

For more information please see Gail K. Gus



Stay tuned for
more Health
Workshops
coming this
spring!



Declaration of ʕišaaʔaqsumin

Since time immemorial, ʕišaaʔaqsumin honor the teaching of hišukʔin ʕawaak, it is the core of our belief that everything has life and is interconnected. Our teachings are what give us strength. As ʕišaaʔaqsumin are rooted in the values of equality, humility, kindness, generosity and balance. Every person has a role, and everyone works together and looks after one another. ʕišaaʔaqsumin uphold ʔiisaak as a way of life, it is honoring the sacredness of life, it is the key to demonstrating respectful actions and behavior, as well as showing respect for all living things, which includes;

- Family
- Humility
- Ceremony
- Story telling
- Lands, water, sky and all that inhabits Mother Earth

Today's generation is walking in two worlds. ʕišaaʔaqsumin embrace our root; our anchor, to identify and bring our teachings back to life. ʕišaaʔaqsumin respectfully claim and assert our place in society honoring the balance of men and women and our responsibility to protect our haahuuʕii, our children and future generations of all living things.

ʕišaaʔath traditional ways of life and our teachings fell dormant for a number of years. ʕišaaʔaqsumin have survived the effects of colonization, residential schools, trauma and violence. ʕišaaʔath value their women as teachers and carriers of life. As such they are to be treated well and protected. ʕišaaʔaqsumin have strong minds to remember and are to be respected for the knowledge that they carry for the future generations. They ensure the continuity of teachings, values, ceremonies, songs and stories. ʕišaaʔaqsumin are integral to the strength and wellness of our community.

ʕišaaʔaqsumin remember where we come from; that is what makes us strong. We teach with love and respect to honor those that came before us and those yet to come. Moving forward, we draw on the strength and resiliency of our ancestors and knowledge to guide us in supporting the health, wellbeing and safety of our Nation and all current and future inhabitants of Mother Earth. As ʕišaaʔaqsumin we embrace our responsibility to uphold the sacredness of all life rooted in our traditional ways of being.

TSESHAHT YOUTH CENTER

MONDAY - SATURDAY 6:30 PM - 8:30 PM

Please contact Lillian for more info and rides
250.735.6779

WHAT KIND OF COMMUNICATIONS CAN YOU EXPECT TO RECEIVE?

- ◆ Newsletters
- ◆ Urgent Bulletins
- ◆ Community Engagement/Meeting Notices
- ◆ Community Events Information
- ◆ & More!

We are looking for better ways to communicate with Tseshaht Membership.

Would you be interested in hearing from us via email? phone? please let us know what works best for you!

Name: _____ Phone: _____

Email: _____ Status #: _____

Please note that all communication is in adherence with Canadian Anti Spam Legislation (CASL). By giving your email you are giving your express consent to receive electronic messages from Tseshaht First Nation. There is no time limit for this consent, however you may withdraw your consent at anytime by emailing community@tseshaht.com

For more information on CASL please see www.fightspam.gc.ca



Housing Department Notice

To Tseshaht First Nation members,

Tseshaht First Nation will have the following Social Housing unit available:

- **3 bedroom unit**

All interested applicants for a 3 bedroom unit please submit your housing application to the Housing Department no later than 4:00 PM Friday March 27th, 2020.

ALL questions need to be thoroughly answered or your application will be considered incomplete and cannot be considered for selection. If your application is outdated (older than 6 months) please resubmit application.

All applicants for a 3 bedroom unit who are already on the waitlist with an updated application will remain on the waitlist, and be considered for selection.

Housing Applications are available at the Tseshaht Administration Office (front desk), online or you can contact Paula Watts and request to have a copy e-mailed or faxed to you.

Phone: 250.724.1225

Fax: 250.724.4385

E-mail: housingintern@tseshaht.com

** Deadline to submit applications is 4:00 PM Friday, March 27th, 2020**

~ Kleco -Kleco ~

TSESHAHT NOTICE COMMUNITY MEETING



**MONDAY – APRIL 6, 2020
7:00 PM @ TFN Great Room**

**Regular meeting date &
date scheduled by
community to vote on the
new draft**

Custom Election Code

**** Agenda and more
information to come ****

It's time to



**NEW
CUSTOM
ELECTION
CODE**



**Tseshahat
First Nation**

Office Closure

Thursday - April 9, 2020 @ 3:00 pm

**Good Friday - April 10, 2020
& Easter Monday - April 13, 2020**

The office will re-open for regular business on
Tuesday April 14, 2020

Have a safe and enjoyable long weekend

**Tseshahat Administration Staff
Elected Chief Councilor
& Council Members**

Tseshahat First Nation
5091 Tsuma-as Drive
Port Alberni, B.C., V9Y-8X9
Phone: 250-724-1225
Fax: 250-724-4385
Tseshahat.com



TSESHAHT CANOE FAMILY

Feb 11, 2020

CALL FOR ARTISTS!

The Tseshaht Canoe Family is in search of a new logo designed by an Indigenous Artist (preference will be given to artists connected to the Tseshaht First Nation). The winning artist will receive an honorarium of \$500.

