

NEHIMOTL "US"



OCTOBER 2022

Community News | Events | Updates for the Tla'amin Nation

Tla'amin and Supporters March on the 2nd National Day of Truth and Reconciliation at tiskʷat

Tla'amin survived thousands of years before the interference of Dr. Israel Wood Powell who was appointed Superintendent of Indian Affairs for British Columbia in 1872. The orange sign at the Townsite that displays over 10,000 unmarked graves discovered at residential schools is the truth in "Truth and Reconciliation."

On the eve of the 2nd National day of Truth and Reconciliation, Tla'amin held a candlelight vigil on our original village site of tiskʷat. Prayers and strength were sent to all residential school victims and survivors, while recognizing our ancestors traditional food fish history at our former tiskʷat village.

The second National Day for Truth and Reconciliation was a time to reflect, listen and acknowledge the truth about Canada's harmful colonial history. Hundreds of people marched from our old village site to rally at Willingdon Beach. This message speaks to difficult topics about Indian Residential Schools and the Sixties Scoop. For Indigenous People, we recognize that these conversations can trigger traumatic memories and feelings.

September is often viewed as a time of new beginnings, following a summer full of positivity and refreshment. But for many Indigenous people, September can be associated with a very dark time. For over a century, September was a time of forced separation of our children and families, with children as young as four years old being taken to residential schools far away from home, including places like Sechelt, Kamloops, Mission and beyond. Some of these children never returned home or were too sick to survive after they did return home.

On September 30th, Canada recognized the second anniversary of the National Day for Truth and Reconciliation, also known as Orange Shirt Day. Orange Shirt Day was inspired by Northern Secwepemc Residential School Survivor Phyllis (Jack) Webstad. Little did she know that her experience at the age of six would eventually inspire millions of people. She invited all Canadians to wear orange shirts to commemorate the Indigenous children who were taken from their homes and placed in residential schools.

Our Tla'amin friends and family who attended these institutions have shared with us



for many decades that our lost children were buried in unmarked graves near these schools, but it was not until May 27, 2021, that this horrible multi-generational tragedy really made an impact on mainstream media in Canada. Since the first confirmation of 215 unmarked graves at a former residential school site in Tk'emlups te Secwépemc First Nation, there have been an estimated 10,028 unmarked graves identified at residential schools across Canada. This is just at the beginning - only a fraction of these institutions have been searched. With a total of 699 Residential Schools operating in Canada, the number of unmarked graves is expected to increase significantly.

Operating in the shadows of the Indian Residential School system was something coined as the Sixties Scoop or Millennium Scoop. Through genocidal policies of Indian child apprehension, an immeasurable amount of our children were stolen through various measures, and forcefully adopted, fostered, and sold out of their families, including overseas. The Canadian Government

ran campaigns called AIM: Adopt Indian and Metis. Through this type of program, settlers near and far could pick an Indian child from a newspaper ad to adopt into their home. Due to these discriminatory policies and perverse tactics of child apprehension, many Indigenous families suffer ongoing irreparable damage that continues to reverberate through our community.

Turkey Hampers

The Nation will have turkey hampers available for citizens/members **that request one**.

Alternatively, there is the option to request a \$75 gift card to Freshco instead of a hamper.

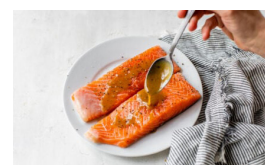
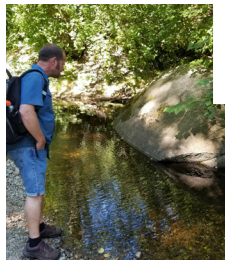
Urban Members who **request a hamper** will receive a gift card in the mail.

How to apply?

Please call either number below and provide your contact information and address. One hamper/card provided per household unit.

604-483-9646 ext. 104 or 124

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Tla'amin Governance House Updates

4779 Klahanie Road,
Powell River, BC
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Phone: (604) 483-9646
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www.tlaaminnation.com

The Governance House will be closed on Monday October 10th in recognition of Thanksgiving.

Tla'amin Nation Unveiles Two Poles That Stand Proudly On The Shores Of Tishosem.

*By Drew Blaney,
Culture Coordinator*

Chief Calvin Hunt from the Kwakiutl First Nation was the lead for this project working with Karver Everson from the K'omoks First Nation, Randy Timothy Sr, Sherman Pallen and Ivan Rosyp-skye. The welcome pole (right) was first envisioned by the Tla'amin elders, as Tla'amin prepared to host Tribal Journeys 2021. Although this did not go ahead due to the pandemic, we thought it was still appropriate to move ahead with this totem pole project. As the pandemic locked down our community, and the world changed around us, so too did the focus on the second totem pole. During the span of March 2020, to August 2022, Tla'amin lost over 35 members. Also during this time, the Kamloops Residential School announced the finding of 215 unmarked graves on the site, which prompted other nations to follow suit and scan their residential school properties. Since then, over 10,000 unmarked graves have been found across the country. The second pole is a memorial pole for all of the children that never made it home, as well as to honor our own survivors of residential schools. This memorial pole is also in memory of those community members we lost during this time.

The project began in April with a log blessing at the Tla'amin log dump at the mill site. Over 40 people were there to witness the blessing of these logs. Work began immediately and the poles were completed in just over 6 weeks time, which is quite fast. During this time, many community members stopped by to see the progress and to help chip away a little bit at a time.

Totem Pole Crests

The Memorial Pole has an eagle on the top, representing our connection to the spirit world. The killer which sits below the eagle

is said to take the spirits of our loved ones on their final journey. The bottom of this pole has a watchman, protecting us as we move forward.

The Welcome Pole has a welcome figure at the top of the pole, with one arm extended out in welcome, and the other arm holding a paddle to honour our guests travelling our ancestral highway. Below is a raven, which has always been a major crest of the Tla'amin people. A watchman also sits at the bottom of this pole, guarding our ocean and the land.

The poles were also visited by over 300 students from School District 47, Assumption School and the French School.

POLES (Continued on page 3)





Left to Right: Ivan Rosypskye, Sherman Pallen, Randy Timothy Sr, Karver Everson from the K'omoks First Nation and Chief Calvin Hunt from the Kwakiutl First Nation

POLES (Continued from page 2)

There were many people involved in this project, and we did not get a chance to thank them all during our ceremony. I will try to name most, but if there are some that I forgot, I apologize.

- First and foremost, I want to thank former Hegus Clint Williams for initiating this project back in 2018.
- Current Hegus and council for their support in this project.
- Former Forestry Manager Craig Galligos for travelling to Woss to pick out the logs for these poles and having them transported to Tla'amin territory.
- Current Forestry Manager Adam Culos for clearing the log dump site and providing assistance along the way.
- Kyle Mcgee at the log dump for providing assistance and helping move the logs.
- Tla'amin elders for providing the vision for these poles.
- Tla'amin Construction Crew for their assistance leading up to the unveiling: Sidney Point, Jared Tom, Byron Harry, Stuart Smith &

Craig Galligos

- Shawn Louie & Alex Louie for showing up to help place the poles on the bases.
- Gerry Galligos for helping along the way.
- Bert Finnamore for using his lathe to cut out the pieces for the spindle whorls.
- Gail Blaney for providing home cooking for the carvers on a daily basis.
- Ta'kaiya Blaney for providing input on Salish Designs
- Calvin's wife Marie, and Marlo for painting.
- Jasmin Menendez for spending a few days painting.
- Road Warrior Holdings for moving the totem poles from townsite to Tla'amin and raising the poles.
- Tim Paul for taking on the catering for the lunch, you did an awesome job.
- Kitchen Crew for helping – Brittany Vivier, Losa Luaifoa, Ashley George, Verna Francis, Lawry Dingwall
- Tla'amin Hatchery for providing the fish.

Treaty Implementation Update:

Tla'amin Nation takes steps to update the Treaty

*By Stefan Virtue
Director of Governance and Strategic Initiatives*

In recent months, the Governments of Canada and British Columbia have agreed to recognize Tla'amin's inherent Indigenous rights – rights that go beyond what is currently in the Tla'amin Treaty. Over the past two years, both governments have passed laws recognizing the United Nations Declaration on the Rights of Indigenous People (UNDRIP). The Government of Canada has also recently announced changes to its tax policy so that the Section 87 tax exemptions under the Indian Act for transaction taxes like GST and income taxes earned on former Reserve land can continue indefinitely for Tla'amin Nation Citizens. These important changes in reconciliation give us the space to think differently about the Treaty and we now have the opportunity to update and enhance our rights and benefits in the Treaty. Some of the proposed Treaty updates being considered include:

- Replacing the title Final Agreement with a Tla'amin name.
- Removing references to rights assertion and rights extinguishment.
- Removing references to full and final settlement and exhaustive rights.
- Adding new language acknowledging that the Treaty is a living agreement.
- Adding new language to the Governance Chapter to expand Tla'amin Nation governance jurisdiction beyond treaty lands.
- Updating Taxation Chapter to extend the Section 87 Indian Act tax exemption; and
- Updating names and terms throughout the Treaty using ʔayʔaj̓uθəm.