Design Elements: The logo design should contain the following elements:

- whaling harpoon
- whale
- canoe
- water
- paddle(s)

Important themes:

The logo design should be connected to Northwest Coast Indigenous peoples culture and healthy relationship to the water; showcase our canoe lifestyle and Tseshaht as whaling people.

Tseshaht people are known for being successful whalers. Because the Tseshaht Canoe Family has travelled with its harpoon on all three years of Tribal Journey's, it is very important that the logo emphasize the harpoon and canoe at the forefront of its design.

Colours: Maximum of 4 colours, Tseshaht blue (Royal Blue) being one of the colours.

Format:

The logo will be used in print and digital format so clean lines are necessary (ie: No blurry shadows). It is also important that the logo not be too detailed so that the elements are unclear or lost when the logo is shrunk.

Submissions may be made in raw or digital format. If submitting in digital format, please submit in vector format (.eps, .ai, with transparent background) or photo format (.jpeg, .png with transparent background); Color profile in RGB and CMYK (for color printing).

Ownership:

The winning logo design will become property of the Tseshaht Canoe Family, with all copyright and use of the design held by the Tseshaht Canoe Family.

Deadline for submissions is March 31st, 2020, 11:59pm.

Submit all entries to Corey Anderson,
in person, drop off at Tseshaht admin office cc: Corey Anderson,
or by email: tseshahtcanoefamily@gmail.com

-- Please Share! --

Successful Employee 101

Southern Region—Port Alberni

Presented by
DOMCOR

Date: March 18-20

Time: 9:30am-4pm

Location: Hupacasath Youth Centre
4890 Beaver Ck. Rd. (across from Co-op)

GET READY TO
EXPERIENCE YOUR NEW
WORKPLACE

PRE-EMPLOYMENT SUPPORTS PROGRAM (PES) & NUU-CHAH-NULTH EMPLOYMENT TRAINING PROGRAM (NETP) Present

Module 3: Cultural Interactions, Money and Accountability

Participants will continue to learn about their new workplaces. Learn about the people you may be working with. The customers you are likely to serve. Understanding the difference in culture. How your past affects your present. Respect in the workplace. Learn how and when money will enter the workplace. Taking payments and your 'paper trail'. Working with measurements and money.



Lunch and snacks provided. Child care or transportation may also be available. Contact your case manager if you need supports.

To Register: Contact your Case Manager

NETP & PES Services are available to all First Nations Persons residing in the Nuu-chah-nulth traditional Territories. Please contact us to see how we can support you.

**PES Case Manager:
Regan Pley**

T: 250.723.1331

C: 250.720.1362

regan.pley@nuuchahnulth.org

**NETP Case Manager:
Melanie Cranmer**

T: 250.723.1331

melanie.cranmer@nuuchahnulth.org

**NETP Case Manager:
Kerry Erickson**

T: 250.723.1331

kerry.erickson@nuuchahnulth.org

**NETP Case Manager:
Youth and BladeRunners**

April Charleson

T: 250.723.1331

april.charleson@nuuchahnulth.org

Successful Employee 101

Southern Region—Port Alberni

Presented by
DOMCOR

Date: April 7, 8 & 9

Time: 9:30am-4pm

Location: NETP Port Alberni

4090 8th Avenue (next to ServiceBC)

GET READY TO
EXPERIENCE YOUR NEW
WORKPLACE

NUU-CHAH-NULTH EMPLOYMENT TRAINING PROGRAM (NETP) Present

Module 4: ?iisaak— Respect in the Workplace

Participants will continue to learn about their new workplaces. Learn about leadership values and skills. What it takes to be a leader. Self awareness. Being confident, learning from mistakes, being decisive, building trust, being creative. Ability to surround yourself with winning attitudes.

Lunch and snacks provided. Child care or transportation may also be available. Contact your case manager if you need supports.



To Register: Contact your Case Manager

NETP Services are available to all First Nations Persons residing in the Nuuchahnulth traditional Territories. Please contact us to see how we can support you.

NETP Case Manager:
Melanie Cranmer

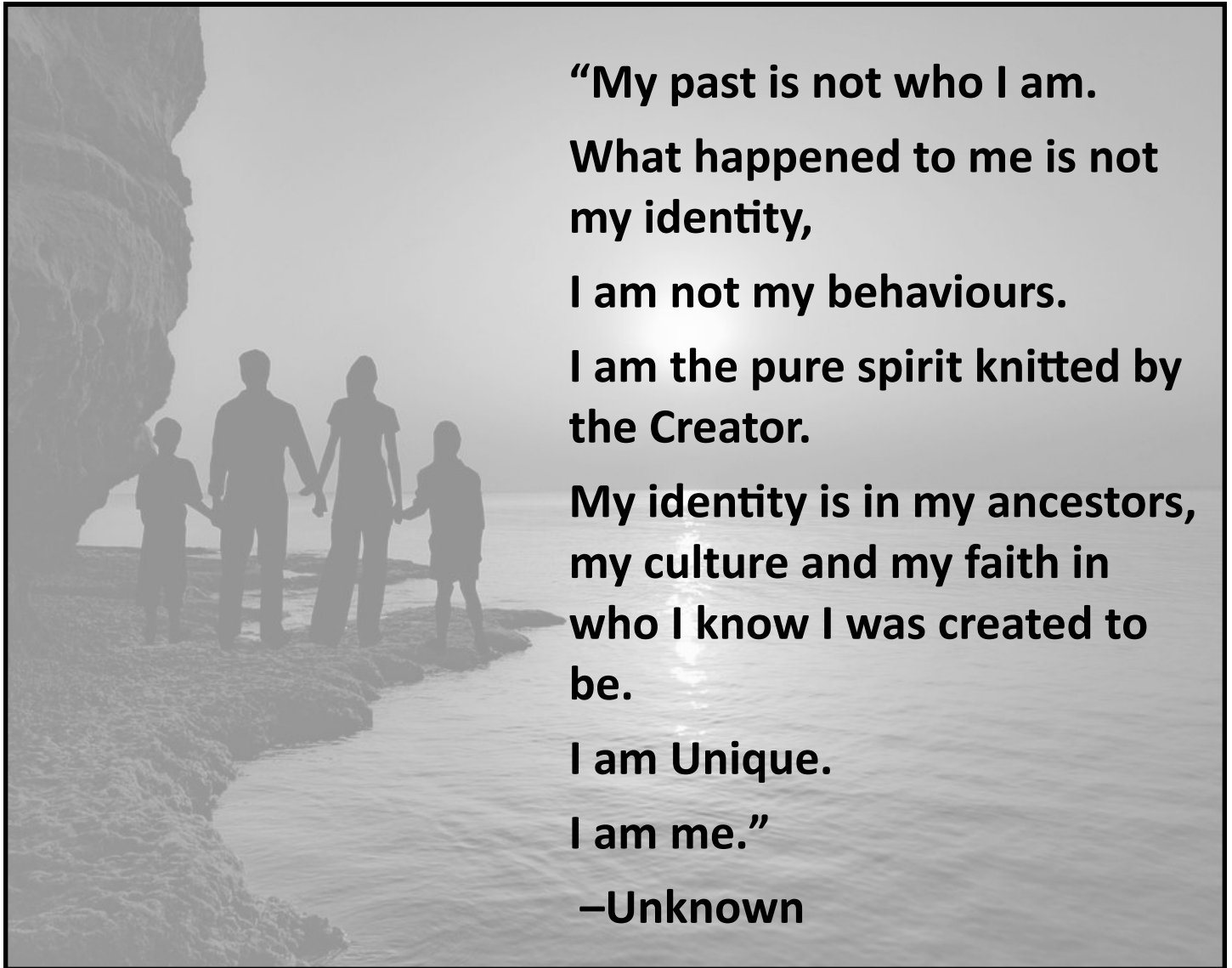
T: 250.723.1331
melanie.cranmer@nuuchahnulth.org

NETP Case Manager:
Kerry Erickson

T: 250.723.1331
kerry.erickson@nuuchahnulth.org

NETP Case Manager:
Youth and BladeRunners

April Charleson
T: 250.723.1331
april.charleson@nuuchahnulth.org



**“My past is not who I am.
What happened to me is not
my identity,
I am not my behaviours.
I am the pure spirit knitted by
the Creator.
My identity is in my ancestors,
my culture and my faith in
who I know I was created to
be.
I am Unique.
I am me.”
–Unknown**

Youth Outreach & Counselling @The Family Center

When: 5:00pm-12:00 midnight

Who: Any Youth or Adult

Wednesdays: Women's drop-in 6:00pm-8:00pm

Thursdays: Youth drop-in 5:00pm-12:00midnight

Fridays: Relapse prevention for NA 6:00pm-8:00pm

Saturdays: Drop-in Counselling 5:00pm-12:00midnight

Sundays: Families effected by Addiction Support Group 6:00pm-8:00pm

For individual counselling appointments please call 250.720.3091

A First Nation, a Fight for Ancestral Lands, And an Unlikely Alliance

THE TSESHAHT PEOPLE ARE WORKING WITH ARCHAEOLOGISTS TO WRITE A NEW CHAPTER IN A FRAUGHT HISTORY.

BY LORRAINE BOISSONEAULT FEBRUARY 25, 2020

When Ken Watts was a teenager, he spent summers on the ancestral land of his people: a remote island in the Broken Group, off the west coast of Vancouver Island. Getting there was cumbersome—the route included a car, ferry, and boat—but it brought him to the best job he could imagine. Each day, Watts and a few dozen others excavated sites around čišaa, a historic village of the Tseshaht people on what is today called Benson Island. By carefully digging and screening every bucketful of earth, they uncovered thousands of pieces of the past.

Watts and his fellow excavators found animal remains, such as clam shells and fish bones and a whale skull with a point embedded in it. They also found human-made artifacts, including a carved comb and an obsidian point. Denis St. Claire, one of the directors of the Tseshaht Archaeological Project, held the dark stone up to the sun. The edge was so thin that the light went right through it. “It was like something in a book or a movie,” Watts says of the experience, which took place in 2000 and 2001. “I was blown away by all those things.”