Currently the team is working on a plan to negotiate the changes and will keep the community updated as we move through this work. If you have any questions, please contact Grace Adams at Grace.Adams@tn-bc.ca.





Tla'amin Nation gifts ʔayʔajuθəm name to local VIU campus

QATHET, B.C., September 20, 2022- The Tla'amin Nation Executive Council has gifted Vancouver Island University (VIU) the name *tiwšɛmawtxw* (teew-shem- awt-xw) which means *House of Learning* for its campus located in ʔayʔamun ʔəms gijɛ (Tla'amin Territory).

The gift is in the spirit of decolonization and reconciliation. Following a renaming ceremony on September 20, 2022, VIU's campus in the qathet region will now be called *tiwšɛmawtxw* and not by its colonial name.

"The Tla'amin Nation acknowledges with gratitude Vancouver Island University's readiness and willingness to participate and engage in meaningful reconciliation," said Tla'amin Nation's Hegus John Hackett. "This re-naming is a pivotal example of continued reconciliation within our territory and across Turtle Island more broadly. We are hopeful that this re-naming will inspire more reconciliation work throughout the territory."

Vancouver Island University has committed to building stronger partnerships with Indigenous communities. VIU has pledged to do more to honour Indigenous students, employees, and communities; deepen understanding of Indigenous knowledges; and work with Indigenous Peoples to co-create programming that better serves the priorities of their communities.

"We thank the Tla'amin Nation for this meaningful gift of a name that reflects our place in the community that allows Vancouver Island University be an inclusive and welcoming place for everyone," said Dr. Deborah Saucier, President and Vice-Chancellor of Vancouver Island University. "Accepting the gifted name in ceremony of our campus in the qathet region reflects our ongoing commitment to truth and reconciliation by promoting the use of traditional names where we teach, learn, research, live and share knowledge. We greatly value our relationship with the Tla'amin Nation and we are grateful for this gift."

A sign with the new name for VIU's campus in the qathet region was unveiled at the campus on Tuesday.

Contacts:

Dillon Johnson, Tla'amin Nation Executive Council, Dillon.Johnson@tn-bc.ca

Jenn McGarrigle, Vancouver Island University jenn.mcgarrigle@viu.ca



Watch for our School Children

Community Road Safety

Executive Council recognizes a crosswalk at the Cousins Place is a high priority for our community safety. Parents and the RCMP (Chris Bakker) have been monitoring the safety of our children in the morning while our students utilize the breakfast program,

Increasing community road safety involves talking to your children and about their safety related to crossing the street. Slow and steady wins the race. There is no need for them to run.

Let them know about distracted driving, impaired driving, sharing the road with bicycles, other pedestrians and other road risks. Road safety strategies between parents and children will make the roads safer.

Tla'amin Leadership Chat

heyhegus@tn-bc.ca email

Background: Elected officials want to provide an opportunity for all citizens/members to ask questions and to provide feedback to leadership on items of importance to you. Since February 2021, there have been 9 Leadership Chat sessions to date.

We encourage you to share feedback or ask any questions you may have through the heyhegus@tn-bc.ca email. These questions or comments will be reviewed and answered at the upcoming session.

The next session is scheduled for:

PROPOSED Citizenship Law Amendments

Note: this initiative is not:

- about taking Citizenship away from anyone – its about the future.
- about Indian Registration (i.e. Status Cards) under the Indian Act.

Why are changes being proposed?

- The Treaty Process required certain citizenship eligibility criteria be in the Tla'amin Treaty, to discharge the obligations of the Crown.
- The Citizenship Committee was having difficulties in applying this criteria since the Effective Date of the Treaty in 2016.
- In particular, the Citizenship Committee determined, and the Legislative Assembly agreed, that the criteria need to be looked at with an eye for change, for the cultural, practical and financial future of the Tla'amin Nation.

What work has been done?

- Since 2018 the Tla'amin Nation has been carrying out research and gathering input from the Tla'amin community about what it means to be a Tla'amin Citizen and how that compares to the current criteria.
- Four focus groups were held in Summer & Fall 2019: Tla'amin Staff; Elders (2); and Youth.
- A survey was prepared to seek input from Tla'amin people.
 - 72 people participated in the survey.
- Generally people believe that Tla'amin Citizenship eligibility should require:
 1. Having a parent (i.e. lineal descent) who is of Tla'amin ancestry,
 2. Having a present-day social and/or cultural connection to the Tla'amin community.
 3. A waiting period for applicants (with certain exceptions).

What is the current criteria?

10.(1) An individual is eligible to be enrolled as a Tla'amin Citizen if that individual is:

- (a) of Tla'amin ancestry;
- (b) is registered, or is eligible to be registered, on the Sliammon Indian Band list as of the day before the Effective Date;
- (c) was adopted as a minor child under the laws recognized in Canada or by Tla'amin custom by an individual eligible for enrolment; or is a descendant of an individual eligible for enrolment under (a), (b) or (c).

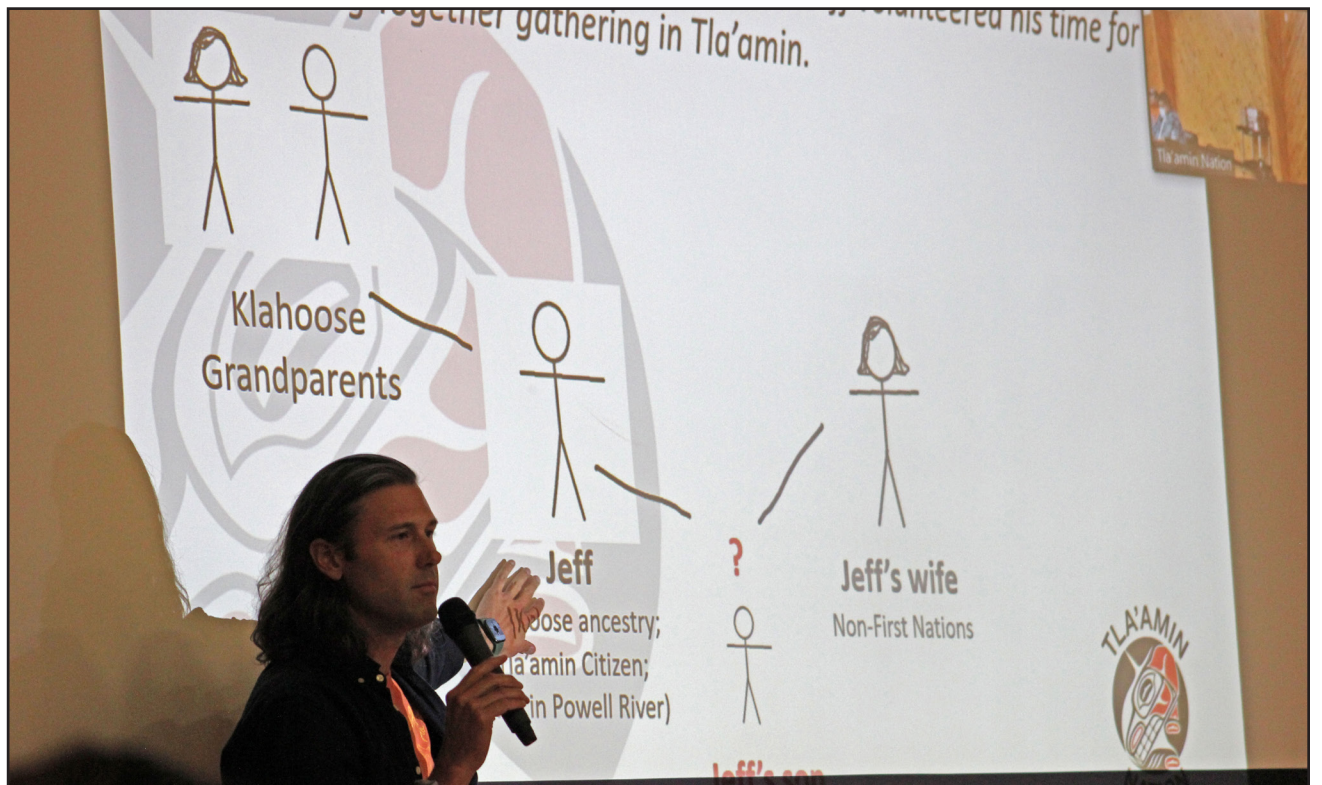
What is the proposed new criteria?