Everything Watts helped unearth—the shell middens and artifacts and animal bones—had been touched by the hands of his ancestors. Long before the land was seized by Canadian settlers and deemed a part of British Columbia, the village of čišaa was the birthplace of the Tseshaht. This field work proved they had lived on the island as long as 5,000 years ago. “There’s very few people in the world who can pinpoint their exact location where the first man and woman were created,” Watts says. “There’s not a lot of other cultures or people that can say, ‘This is where we come from exactly, *this* island.’” For the first time in his life, Watts could say that about his own ancestors, and could stand on that same ground.

Yet for centuries, the island hadn’t been treated as the motherland of a people. As with so many Indigenous groups around North America, the Tseshaht were subjected to foreign diseases, rapacious Western traders and settlers, and, with the entrance of British Columbia into the Canadian Confederation in 1871, federal policies aimed at the destruction of First Nations peoples.

The Tseshaht never signed a treaty to cede their traditional land, but starting in 1903, the island where the Tseshaht were born was claimed by settlers. It passed from the hands of one Canadian landowner to another. In the 1970s, it came into the possession of the Canadian government, joining the rest of the Broken Group as part of the Pacific Rim National Park Reserve. “Benson Island” became a campground for kayakers. “Since the creation of the park, the emphasis has been on the natural environment and an attempt to provide a ‘wilderness’ experience for the park visitors,” write Alan McMillan and Denis St. Claire in their 2005 report on the Tseshaht Archaeology Project. “To the Tseshaht, however, these islands are not a wilderness but a homeland.”

The Tseshaht homeland once encompassed numerous villages on many islands, and it supported a population that numbered in the thousands, if not tens of thousands. The Tseshaht were essentially evicted by European diseases and Canadian policies, and their land now serves as a recreational site for the descendants of settlers.

For Watts, returning to the island of his ancestors was almost like escaping the rest of the world. At the time, most people didn’t have cell phones, and social media was in its infancy. Every morning, Watts crawled out of his tent and onto the land. Almost every evening, he sat on the beach with other crew members, including some of the older Tseshaht who knew more about the nation’s history. “I was like a sponge for two summers,” Watts says. “Here I am, fresh out of high school, becoming so connected to where I come from.” But that sense of earth-deep connection only lasted as long as the archaeological project. At the end of those summers, Watts went home. The island was too logistically complicated to visit after that.

“You want to talk about reconciliation, how about you give us our land back?”

In Canada, a national park with “reserve” status, like Pacific Rim, connotes ongoing negotiations between the federal government and Indigenous groups over the status of the land. Though First Nations retain some rights to hunt and harvest resources in what would otherwise be protected territory, management is a contested issue. In the case of Pacific Rim National Park Reserve, the Tseshaht and eight other groups, all from the 14-member Nuu-Chah-Nulth Tribal Council, have traditional territory inside the park.

In 2000, many felt that these limited rights were no substitute for the autonomy that First Nations peoples once enjoyed. The three-year archaeology project on čišaa aimed to right some of those wrongs. With support from anthropologists and the Parks Department, the Tseshaht set out to prove just how deeply entwined they were with the islands—and why they deserved to manage the islands’ future.

It wasn’t so long ago that anthropologists routinely exploited Indigenous communities in the U.S. and Canada. In 1897, archaeologist Harlan Smith wrote, “Indians here object to my taking bones away. They are friendly and will allow me to dig graves and take all but the bones. We hope they will change their minds and allow bones to go to NY for study.” As a member of the Jesup North Pacific Expedition, he and others were tasked with documenting the Native peoples of the Pacific Northwest, and ultimately did take ancestral remains away from the region.

Across the Americas, scientists robbed graves, pillaged cultural items, and at times trafficked in baseless theories about the inferiority of Indigenous people. There were exceptions, of course. Anthropologists like Edward Sapir did invaluable work among the Nuu-Chah-Nulth, creating linguistic documents and records of important oral histories. But all too often, and for much of the 20th century, archaeology inflicted harm in the name of scientific knowledge.

This history made archaeologists unlikely allies in the fight to reclaim First Nations lands in British Columbia. But the Tseshaht Archaeology Project had a track record: Its leaders, Denis St. Claire and Alan McMillan, both white, had been working in the region for decades, talking to elders and asking for the approval of Nuu-Chah-Nulth leaders. Their work came at a time of tidal change in the field, when a growing number of researchers began working collaboratively with First Nations, rather than exploiting their history and territory. St. Claire was even adopted into the Tseshaht, and given the rare opportunity to speak on behalf of the tribe. “They’ve always been so respectful,” Watts says of the men. They wanted to do archaeology in service of the Nuu-Chah-Nulth.

The 1999-2001 archaeology project was meant to create a gateway for future collaboration, and to provide evidence that the Tseshaht could use in an Aboriginal Title and Rights case—arguing, in short, that they had never ceded any territory, and have managed this land for thousands of years. But at the time of the project, the question of how the finds might change the park itself was anyone’s guess.

Karen Haugen, a member of the Huu-ay-aht First Nation and current superintendent of Pacific Rim National Park Reserve, began working for the park in 2003, shortly after the Tseshaht Archaeology Project was completed. The park had already moved toward more cooperative management, Haugen says; in 2009, it closed Benson Island to overnight campers. During her tenure, parks staff began meeting quarterly with all the Nuu-Chah-Nulth Tribal Council nations, including her own. The hope was that by making time to talk, they could address problems early. “We are tight on time, but our First Nations partners are just as tight,” Haugen says.

Pacific Rim National Park Reserve and the Tseshaht have now been holding cooperative management meetings for seven years. Considering that the Nuu-chah-nulth nations had absolutely no say in what happened to their traditional lands in the park up to 1990, this may seem to be enormous progress, and at least a partial success of the 1999-2001 Tseshaht Archaeology Project. The park now includes a Nuu-Chah-Nulth trail and other opportunities for learning about the First Nations whose territory falls within the park. Watts agrees that the relationship between the nations and the park has deepened and become more fruitful. “I’m pretty proud of some of the things we’ve done with Parks,” he says. But there is plenty of work left, from small issues like financial support for year-round monitoring of the islands, to the large issue of

reconciliation with the federal government. On this point, Watts has strong opinions: “You want to talk about reconciliation, how about you give us our land back?”

This complicated problem is largely out of the hands of the National Parks. The Canadian federal government has been reviewing sovereignty claims for decades, and in certain cases, centuries. As the Métis writer and lawyer Chelsea Vowel explains in *Indigenous Writes*, “The claims landscape out there is vast, difficult to understand, and not very effective.” The three-year Tseshaht Archaeological Project was a way to gather information, but so far it has not forced Canada to return land that it stole.

Still, there are steps the National Park staff could take to help lift up the Tseshaht and their history. As anthropologist Kelda Jane Helweg-Larsen writes in a 2017 paper on the subject, “Co-management is an ideal to strive for, but by and large it has not yet been realized in Canada.” Finances, staffing decisions, and key aspects of management still reside in the hands of the Parks department. Watts offers one example, saying that the park could update their current signage. The park’s maps continue to use names bestowed by Western explorers: Benson, Effingham, Keith, Clarke. But all of these islands, including some of the “unnamed” ones, had already been named and described by the Tseshaht hundreds of years earlier. The restoration of original names would change the way that visitors understand the history of the islands. In the 20 years that have passed since the excavations of čišaa, archaeology has become a cornerstone of how the Tseshaht assert their history and modern presence in the park. Archaeologists have repeatedly come back to Tseshaht territory, doing research from 2008 to 2011 at village sites on the Hiikwis reserve, which was threatened by logging, and from 2015 to 2016 on Jaques Island.

In the summer of 2019, archaeologists gather with Tseshaht visitors on Kakmakimith, also known as Keith Island, which hosts an annual field school through the University of Victoria. For several weeks, Kakmakimith hums with human voices and the sound of a generator. The island includes a dock, a gazebo, several outhouses, and a cabin for the Beachkeepers, seasonal Tseshaht employees who patrol the surrounding islands to protect heritage sites and provide park visitors with information. Tseshaht community members have started visiting more regularly, but there’s still no running water or electricity. It takes a certain amount of logistical organization to transport people down the Barkley Sound from their homes in Port Alberni.

“These islands are not a wilderness but a homeland.”

“Not everybody has the chance to get down here on a regular basis. So welcome home,” says St. Claire, at a sunny, mid-July gathering of Tseshaht community members who have come out for the day. Tan-skinned, white-haired, and wearing a gray zip-up sweatshirt printed with the Tseshaht crest, St. Claire, 72, walks with a cane now; he’s been putting off knee surgery because he worries the recovery will force him to miss a field season. (This current project, which brings students from across North America and is coordinated through Tseshaht First Nation, is slated to last till 2022.)

After St. Claire and his co-director, Iain McKechnie, finish their welcome, tribal member Aaron Watts, a cousin of Ken Watts, sings a song accompanied by a drum, and a small group heads to the forested interior of the island. Students working on four pits have unearthed artifacts from as long as 4,000 years ago, and from as recently as the 1900s. Each year since the project started in 2017, the results have been presented to members of the Tseshaht. They serve as proof of continuous habitation, to help the nation bolster their ongoing legal case for sovereignty.

“I think of archaeology as a crucial step towards orienting ourselves in the present,” said McKechnie, who works at the University of Victoria and has been coming out to this region every summer for nearly a decade. “Even though they’re square holes in the ground, and we’re picking stuff out of a screen, all of it is the beginning of a bigger story.”

For now, even if the archaeology projects can’t completely remake the relationship between Pacific Rim National Park Reserve and the First Nations within its boundary, the work is still providing tangible benefits to the Tseshaht community. Over the years, research has documented the scale of Indigenous clam fishing and its long-term sustainability; it’s proven that the Tseshaht and Nuu-Chah-Nulth spun wool from domesticated dogs to make blankets; and it has painted an increasingly detailed portrait of the intricate resource

management these nations oversaw for millennia, even as changing sea levels reshaped the landscape. This summer, the students and professors on Kakmakimith uncovered a geoduck shell, the first ever found in a shell midden, or mound of discarded shellfish. According to Canadian courts, this type of clam could only be harvested using modern equipment, so the Tseshaht have not had the legal right to commercially harvest it. But if the Tseshaht prove that geoducks were a source of food during an earlier time, they could gain that right.

“We had a name for geoduck and we obviously obtained it somehow,” Watts says. “When I sit here and think about all the flora and fauna we accumulated, it makes me think about the abundance of seafood we used to have. Now you hear these things about climate change and mismanagement, and we always managed it and were sustainable. We should be in the driver seat of our own land.”