10. An individual is eligible to be enrolled as a Conditional Member, if that individual has established, or has demonstrated a clear intention to establish, a continuing Tla'amin community connection and

- a) is of Tla'amin ancestry; or
- b) was adopted as a minor child under the laws recognized in Canada or Tla'amin Law by an individual that is of Tla'amin ancestry

What are the exceptions to the waiting period?

- a) a child (including adopted) whose parents are both Tla'amin Citizens;
- b) an individual who is of Tla'amin ancestry and was registered as a member of the Sliammon Indian Band on the day prior to the Effective Date; and
- c) a child (including adopted) with one parent who is a Tla'amin Citizen and of Tla'amin ancestry; and
 1. was registered as a member of the Sliammon Indian Band on the day prior to the Effective Date; or
 2. can demonstrate a continuing Tla'amin community connection



Executive Council member Dillon Johnson has been receiving community input in Vancouver, Victoria and the Salish Centre during the month of September

How long is the waiting period?

- The conditional period (i.e., waiting period) would be three years. During the first two years of the conditional period, a Conditional Member would not be able to apply for citizenship.
- A Conditional Member would have to apply for citizenship during the third year of the conditional period (unless they obtain an extension). This is to ensure that individuals do not remain Conditional Member indefinitely.
- During the conditional period, the Conditional Member would have the opportunity to establish a continuing connection to the Tla'amin community. To become a Citizen, a Conditional Member would have to show that they have established and intend to maintain such a connection (whereas to become a Conditional Member you would just have to show an intention to establish that connection).

How will Tla'amin ancestry be determined?

- The Citizenship Committee will take into account the applicant's direct descent on the side of either parent from individuals recognized as having Tla'amin ancestry. Evidence may include documentation such as a birth certificate or a statutory declaration from an individual or individuals other than the applicant.
- Individuals who have Klahoose, K'omoks or Homalco ancestry would be recognized as having Tla'amin ancestry, if they transferred to the Sliammon Indian Band on or before July 10, 2012, as long as they have not subsequently transferred to another Band.

What is a Tla'amin community connection?

1) The amended Citizenship Regulation (to be supported by policy) would describe how an individual would meet the "connection to the Tla'amin community test." This would include demonstrating, through an interview with the Citizenship Committee, that the applicant:

- a) has knowledge about the history, culture, language and territory of the Tla'amin Nation; and
- b) has established:
 - a connection to the Tla'amin Territory, and
 - a connection to Tla'amin Citizens.

In summary, what are we trying to do?

- Ensure the cultural survival of Tla'amin.
- Ensure that people are applying to be Citizens for the right reasons.
- Respect our close familial ties with our Sister Nations.

Welcoming our New Staff to the Governance House

Emergency Program Coordinator

Jenny Freeman is our new Emergency Program Coordinator. Jenny is a Powell River resident, originally from South Africa. She has a background in community leadership, specialising in environmental management and social support. She is also a proud Mum of 3 young adults, as well as a grandmother to a lively 2 year old! Jenny enjoys spending her spare time hiking in this beautiful place we call home and volunteering for our local fire departments.



Jenny will be responsible for leading the coordination of the Tla'amin Nation Emergency Management Program. The EPC will collaborate with leadership, staff and members to develop emergency response and recovery plans, Emergency Support Services (ESS) plans, and Business Continuity and Recovery plans for the Nation. Working with internal and external stakeholders, the EPC will draft and work with senior management on policies and procedures in support of the Nation's Emergency Management Plan, Emergency Operations Centre (EOC), and emergency response framework.



Olivia Louie receives her sockeye in Vancouver



Camereon and Jayden Courtney

Treaty Implementation Manager

Please join us in sharing a very warm welcome to the newest addition to the Governance and Strategic Initiatives team: Grace Adams.

Grace joins the team as Implementation Manager and will help support treaty implementation projects and initiatives across government departments. We're really excited to have Grace on the team and look forward to working with and learning from Grace's past experiences working on treaty management and negotiations, and more recently at Tla'amin Management Services (TMS).

Grace graduated from UVIC in 1986 and her son Adam Gauthier graduated from UVIC in 2020 with a degree in Social Work. As Treaty Manager for 18 years she is thrilled to be joining some of her former coworkers at Tla'amin Nation and building new relationships. Her work in the past 5 years has been with Tla'amin Management Services, the business arm of Tla'amin Nation and was mainly with the land lease files and aquaculture.



Open Letter to Tla'amin Members and Citizens

National Day of Truth and Reconciliation is a day for reflection and a call to action



September 30th marked the second anniversary of Canada's National Day of Truth and Reconciliation. For many Tla'amin families and friends, the negative impacts of residential schools continue to be felt in our community. The harms associated with Canada's colonial history has left wounds that will impact many Tla'amin generations to come, and the ongoing discovery of unmarked graves at residential school sites across Canada can make those wounds even more pronounced.

As I reflect on our reconciliation journey over the past year, I raise my hands to you. Our children, our families and our community continue to experience systemic discrimination that is a result of the atrocities of colonialism and the perpetuation of ignorance and racism by people and institutions who refuse to acknowledge the truth. For these people September 30th must be a call to action - a call to listen, to learn, to seek the truth and to take meaningful action to reconcile and make reparations for the genocide inflicted upon First Nations in Canada.

On September 30th we reflected on our history as a Nation. Our people have a strong history that we can be proud of, and our community continues to demonstrate strength, resilience and solidarity in the face of adversity. I know that together we will stay strong – Tla'amin strong. Together we will support each other. And together we will remember the truth and we will honour the survivors – our friends, our family and our ancestors.

chechewanapešt (we honour you all)
Hegus John Hackett and Tla'amin Executive Council



Tla'amin Nation
ƛaʔəmen Nation

FOR IMMEDIATE RELEASE

**Tla'amin Nation Sends Letter of Intent to Paper Excellence re: conditional offer
One step closer to re-acquiring village site at tiskʷat**

September 15, 2022 – ƛišosəm, qathet Regional District – The Tla'amin Nation (Tla'amin) has sent a letter of intent (LOI) to Paper Excellence (PE) in accordance with the company's deadline for parties interested in purchasing the 300 acre mill site at tiskʷat and all of its industrial assets. The LOI is the first step in the process leading to a conditional offer to purchase the now shuttered mill at tiskʷat.

Tla'amin Hegus John Hackett said that “more than one hundred years ago, our people were forced from our ancient village at tiskʷat. Our people have never benefitted in any way from the many millions of dollars extracted from the mill that was built over our village. We have never relinquished our claim to what was once a beautiful place, with a thriving sockeye salmon run. Our letter of intent is an important step to reclaiming our land and demonstrating the important benefits that local ownership can offer the region. As we move toward an offer to purchase the site and re-acquire our traditional lands and waters, we celebrate the resilience, strength and determination of our people.”

Positive discussions with Pacific Hydrogen Canada Corp. (PHC) are ongoing further to the [memorandum of understanding](#) announced on August 17th with regard to a possible clean, green energy project at tiskʷat. And Tla'amin continues to work closely with its treaty partners at the federal and provincial governments on initiatives related to land reclamation, habitat restoration and economic development opportunities at the site.

Tla'amin will have more detailed information to share regarding all of these matters in the coming days.

čəčəhatanapəšt (we honour you all)
Tla'amin Nation Government

About Tla'amin Nation

The Tla'amin Nation is a modern, forward-thinking First Nation Government at an exciting point in its history. In April 2016, the community became self-governing through the modern treaty process. The community resides in the qathet Regional District. The Tla'amin Nation has a rich heritage that stretches back since time immemorial and is guided by its ta'ow (teachings) enshrined in its constitution and governance structure.

For further information please contact:
Davis McKenzie - 778 834 7934



Tla'amin Nation has put a Letter of Intent to purchase the former Powell River paper mill to re-acquire our traditional lands and waters

Tla'amin Lands & Referrals Department



Tla'amin Nation has enacted a new interim policy in regards to ground disturbance – the Tla'amin Interim Archaeological/Heritage Resource Policy. If you're a homeowner about to dig on or around your property, you are required to contact the Tla'amin Lands & Referrals Department prior to any ground disturbance within Tla'amin Nations lands. The policy is in place to protect archaeological or culturally significant sites and artifacts. Many areas within the community have still not been investigated and there is still potential to encounter these valuable materials. Findings need to be reported immediately.

Please note a monitor is required to determine if there are any archaeological or cultural materials on the site. There is no cost for our members or citizens.

When you put a shovel into the ground, this is called: “disturbance of the ground” that applies to any outdoor improvement projects, big or small such as:



- Installing posts for fences
- Building decks, retaining walls, patios, and installing fire pits
- Tree planting and digging a garden
- Anchoring playground equipment
- Clearing a lot for a house, digging a foundation

In British Columbia archaeology provides us with evidence of aboriginal occupation. Sights have been recorded here in our community that are thousands of years old. It is important that we protect these areas so that our story can be told to future generations.