On a misty morning at the old village of čišaa, Denis St. Claire stands at the top of a grassy midden, just beyond a carved statue of Naasiya’atu that greets occasional visitors. For field school students who have been working on Kakmakimith, this is the one day they don’t have to do any excavations. It’s a day for storytelling—beginning with the Tseshaht origin story.

“Kwatyaat was the creator of the world we can see around us. He had a son called Kapkimyis, and in this story Kapkimyis is here with a shaman. Standing here, they cut with a mussel shell knife the thigh of Kapkimyis. The blood was scooped up and blown into. One version says the first woman emerges, the other says the first man. Whichever was created first, on the other thigh the same was done and out came the other gender. And the man was Naasiya’atu and the woman was Naasayilhim.

“As time goes on, their relationship is not always above reproach. They bickered, they argued. And Kapkimyis was getting a little pissed off and so he cautioned them. But that had become the definition of their relationship, so the behavior continued despite his admonishments.

“Kapkimyis had created them a river, and in a little bit of temper he destroyed the river as punishment. The banks all crumbled up and clumps of bedrock and trees and sand floated around in the water until they became fixed in position. And those clumps of river banks are the Broken Group Islands.”

When St. Claire comes to the end of the tale, he opens a discussion. “Stories have many purposes,” he says.

“So why have such a story and pass it on generation after generation?”

Students offer a few answers, and St. Claire directs them to others. This particular story teaches a lesson about consequences, and helps the Tseshaht reflect on their roots. But it also has to do with resource management. “To be successful you need cooperation, not bickering and divisiveness,” St. Claire says. Out here on the edge of the continent, communities had to develop rules and norms about hunting and foraging and mussel collecting; they had to rely on each other for survival.

Ken Watts rarely comes out to the islands anymore. Fuel is expensive, and there are so many community members who have never had the opportunity to make the trip. He counts himself lucky for the two summers he spent at čišaa, and is enthusiastic about how the field work has continued to benefit the Tseshaht First Nation. “I hope we can always do this every year, for as long as I’m alive,” he says. “To show our history—the things we ate, the things we made, the things we did.” He wants his people’s history to be remembered so that his kids and grandkids know who they are, and where they came from. And archaeology, he says, is a big part of that.

****Please note:** Last summer, journalist Lorraine Boissoneault [from Chicago] spent 4 days with us at the Keith Island excavations. She now has two publications deriving from that visit. The first that came out last August was in the Smithsonian on-line magazine, certainly a prestigious publication can be viewed here:

<https://www.smithsonianmag.com/science-nature/centuries-old-geoduck-shell-may-rewrite-rules-about-who-can-harvest-fancy-clam-180972984/>

The above second, longer article, was published, stressing the long connection Tseshaht have had with archaeology and the importance of archaeologists working in close collaboration with First Nations. The article above, appears in the on-line publication Atlas Obscura.

Please note that although there are a few inaccuracies we appreciate Lorraine's commitment as a talented journalist. We look forward to having her back whenever the timing suits her.

Nuu-chah-nulth Language Gathering!!!

Where: Maht Mahs Gym

When: March 24-27, 2020

Time: 9:00am—2:30pm



Breakfast and Lunch Provided Daily!!!

***Open to All Interested in the
Nuu-chah-nulth Language!!***

NTC Language Coordinator—Elsie Antuna

RSVP— Elsie.Antuna@nuuchahnulth.org

Any Questions please phone : 250-724-5757



Most people know about Crime Stoppers:

"If you have information about this, or any other Crime, call 1-800-222-TIPS"

"We want your information, not your name. Call 1-800-222-TIPS"

When you think of Crime Stoppers, you might think about T.V. shows like "Cops" and "America's Most Wanted", but Crime Stoppers is Canadian too. Crime Stoppers is an anonymous way for people to report information about crimes. While Crime Stoppers is not the police, they do work closely with police forces all over Canada.

Healthy Communities have to have ways to support victims of crimes. The first step in supporting victims is reporting the crime. Reporting the crimes doesn't necessarily mean 'putting bad guys in jail'. Reporting crime is the first step in making sure the culprit does not create any more victims.

Reporting crime in small or isolated communities can be very challenging. "What if he finds out I called it in?"

"Will I be safe?"

"Will everyone get mad at me?"

All legitimate concerns if the culprit is your spouse, your sibling, your parent, your neighbor, your father's best friend – well you get the idea. So how can you "rat" these people out and why would you?

The reality is that you aren't "ratting" anyone out. You are doing your part to keep your community safe and healthy. You are supporting victims and you are stopping people from creating more victims and you can do your part and stay anonymous by calling Crime Stoppers.



1-800-222-TIPS (8477)



bccrimestoppers.com

RCMP



ROYAL CANADIAN MOUNTED POLICE

PORT ALBERNI RCMP INDIGENOUS POLICING SECTION

Cpl. Jay Donahue



Cpl. Jay Donahue is the Non Commissioned Officer in charge of Port Alberni Indigenous Policing services, living and working in the Valley for the past ten years. He is an Aboriginal person and of Metis decent. His maternal family are Cree, from the traditional territory of the Michel First Nation in Alberta. He has 23 years of policing services and a passion for working with Aboriginal peoples.

Jay previously worked as an RCMP officer in Campbell River and New Hazelton; working extensively with the Wei Wai Kum, Campbell River, Gitksan and Wet'suwet'en Nations. His priority is the same wherever he works, ensuring stronger and safer communities for our Aboriginal people.

"If you show respect, you get respect"
— Jay

Cst. Pete Batt



Cst. Pete Batt comes to you from the traditional territories of the Mi'kmaq Peoples. Pete is passionate about issues that affect Indigenous Youth and sees our Youth as the future for all of us. Cst. Batt holds a Bachelor of Science from Dalhousie University and enjoys boating, hiking, hunting and fishing with his family but spends much of his free time celebrating his culture by playing bagpipes in the West Coast Highlanders Pipes and Drums along with his family.

"By knowing and understanding our own cultures, we gain respect for the cultures around us." - Pete

Cst. Elizabeth O'Connor



Elizabeth O'Connor joined the RCMP in 2015 and was posted to Port Alberni out of Depot. She is originally from Hamilton Ontario, the traditional territories of the Haudensaunee and Anishnaabeg people.

Before joining the RCMP Cst. O'Connor worked as a Paramedic with BC Ambulance, a Support Worker with youth leaving the criminal justice system, and as a Corrections Officer.

Through her employment and volunteer work in drug and alcohol detox programs, she learned a great deal about the complexity and barriers people face every day. Cst. O'Connor was drawn to a career in emergency services out of a desire to impact others in a positive way and to promote positive change and progress.

"I feel fortunate to have been assigned to the Indigenous Policing Section and I am excited to learn and be involved in this partnership"
— Beth



WORKING TO BUILD SAFER, HEALTHIER, INDIGENOUS COMMUNITIES

Community Dance Practice

Wednesday's
@ Cultural Center
6:00 PM - 8:00 PM

*Snacks provided
Everyone Welcome!*



Tsashaht Fitness Gym Hours

Mon. Tues. & Fri.

12:00 pm – 2:00 pm

Mon. Wed. & Fri.

4:00 pm – 7:00 pm

Tues. & Thurs.

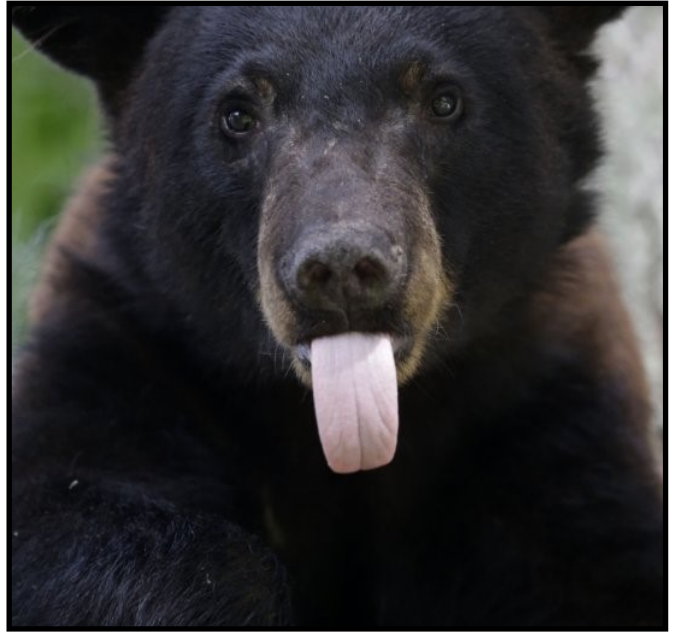
7:00 pm – 9:00 pm

Reminder to everyone:

Be wildlife aware!

If you encounter wildlife, please get to a safe place,
being as loud as possible. Then call:

Conservation at 1-877-952-7277



TAX EXEMPT

HYDRO, TELEPHONE, OR CABLE

Your Hydro, Telephone or Cable are tax exempt if you live in the Tseshaht First Nation Community and have a status number.

Leave a copy of your status Card, Hydro, TELUS or Cable (Shaw etc.) at the Admin Office and a letter will be sent to the provider to remove the tax.

Please contact Jane Jones at 250.724.1225 or email jjones@tseshaht.com . If you require further information.



**We want your information
– not your name!**

 **1-800-222-TIPS (8477)**

 **bccrimestoppers.com**



May 2019 to April 2020 Tseshaht FN

Note: Your Recycling Pickup Day is shown shaded in BLUE

MAY						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

JUNE						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

JULY						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

AUGUST						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

SEPTEMBER						
S	M	T	W	T	F	S
1	2	3	4		6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

OCTOBER						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

NOVEMBER						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

DECEMBER						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

JANUARY						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

FEBRUARY						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29


MARCH						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

APRIL						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		


For more information on what can be put in your curbside recycling bins visit www.recyclinginbc.ca

PLEASE ENSURE THAT YOUR RECYCLABLES ARE CLEAN WHEN PUT OUT FOR RECYCLING

For service inquiries contact Waste Management @ 1-800-774-9748

 Recycling Pick-Up Day

RECYCLING BLUE BOX IS TO BE PLACED AT THE CURB BEFORE **7:00 am** ON COLLECTION DAY

 Statutory Holidays

If a Statutory Holiday falls on a Monday, pick-up will happen the following day
regular pick-up day