Heritage protection begins in our own community through involvement, planning and education. Remember: Archaeological sites are protected by law in British Columbia under the Heritage Conservation Act.

We appreciate your cooperation and require at least 2 weeks advance notice to schedule a monitor while you dig.

Our department will schedule a monitor to be on site to see if there may be any archaeological evidence or ancestral remains encountered during your dig.

Contact Sandra Harry at: 778-762-3032 to set up a monitor for your home project, or email at sandra.harry@tn-bc.ca

Or Derek Kowalchuk 604-483-9646 Ext. 153 or email derek.kowalchuk@tn-bc.ca



Rose Marie Francis signs for her sockeye in Vancouver



Dave Chong

Meet Your Tla'amin K-12 Education Team



Mike Luaifoa
James Thompson School

Meet our čερθ Cultural Support Workers

čερθ means uncle or auntie. That is the kind of supportive relationship at the heart of this role, grounded in deep care for each child's well-being. čερθ implies a relationship with the family, community, and culture. Our čερθ connect with łaʔamin students to make sure they are doing well and are ready for learning. They might call home if they are worried about a student or family. They also bring cultural and language activities to the whole school to increase understanding and appreciation of Indigenous ways of being.



Melvin Mitchell
Visits all SD47 schools



Alisha Point
Brooks Secondary School
Alisha also teaches
ʔayʔajuθəm at JT!

Tla'amin students are also supported by an awesome School District 47 Indigenous Education team & dedicated teachers

- **Jessica Johnson** District Principal of Indigenous Education
- **Karina Peters** ʔayʔajuθəm Teacher (Brooks Secondary School)
- **Tyler Peters** Indigenous Student Support Teacher (Brooks & Ahms Tah Ow)
- **Angela Young** Indigenous Success Teacher (across SD47 schools)
- **James Hanson** Teacher (Connect Ed on the VIU campus & Ahms Tah Ow)
- **Alexandra Bella** Volunteer Teacher/Math Tutor (Ahms Tah Ow)



Brad Adams
James Thompson School



Noreen Paul
Education Administrative Assistant

ʔaječxʷst,
The past three years I have been working for the nation in a variety of employment positions: I am excited to work with the Tla'amin education staff and team. We will be in our new location soon, and I look forward to meeting parents, students, and community members at our new education office, learning center and Ahms Tah Ow. Please, stop by for a visit, or a cup of coffee.

Meet the rest of the Nation's K-12 Team soon to be located in the old Health building across from the portables



Louise Dominick

For years Louise has been serving the community in her role as Post Secondary Education Coordinator. She can also be found at Ahms Tah Ow and Brooks offering every kind of support to our students



Gertrude Touchie
Assumption School



Sophie Call

Sophie is the Director of the Department of Education. She oversees and brings direction to these programs and staff: Daycare & Pre-school, K-12, Post Secondary, Skills & Employment, Language and Culture.

UPDATE FROM THE XWE'ETAY/LASQUETI ARCHAEOLOGY PROJECT

Bringing communities together through archaeology ... “The fish traps are cool, but what is really neat is getting to gather with our First Nations neighbours” – Island resident, August, 2022.



It's full out harvest time in my garden and I am both daily grateful for the bounty and a bit tired by the on-going processing of the abundance. So too with our summer of archaeological fieldwork and community engagement: so rich, so full, and so much to be grateful for, but also a bit tiring when I think of all we accomplished!

I've written updates on the “dirt archaeology” parts of our project throughout the summer for the email list, social media, and the Local, and I will write more this winter as we get back the results of the radiocarbon analyses that will tell us how old the sites are. What I'd like to share now are some reflections on the power of community-centered archaeology to heal, to break down barriers, and to create mutual respect and new relationships.

Even though I recognize the “cool factor” in archaeology, what has always drawn me to archaeology is its potential to bring communities together. For Indigenous people, archaeology is a chance to connect with their ancestral practices and places. For settlers, it's a way to imagine the diversity and richness of past lives lived in the places that they now call home. For all people, archaeology provides a tangible way to imagine the intangible past. With that often comes a greater appreciation of how past knowledge and practices can enrich our lives today.

There are several ways in which the Xwe'etay/Lasqueti Archaeology Project (XLAP) team engages actively with the vast potential of archaeology. First, and foundational to our project, is the many on-going discussions with island landowners, land group board members, and other residents about Indigenous heritage. These discussions involve sharing information on our archaeological findings and talking about the ethical and legal responsibilities of landowners with archaeological sites on their property. Underlying most discussions is an eagerness to learn about the past as reflected in the archaeological record, and an interest in meaningful acts of reconciliation. However, these conversations can also address ungrounded fears and/or structural racism about First Nations and what will happen if we recognize their millennia-old connections to Xwe'etay/Lasqueti.

More engaging than having these discussions in the abstract is, of course, doing so over a pile of dirt at an archaeological site. Since a fundamental goal of the XLAP project is to find out as much as possible about Xwe'etay's past while minimizing disturbance to archaeological sites, we don't do large-scale excavations that would produce those piles. Instead, we extract small diameter cores and dig small (40cm x 40 cm) excavation units. We have also taken advantage of places where landowners have inadvertently disturbed archaeological sites. This has provided chances for Lasquetians and our First Nations partners to get their hands dirty screening and excavating. Touching the past in this way is an moving and powerful way for people to see and think about the land differently and to rethink their responsibility towards it. As one local said to me after our work in Long Bay three years ago:



“Lasquetians often regard themselves as uniquely connected to the place. It is easy to miss the concept that there were other people who were deeply connected there for a longer time that we can conceive of. It seems that we have a choice of viewpoints: we can either connect to, and embrace, and guard that rich pre-Contact heritage, and make that understanding important to our own connection...Or we can ignore it or dismiss it (or perhaps feel worried by it) and call in the excavator when it is in our way.”



Lasquetians and Candace Newman (K'omoks First Nation) gathering around a small excavation at Long Bay in 2021.



Lasquetians and community members from Tla'amin First Nation in 2021 exploring a backdirt pile from a previously disturbed archaeological site.

We have seen over and over in our project that even just gathering around an archaeological site is enough to open these discussions that cross communities. In the summer of 2021, we gathered on Marshall's Beach with several of our Tla'amin neighbours. There, we learned about the fish traps and how the intertidal landscape was managed. But, even more powerful, I think, was that we gathered together – all 80 of us, to say together the ancestral name of Xwe'etay. Most of us said it wrong, I'm sure, but what mattered was the saying of it – and it doing so, acknowledging another people's history and place on our island.



Tla'amin Guardian Watchmen, Bryce Mackenzie, teaching us how to say "Xwe'etay". Bryce's grandma on his Dad's side was a school teacher here in the 1940's

This past summer's fieldwork offered many chances for cross-cultural engagement – large and small. In addition to the work on private properties where we were invited to explore, we organized two powerful inter-community events.

In mid-July, timed for the low-low tide window, we gathered in Squitty Bay to unveil a beautiful plaque that proclaims that, "We honour the ancestral Indigenous Peoples of Xwe'etay". Despite unbelievably stormy weather, community members from five Nations braved the seas to join about 70 Lasquetians to honor the Indigenous past of the island. The plaque was first suggested by Tanis, who rightfully wanted to counter the other plaque at Squitty, which recognizes the "discovery" of the island by the Spanish. This small act – of placing a plaque that honors the Indigenous People of Xwe'etay, was profoundly meaningful to the local Nations who have deep ancestral connections to the island. For many in the settler community,

placing the plaque was a small way of recognizing and correcting past "truths" about Lasqueti's history, and in doing so, extending and deepening their own connections to this island.

We gathered in the hall after the unveiling to share food and words and moments of warmth and empowerment. For many in all communities, the day was deeply healing and many spoke of the bridges that were created. As said by Kim Recalma-Clutesi, whose brother is the hereditary chief of the Qualicum Nation territory that includes Xwe'etay, "our stomachs and our hearts are full". Kim also spoke to all of us to move on together to heal past wrongs.

"You know, we've been fighting for a long time. And we've been advocates for a long time...It's time for us to hear your kind words and your gestures. To hear it and embrace it. But it's also time for you to put the guilt down. Because they're both debilitating... And our path forward is working together. We don't give you permission to [feel guilt]. We give you permission to move forward and do more of what you've done."

All people present recognized that the plaque event was a significant start of that movement forward.

Because the plaque event was so successful and because the rains and winds prevented us from visiting clam gardens on that day, we organized another inter-community event in August – this time to visit the clam gardens and fish traps between Higgins and Wolf Islands in False Bay. About 20 community members from Tla'amin and Qualicum and about 60 Lasquetians attended. Some of these First Nations community members had attended the plaque event in July, but many were here for the first time. In fact, there was a long wait list of Tla'amin folks who wanted to make the trip, but there wasn't room in the water taxi. The doors between our community and our neighbours' communities are opening.