RECYCLEBC



ALBERNI-CLAYOQUOT
REGIONAL DISTRICT





Recycle *right* at the curb

YES! Recycle these at the curb



MIXED PAPER



EMPTY AEROSOL CANS
NO HAZARDOUS MATERIALS



CARDBOARD
& BOXBOARD



PAPER BEVERAGE
CUPS & LIDS



TIN & ALUMINUM
CONTAINERS/FOIL



PAPER PACKAGING
THAT CONTAINED
LIQUIDS



PLASTIC BOTTLES,
CONTAINERS
& TUBS <25L



PLASTIC GARDEN
PLANT POTS & TRAYS

Recycling tips

- Place recyclables into totes loose; **do not bag materials**
*Exception: shredded paper must be contained in a clear plastic bag or paper bag
- Ensure recyclables are clean
- Remove all caps, lids and spray nozzles. Plastic caps and lids can go in the tote once separated

- Place tote at the curb by 7:00 am on your collection day
- Flatten containers as much as possible to save space
- Ensure all items fit securely in the tote. Ensure light items are weighted down
- No hazardous materials

NOT at the curb! Bring to 3rd !

These items can be recycled at the 3rd Ave. Recycling Depot or the AV Landfill Recycling Depot



PLASTIC BAGS &
OVERWRAP*



GLASS JARS &
CONTAINERS*



STYROFOAM*

Recycling locations for other items

Electronics (TVs, computers, printers) - 3rd Ave. Recycle Depot, 3620 3rd Ave. and the Bottle Depot, 3533 4th Ave.

Small Appliances & Power Tools - 3rd Ave. Recycle Depot, 3620 3rd Ave.

Residential/Household Paint, Flammable Liquids, Pesticides or Gasoline - 3rd Ave. Recycle Depot, 3620 3rd Ave.

Lights, Lamps, Ballasts and Fixtures - 3rd Ave. Recycle Depot, 3620 3rd Ave.

Donate textile items to the *Diabetes Canada Clothesline* at the Drop Box located at the 3rd Ave. Recycle Depot.

Clothesline accepts: Gently used clothing, bedding, sleeping bags, belts, ties, handbags, yarn, blankets, drapes, jewelry, hats, pillows, shoes and all footwear.



Reminder- Please Do Not Put Plastic Bags and Overwrap in your curbside tote.
(Bring them to the Recycle Depots)

Not sure what goes in your recycling tote?

ACRD: 250-720-2700

WEB: www.recyclinginbc.ca

EMAIL:

recycling@acrd.bc.ca

Don't bag your curbside recycling

Why? Bagged recyclables can't be sorted by automated machines and end up in the landfill. Keep recyclables loose in your curbside tote and take plastic bags to the recycling centre. **Learn to recycle *right* at the curb.**



For a complete list of what can be recycled and where, visit www.acrd.bc.ca/recycling-directory



2020

Tseshahat Garbage Pick-up



Regular Pick-up							Holiday Pick-up						
JANUARY							FEBRUARY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
			1	2	3	4							1
5	6	7	8	9	10	11	2	3	4	5	6	7	8
12	13	14	15	16	17	18	9	10	11	12	13	14	15
19	20	21	22	23	24	25	16	17	18	19	20	21	22
26	27	28	29	30	31		23	24	25	26	27	28	29
MARCH							APRIL						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4
8	9	10	11	12	13	14	5	6	7	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25
29	30	31					26	27	28	29	30		
MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
					1	2	31	1	2	3	4	5	6
3	4	5	6	7	8	9	7	8	9	10	11	12	13
10	11	12	13	14	15	16	14	15	16	17	18	19	20
17	18	19	20	21	22	23	21	22	23	24	25	26	27
24	25	26	27	28	29	30	28	29	30				
JULY							AUGUST						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
			1	2	3	4							1
5	6	7	8	9	10	11	2	3	4	5	6	7	8
12	13	14	15	16	17	18	9	10	11	12	13	14	15
19	20	21	22	23	24	25	16	17	18	19	20	21	22
26	27	28	29	30	31		23	24	25	26	27	28	29
SEPTEMBER							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
30	31	1	2	3	4	5					1	2	3
6	7	8	9	10	11	12	4	5	6	7	8	9	10
13	14	15	16	17	18	19	11	12	13	14	15	16	17
20	21	22	23	24	25	26	18	19	20	21	22	23	24
27	28	29	30				25	26	27	28	29	30	31
NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4	5
8	9	10	11	12	13	14	6	7	8	9	10	11	12
15	16	17	18	19	20	21	13	14	15	16	17	18	19
22	23	24	25	26	27	28	20	21	22	23	24	25	26
29	30						27	28	29	30	31		

CONNECT WITH US!



TSESHAHT FIRST NATION
 5091 Tsuma-as Drive
 Port Alberni, BC V9Y 8X9
 T: 250.724.1225
 F: 250.724.4385



www.Tseshahat.com



Tseshahat First Nation



tseshahat_first_nation