We chose False Bay as the location for this outing two reasons: it is relatively easy access (and not so weather-dependent) and it gave us a chance to appreciate the huge Indigenous community that lived in False Bay in the past. The bay is lined with significant shell middens formed into terraces on which houses sat. We are grateful to the landowners who graciously and enthusiastically invited us on to their property this summer to record the extent of those settlements and to determine how old they are (stay tuned!). The clam gardens on the False Bay side of the Higgins and Wolf shoreline, and the huge fish trap between the two islands, are part of the elaborate food infrastructure system that supported the Indigenous town located in the bay. From our vantage point on the intertidal, looking back at the dock, we imagined the thriving community that lived there for millennia. While imagining these connections undoubtedly feels different for the descendant First Nations, recognizing those past lives enriches all of our connections to this place -- and helps open our hearts and minds to each other.

Repeatedly on Xwe'etay, as other places where I have been privileged to work, I have witnessed the social transformations that are brought about through people's interest and curiosity about the past. The archaeology of Xwe'etay is extensive and remarkable -- and recording and recognizing it as we are doing in XLAP gives us a chance to honor the deep Indigenous history it represents. Recognizing the richness of that history opens us up to a variety of emotions, including fear for some, but also humility, awe, and deep respect. When new understandings of the past are embraced, rather than seen as a threat, healing happens. Here on Lasqueti, the healing happens through shared appreciations, through many small conversations, and through mutual respect for the past inhabitants of Xwe'etay and thus for all the people who are connected to the island today.

There is indeed much to be grateful for.

sayayın sounds like sah-yah-yin (The end of the Island)

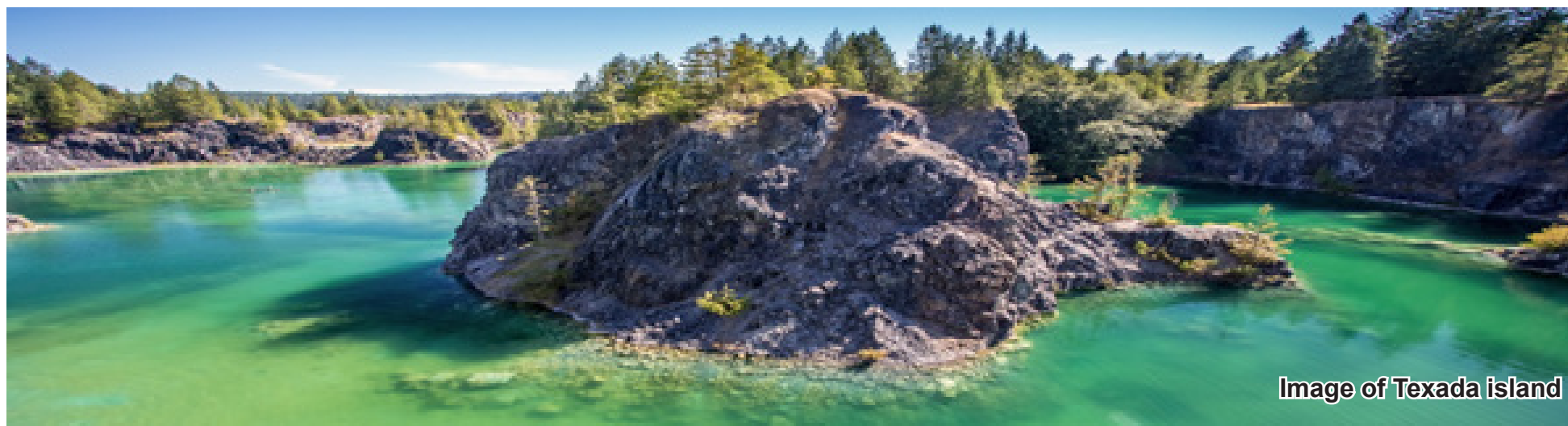


Image of Texada island

A Placenames Project

By Julien Gustafson Tla'amin Nation GIS Summer Student

sayayın is the Tla'amin name for what is now called Texada Island. sayayın sounds like sah-yah-yin and means the end of the island, or the end of something. Tla'amin Oral history says that prior to contact about three quarters of the island was inhabited by the Tla'amin people. The Tla'amin people hunted all over the island, they hunted seals, deer, sea lions, everything, they also harvested clams and other shellfish. A lot of traditional fishing was done in ?i: səm (Gillies Bay) that is where the sock-eye ran, it/was also a spawning ground. Tla'amin histories also refer to the smallpox epidemic; specifically, a mass funerary site - "...they put a real big hole like that and keep throwing people in there. Like 200-300 people a day died on Texada there...". sayayın has a current population of 1,200. It is not known if any Tla'amin Nation members currently reside there. The Nation has Treaty Settlement Lands at ləχwamən. ləχwamən sounds like Leh Xo men (Pocahontas Bay). A youth camp is being held at Lex Xo men for people between the ages of 13-17

Texada Island as it is called today was named for Felix de Texada, a Spanish rear-admiral, by explorer Jose Maria Narvaez (in 1791). In 1883 American Capital started the first of several Iron and Copper- Gold mines around the community of ləχwamən (Van Anda). The meaning of ləχwamən is currently unknown.

ləχwamən sounds like Leh-Xwa-men and is the Tla'amin name for Van Anda, Van Anda has a population of about seventy people. ləχwamən (Van Anda) is located near the islands North end. The community Van Anda was named after Van Anda Copper & Gold Mining Company.

In 1883 American Capital began several iron and copper gold mines around the community of ləχwamən (Van Anda). By 1898 a local smelter was concentrating ore and copper by-products; both were shipped from the island using deep-sea berths; after this mining was the primary industry until the 1920s and than again, from the second world war to 1976.

There is a Tla'amin legend of someone who hid gold and money on Texada, although it cannot be confirmed nor denied as the money/gold

has not been found. "... On Texada there was a lot of gold and silver mining at tatlaxwənač (Blubber Bay) at one point they shut down as they were running out of Gold, they just kept mining and ran into a silver vein and then they started running into Gold. They opened again and were just pulling Gold. That was the 1980s when they were pulling Gold." tatlaxwənač sounds like (TatlaXw-nach) and means "water swirls around"

Since about 1895 Limestone quarries and lime kilns on the Island have furnished material for cement, stucco, kraft pulp and other off island manufactures. sayayın (Texada Island) now produces most of British Columbia's limestone. The island's timber has been intensively logged since the 1940s.

Most services on sayayın are at the community of ?i: səm (Gillies Bay). ?i: səm sounds like Ee-sum and means clear sandy bottom. ?i: səm (Gillies Bay) has about 450 residents. The English name Gillies Bay is random it first appears in local area charts from between 1859-1964. The authors of British Columbia Place Names state that "...Gillies Bay was named after a very mean captain whose crew threw him overboard in the bay...." There has been no substantive to confirm this.



Image of Gilles Bay

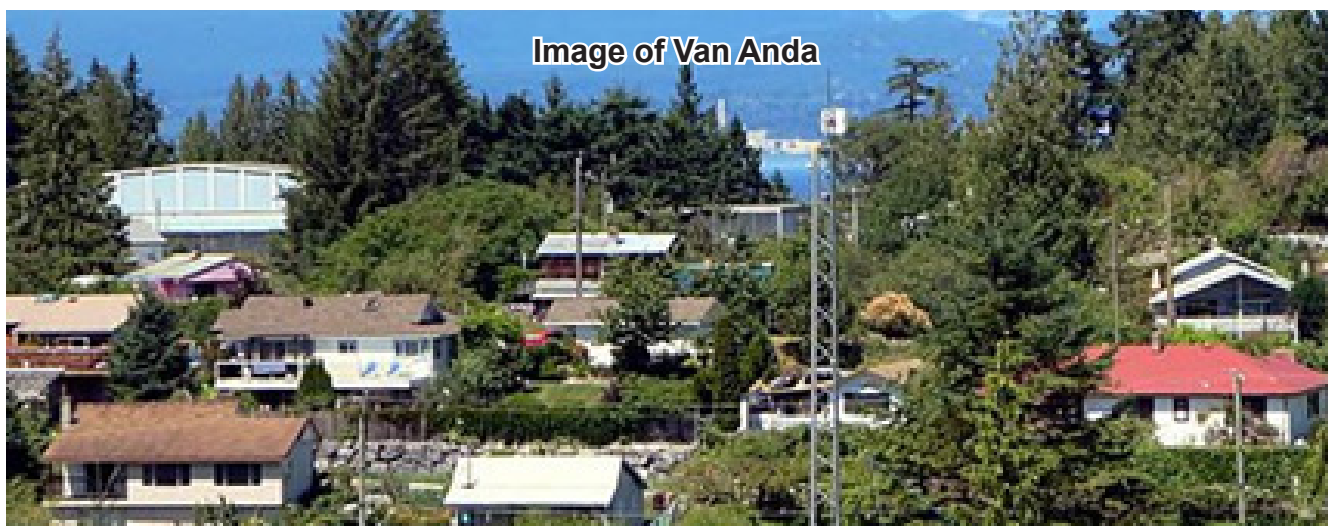


Image of Van Anda

Sources:

Sliammon Nation Treaty Society Research Department; Sliammon Traditional Use Study Interviews, 1996.

Sliammon Nation Treaty Society Research Department; Sliammon Traditional Use Study Overview Report, 1999.

Powell River Historical Museum and Archives; Traditional Place Names of the Tla'amin Nation, 2018.

Tla'amin Nation GIS Department; Cultural Heritage Viewer Web Mapping Application, 2022.



OCTOBER SALISH CENTRE DINNER SPEAKER SERIES

OCTOBER 12th PRESENTATION 5:30 PM



The Archaeological History of the Island of Xwe'etay --

As part of the Xwe'etay/Lasqueti Island Archaeological Project, archaeologist Dana Lepofsky and community planner Sean Markey and their team have learned much about the deep history of this ancestral Coast Salish place. Today, the island is



thought of as being in the middle of nowhere because it is hard to get to, and First Nations have not regularly lived there for generations. However, Tla'amin ancestors, as well as that of other Salish peoples, are deeply connected to this place through memories, place names, and stories. These deep connections are reflected in the extensive archaeological record of the island that includes huge, permanent settlements, fish traps, clam gardens, and defensive sites that date to at least 4000 years ago.

We will explore some of this archaeological information through slides and also by displaying some of the belongings/artifacts recovered on the island.

**Dinner will be provided.*



OCTOBER 19th PRESENTATION 5:30 PM

Migration into the Territory & Smallpox -- Join Dr. Keith Carlson from the University of the Fraser Valley for a talk about the migration into our overlapping territories and the impacts that smallpox has had on our community's connection to territory.

**Dinner will be provided.*

Sponsored by Homalco First Nation through a BCCI grant supported by Tla'amin, Klahoose, K'omoks and Homalco nations.

Firearms Safety Course



Weekend of Nov. 26-27th?

Group size will be limited. Save your spot by emailing Noreen (Noreen.paul@tn-bc.ca).

Details will follow in October, as well as a formal registration process where it will be important for folks to have their TN Harvesting Card.



SUMMARY OF RCMP CALLS FOR SERVICE FOR AUGUST/SEPTEMBER 2022

This summary of police calls for service is intended to advise community members of what is occurring in the community and to encourage community members to report all suspicious activities.



Powell River RCMP Non-Emergency (604)485-6255		In Case of Emergency Call 911
AUG 24	SALISH DR	Police responded to a report of harassing messages being sent. Police spoke to all parties involved, and they agreed to stop sending messages.
AUG 26	SALISH DR	Police responded to a report of harassment.
AUG 27	HWY 101	Police responded to a report of a collision on the highway.
AUG 30	KLAHANIE RD	Police responded to an alarm at the governance house. Upon attendance, police determined the alarm to be false.
AUG 30	HARWOOD ISL	Police received a report of stolen prawn traps from the southwest side of Harwood Island.
AUG 31	HWY 101	Police responded to a report of a possible fight on the highway. Police were advised that the suspects had left in a vehicle. Police attended, and located the suspect vehicles a short time later, there was no evidence of a fight, but the driver was impaired, so police conducted an impaired investigation.
AUG 31	HOMALCO RD	Police received a report of an abandoned 911 call. Police attended and determined the call was made accidentally.
SEP 01	HOMALCO RD	Police responded to a report of harassing messages being sent.
SEP 01	KLAHANIE DR	Police received a report of an overdue kayaker. While police were speaking to the complainant, the kayaker returned safely.
SEP 04	WATERFRONT RD	Police received a report of an ATV being driven unsafely. Patrols were made, but police could not locate the suspect.
SEP 09	HWY 101	Police responded to a report of a disturbance at a residence.
SEP 13	HWY 101	Police received a report of an injured bear on Hwy 101.
SEP 15	WATERFRONT RD	Police responded to an argument at a residence. Police attended and spoke to all parties involved.
SEP 17	WATERFRONT RD	Police responded to a threats complaint at a residence.
SEP 20	HOMALCO RD	Police responded to a report of a break and enter at a residence. This matter is still under investigation.
SEP 22	HWY 101	Police responded to a report of a vehicle tailgating another vehicle on Hwy 101 near Klahanie Dr. Patrols were made, but the suspect vehicle was not located.



Laura Wilson picks up her sockeye in Vancouver



Margaret Peters

SECHELT RESIDENTIAL SCHOOL #72: 1952-1954

CONCLUSION

By Dr. Jeanne Paul

All the girls would darn, mend, iron, make socks for the boys and use the Singer treadle sewing machine. After the 3:30 pm jam sandwich snack, we older Grades 7 and 8 would meet with Sister Elizabeth. She was pleasant and even smiled at us girls. She and I got along very well. She seemed to like me and even called my name. I think she liked my enthusiasm for everything I did. Basically, I think I wanted to please these women who were slighted at the least thing we did. I was afraid to offend and be reprimanded. I sensed early on that we as their charges were never good enough or worthy of their attention.

So, sew and learn I did. She even gave me the responsibility to teach the younger ones how to sew, darn and use the Singer treadle machine. I liked sewing time just like I liked to sing in the choir. I was myself.

This one time, Sister Elizabeth was sick. She was always sick with one thing or another. She was paper thin and very pale. She was the other nun who always had a white handkerchief. Her nose was always runny. I guess the other nuns noticed she liked me or Sister Elizabeth just told them how I behaved during sewing room time. I think that is why I was picked and asked to bring her meals to her room when she was sick. We had never seen a nun without all the black habit they wore. There she was in bed with a long white night gown with a white cap to hide her hair. It was a shock to see this. She looked like any old lady in a nightgown. She was not liked by the older girls but we learned to sew. I still was very shy and did not say much but I sewed diligently. I did not feel threatened by her so I could relax from the daily tensions to be always perfect.

Then there was Sister Veronica. If anyone was miserable and unhappy, it was she. She took it out on us. Again, more of "you people" and give a slap or hit on the head. This special title must have been discussed among the nuns to have this general feeling of disdain. She was in charge of the Grades 1-6. Many years later in talking to some of the pupils it came out she had been molesting her young charges. She apparently loved to touch their breast. But along with this perversion she was very free with the strap. Sad stories can be related by the Tla'amin pupils. The only time I saw her happy was when she was talking to Father Nolan. She would giggle and squirm like a teenager, laugh loudly, a big smile for him. They obviously enjoyed each other's company and often. We observed this change in her only when he was around. Why was she not nice like that with us?

Then there was the cook, Sister Dolores, a French Canadian from Quebec, who spoke with an ac-



cent. She had dentures that seemed a little big for her mouth and talked with a slight whistle from her teeth. She always had this slight, dry cough. She just barked orders to her underlings the pupils who were assigned to help in the kitchen. The schedule would change weekly. She had the older girls like the Grades 7 and 8 to help her. Cook #1 cooked for the staff; Cook #2, cooked for the school; Cook #3 peeled the potatoes and the vegetables. Cook #4 did the dishes.

Sister Delores was very organized with making sure the meals were on time. I never did make it to the kitchen, I was too busy cleaning the priests' houses.

I had such a habit of cleaning, scrubbing that when I went home for Christmas, I continued to scrub Mama's house and began throwing out what I thought was not necessary in my Mama's house. She began to tell her visitors that she to find her shoes and precious belongings floating in the beach because Jeanne was home cleaning and scrubbing. Mama and the visitors would laugh at this clean freak. This was a lot more serious than a joke to Mama. She sat me down to say. See that woodshed? if you want to clean and organize move into the wood shed. There you can put whatever you want anywhere and throw out whatever you want. No one will tell you what to do. I began to realize what she was trying to teach me and I began to cry in her arms and apologized for my behavior. I had changed and was growing into what I had learned in 3 months at Residential school. She had a way to teach me with a soft voice a lesson to learn without hitting or scolding. I learned quickly as I had done through my growing years to age 18 when there was a lesson to learn I was respectful to learn what was being taught to me. Her words still ring clear.

Sister Rose Alma was tall and big-boned, round-

faced nice person. She smiled at us and did not hit us. She did not call us "you people" but called us by our names.

All the girls liked her. I liked her. She was in charge of us older girls, Grades 7 and 8 and did not have a class to teach. She just made sure we stayed on schedule for all the activities that had to be done in a day. She took us for long walks on Sundays. We'd line up two by two and head to one end of Sechelt hi-way towards a small town called Gibsons. I think the Sechelt residents must have had a good idea who these kids were walking on one side of the road every Sunday. The next Sunday we would go the other direction towards Half-Moon Bay. These Sunday walks broke the routine of daily life. My cousin Mary Jane and I would walk hand in hand or put our arms around each other. We never thought anything about it. It just felt good to touch someone. I missed my Mama's hugs and her smile. We were cousins and could talk about anything and have many laughs. I was not shy on Sunday walks.

As far as I can remember Sister Veronica who was in charge of the younger girls from Grades 1-VI never took these girls for walks. Possibly they just went for walks in the village where there was no traffic considering how young they were.

Sundays was movie night. It was the only other time boys and girls would be together, boys on one side, the girls on the other side. It was the only time the boys would pick out the girls they liked. I was too shy to notice if anyone liked me. One boy did notice me. Jr.W. was his name. He was a broad-shouldered Sechelt boy. He was a day scholar so he went home. One day we met in the pantry. He was picking up the jam sandwich snacks for the boys and I was picking up for the girl's side. We both bent down the same time to

Continued on page 13

pick up the container of sandwiches. We looked at each other. I likely died from my shyness. I was speechless. We would look at each other from a distance after that. I liked him. I met him years later as grown people and I was right. He had grown into a fine young man. Unfortunately, he died from injuries from a car accident.

Movie night was a welcome change. We watched a lot repeats of "Cowboys and Indians". We did not care. We got some entertainment. We could laugh.

The school did not have a TV or radio so the movie got us to laugh at someone else even though it was the expense of the Indians on the screen. We were not sure but we rooted for the white cowboys and did not like the bad Indians who were killing the white cowboys. We rooted for the cavalry. It was years later that I realized how indoctrinated we were about the whites who looked after us as the good guys and the Indians had little value. Let the cavalry kill us. We were impressionable little children who picked up the values that were being portrayed to us. The film-makers certainly did not understand portraying that the "only good Indian was a dead Indian" caused in a naïve child's brain an unexplainable confusion who I am as a person: am I White, or am I Indian? Why am I clapping for the dead Indian's killed by the cavalry? Who am I?

After the Sunday movie night, I would become the saddest. Some overwhelming feeling of utter grief and sadness would possess my very soul, my whole being. I would only cry under my covers until I fell asleep. Only once in 6 years in Residential school did I cry so loudly, uncontrollably that it shook the whole school. The girls upstairs heard this loud wailing coming from downstairs. All they could think of was that I must have received news that my mother died. Otherwise, no one knew of my anguish throughout all those years. No one heard of my despair. No one heard of my depression from the loneliness. No one heard how I missed my Mama, the smell of her cooking, her hum singing through her tongue to radio CJOR with Billy Brown, preparing breakfast while I am still in bed, warm and cozy. I want to go home so badly that I gave into my despair and loneliness. If, the nuns/priests knew would they have sent me home?

The second year at Sechelt Residential school 1953 for some reason

Fr. Nolan slacked the rules and allowed us Grade 7 & 8 to "go downtown Sechelt" on a Saturday from 1-4pm. It was a very small town with just 2 blocks of stores. I just remember Mary Jane and I would share a hamburger/chips in this one café they had. It was always good to have this treat occasionally as we were always so hungry. Thank you to my Mama who would mail me .50 a month from earnings of her selling her fish. Then we would walk to the other side of the street to window shop, "The Toggery", where Mary Jane and I would oggle at the fancy lady's latest fashions. I was not shy on Saturdays. I liked Saturdays when I was 13 years old.

I am not sure what I learned the 2 years I spent in Sechelt Residential School. Why the extreme of taking me away from my home to get an education; suffer and endure the abuse from people who represented God. I did not include the other 4 years in another Residential school. Oh my! Another story untold! I am not alone.

I know a simple rule what a child needs growing up and it is this:

- Love from loving parents who would nourish my mind and spirit.
- Security which would give me a feeling that I am safe with no fears of who I am or that no harm will come to me.
- Importantly the need for wholesome, nourishing food.

Conclusion:

As a grown woman, with many years of education behind me, a career and a family, eventually I found my voice and my truth and added more to the thoughts of a young pupil of a Day School in my village to have been a survivor of 2 residential schools. These are my thoughts now that I have found answers why I went through what I described in my younger years which I could not do as a child.

Attending these Residential schools, a child lost these basic human needs. It has left traumatic scars, what I consider as ancestral wounds. This kind of compulsory education to be taken from your home for years has created a DNA stamp on our genes to affect us generationally. Ask any native person who had family, parents attend these schools only to say the effect on them left the same scars as if they attended these schools themselves. So much wounding and

scarring. Of course, along with this are after effects unto our generation of emotional, physical and spiritual health. Along with the basic needs was lacking the emotional care and understanding the cultural needs of each of us children they were responsible for. Thus, this continued disfunction, confusion who I am and where do I go from here to really fulfill what and who I am.

Is it really this simple? Obviously not, for there is a lot more to hear and to say. So many stories from the surviving thousands who went through this whole process of acculturation, colonization, genocide in the name of God and taking the Indian out of the child through the Residential schools with the sanction of the Canadian government. A conspiracy that involved all of Canada's Indians especially through the children.

Indeed, I have tried to heal these wounds. Indeed, I have forgiven repeatedly.

It is time for the Canadian Government, the United Church, the Non-Denominational Churches, the Roman Catholic Church, the Anglican Church, the Presbyterian Church, the Methodist Church, the Mennonite Church, the Baptist Church, the Moravian Church. These Churches who owned and ran these Residential schools with the help of the Government, to own up to the National Crimes of Genocide and injustices done to the Natives of Canada, US and the Americas. They need to rise up and take ACTION in the name of the God they serve and live up to the tenets of their faith that they teach to their own parishioners. What would each of these groups do for the Native children alive today and to those who have passed on not ever knowing what happened to deserve what they had experienced. It is the saddest legacy of the "white race" who had no moral consciousness and passed this to the generations that followed to live up what their white ancestors did to a race of people who did not ask to be changed.

"Custer Died for Your Sins": Vine Deloria Jr./1969. Such in depth knowledge is not enough or knowing an "Unjust Society" even written in greater depth by Harold Cardinal/1969 is not enough. Even with the "Rebirth of Canada's Indians": Harold Cardinal/1977 eloquently written is still not enough. What then is the answer?

To end: I quote from a friend Chief Dan George's speech: A Lament for Confederation 1967. "Shall I thank

you for the reserves that are left to me of my beautiful forests? For the canned fish of my rivers? For the loss of my pride and authority? For the lack of my will to fight back. I have no more cheeks to turn....."

Indeed, all that Chief Dan George said rings true today. His words were not hollow as he also went through the same path. When will it change? When will the Canadian Government, all those churches that were all part of this conspiracy become politically engaged? The Churches to find their moral center or the sense of humanity? If so what am I to do with this as a Native girl who started to learn from a dominating society, being governed by the Indian Act in my village being invaded by the Catholic church to learn about a God who scared hell into my young mind; being educated from Grades 1-8 at Day School from Grades 7-12 in two Residential schools to learn about the society, the whites in the city made us feel we were strangers in our own land. Yet I was to be like them, being civilized. This young Native girl growing into a beautiful young woman into motherhood, growing into a career. What has she done with what she has learned throughout all those years of learning who you are to become?

To find my tree markers that my ancestors left is vital. What is my truth? Where do I belong? What am I?

ACTION must come from all sides, the Government, and all the 8 Churches, including the non-denominational churches have to come together and say:

We in the name of God with all its Churches work hand in hand with the Government work with all the Natives of every village every reserve, every Native Band treaty and non-treaty Tribes, Metis and Inuit in all the provinces of Canada that had a Residential School. Then will we as Natives of Canada and survivors believe that your apology was sincere?

Action, Action, Action. Sorry is not enough, my tears are not enough!



PROGRAMS & SERVICES

CITIZENSHIP & MEMBERSHIP

The Citizenship Registrar is updating addresses from the Tla'amin Citizens. Have you moved lately? Changed your phone number or email address? Changed your surname?

To assist the process, we are hoping you can call or email Kylie Paul directly with any new updates regarding:

- Name
- Address
- Phone
- Email



Do you need a new harvest card or citizenship card?

Applications are available at the admin front desk area or can be sent to you via email.

I can work with you to create a citizenship card long distance and I can mail completed cards to our citizens who reside not in community.

Please remember to bring in your firearms license in with your application if you have it.

You must have a valid HARVESTING CARD for fishing this summer. Please contact me to renew.

REPORT YOUR CATCH ON THE HARVESTING APP!

New Baby

Please remember to register your little ones within the **first year**. I can help you process the registration for status and citizenship.

CITIZENSHIP@TN-BC.CA

MEMBERSHIP@TN-BC.CA

(604) 483-9646

EXTENSION: 122

All information received by the Tla'amin Government are subject to confidentiality and privacy protection. Data collected by the Tla'amin Government are meant only for the administration of internal programs.

Membership

Do you need a new status card?

-I can assist you with filling out the forms for the SCIS (Secure Certificate of Indian Status) card. This card is valid 5 years for children and 10 years for adults.

-The turnaround time for a card is estimated to be a little bit longer because of the covid pandemic. Current estimate of time for receiving a card back is 10-12 weeks.

-For adults (16+), you will need valid ID to be included with your application. The BC ID card, Service card, or Driver's license works best.

-For children (15 and under), parents ID is used.

-I can use an ipad app for photos for the new status cards in my office.

Please call or email to set up an appointment!

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Dorothy Peters and Denise Smith



Melanie Vivier and Bryce McKenzie



Rob Carpendale

Vancouver Sockeye Distribution



Shania Hillis, Mattias Gallagher and Richard Hackett

TLA'AMIN COMMUNITY
WEIGHT ROOM
OPENING OCTOBER 17



HOW TO GAIN ACCESS

1. Email rec@tn-bc.ca requesting a membership. Include full name and phone number.
2. You will receive an email within 5 business days notifying you that your fob is ready for pick up at reception at the Governance House.
3. Proceed to the Governance House where you will be asked to sign a waiver and PAR-Q form prior to receiving your fob.
4. All memberships are free until April 1, 2023
5. Congratulations! You now have access to the Tla'amin Community Weight Room. You can now use your fob to access the weight room from the exterior Salish Centre door located on the highway side of the building.

THINGS TO KNOW BEFORE YOUR FIRST VISIT

HOURS OF OPERATION: M-Fr 6am-8pm S-S 9am-6pm [Closed Wednesday 5pm-6pm for firefighter training]	MAX CAPACITY: 10 people	AGE RESTRICTION: Must be 16 years of age or older.
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- No access to change rooms or washrooms
- Please your own water bottle. No water access on site.
- For the safety of the members, the weight room is monitored by cameras.

Victoria Sockeye Distribution



Ryan Pielle and Conrad Thiele



Collin Louie



Monday & Wednesday

Grades
8-12

BROOKS STUDENTS

- Snacks
- Games
- Connect with your peers
- Computers available
- Art Supplies
- Designated homework space

Your Space

A safe place..A Second Home

Qaykw Eagle Room
 ƛəʔamen's youth voiced their need to call a space their own, and the Eagle room will be just that! Opening Monday and Wednesday from 3:00-6:00. Starting September 26

Alexandrea Souch- Child and Youth Wellness (604) 483-3009 ex.102



Steve Gallagher, Melissa Louie and Jodie Gallagher

PROGRAMS & SERVICES

Tail gate

Trunk or Treat

October 31

Come park your car and hand out candy bags to the children

Tla'amin waterfront
7:30 pm

Witches Spooky house & Hot Coco

ALL PROGRAMS START THE WEEK OF OCTOBER 17-21
(EXCEPT YOUTH SOCCER WHICH HAS ALREADY STARTED)

Monday

3:15PM-4:45PM | AGES 6-12
BEGINNER SWIM LESSONS @ PR COMPLEX
TRANSPORTATION PROVIDED
MUST RSVP

Tuesday

3:15PM-4:45PM | AGES 7-12
TLA'AMIN TUESDAYS!
W/ CULTURAL SUPPORT WORKER MIKE LUAIFOA
-
90MINS OF FUN TLA'AMIN THEMED ACTIVITIES!

5PM-6PM | AGES 2-14
YOUTH DROP-IN SOCCER
@ LOWER BEACH FIELD

Wednesday

3:15PM-4:45PM | AGES 7-12
ARTS & CRAFTS DAY WITH LESLEY SUTHERLAND FROM DISCOVER CREATIVE ARTS!
-
90MINS OF FUN AND CREATIVE ART CLASS USING A WIDE RANGE OF ECLECTIC, RECYCLED MATERIALS AND ART SUPPLIES. FRESH IDEAS AND A DIFFERENT PROJECT EACH WEEK.

Thursday

3:15PM-4:45PM | AGES 7-12
TLA'AMIN THURSDAYS!
W/ CULTURAL SUPPORT WORKERS MIKE LUAIFOA & ALISHA POINT
-
90MINS OF FUN TLA'AMIN THEMED ACTIVITIES!

Friday

3:15PM-4:45PM | AGES 7-12
CULTURE CLASS
-

JOIN US EACH WEEK FOR A NEW CULTURE CLASS. FROM LANGUAGE TO ARTS TO TRADITIONAL TEACHINGS, EACH CLASS WILL BE DEDICATED TO LEARNING TLA'AMIN CULTURE.

October 21

PRO-D DAY CAMP!

8:30AM-4:30PM
AGES 7-12
LIMITED SPACES - MUST RSVP

October 25

PUMPKIN CARVING

3:15PM-4:55PM
AGES 7-12
TEAMING UP WITH TLA'AMIN HEALTH, JOIN MIKE LUAIFOA AND ALEX SOUCH FOR SOME HALLOWEEN ACTIVITIES.

Let's have a great school year!

TUTORING

High School & Post Sec

Newly renovated Ahms Tah Ow is opened Monday to Thursday, 3:30-5:30 pm with qualified teachers there to help

*If you need support on other days/times, let Louise Dominick know at postsec@tn-bc.ca

* New this year *

Writing support - Tuesdays 1- 3 pm - with VIU instructor

EVERYONE WELCOME!

Grades 1-7 Reading & Math

Starting the week of Oct. 17th
3:15-4:45 pm at ayiš ʔaye - Cousin's House
Families must register by emailing noreen.paul@tn-bc.ca

Detailed schedule to follow

Tla'amin Dept. of Education

Victoria Sockeye Distribution



Michelle Washington



Hatchery Crew



Collin and Grayson Louie



Yvonne Trott



Health and Wellness

EH KWA'A'NUNS KYE'AMIEUX
 "When the people in our community are well again, all around us will also be well."

Itstartswithme

čičye Circle Meeting Notes August 31, 2022

Attendance: Elsie Paul, Doreen Point, Alex Point, Sherry Bullock, Sally Dominick, Pauline Paul, Brenda Pielle, Ryan Pielle (chair)
 Guests: Marlane Christensen (Director of Health), Sophie Call (Director of Education), Janet Newbury (resource)

Terms of Reference Review:

- Reviewed changes made to draft Terms of Reference, based on input from last meeting.
- Action item: Ryan to make small changes (typos) and submit for approval.



čepθtən House:

- Discussion about developments for new respite care facility.
- Recommendation: Provide a cedar brushing for families when they move in to čepθtən House.
- Recommendation: Organize the program to allow for families to have elder visits while they are in the home.
- Action item: Ryan to organize a cedar brushing for the property before the first family moves in.
- Action item: Brush čepθtən House between families/uses.
- Discussion about čepθtən House being accessible to other programs/uses once respite services begin.
- Recommendation: Reserve overnight use of čepθtən House strictly for respite.

Education Department:

- Sophie Call (Director of Education) sought guidance related to CDRC and school staff during community deaths and funeral times.
- Recommendation: The early childhood and public-school employees offer essential services and need to stay open. Decisions about whether an employee has time off for a funeral should be case by case.
- Action item: Discuss how to support people in connecting with taʔow during times of funerals at future čičye Circle meeting.

MCFD Social Worker Oversight project:

- An engagement being offered by the Ministry of Children and Family Development about oversight of social workers was discussed. čičye Circle members were invited to participate.
- Action item: čičye Circle members let Ryan know if they would like to attend the zoom meeting with MCFD.

Community engagement:

- Discussion about balancing the need to share information and invite community input on the Child and Family Services Reform without over-burdening community members.
- Recommendation: Need to equally engage Tla'amin people who live on and off lands.
- Action item: Publish meeting notes from čičye Circle in the Neh Motl.
- Action item: Share quarterly Community Update videos.
- Action item: Advertise open seats in čičye Circle.

Supporting čičye Circle members:

- Discussion of resources that will support čičye Circle in providing Child and Family Services Reform Guidance.
- Action item: Ryan will provide audio of guiding values in ʔayaʔuθəm.
- Action item: Ryan will provide orientation materials.

Tla'Amin Elders Corner

October Schedule-Come and join us

Coordinator: Doreen Hopkins –
 604-483-3009 (leave message and I will return call)
 Thanksgiving is right around the corner – enjoy!

What: Lunch

Location: Tla'Amin Health Building
 Time: 11:00 a.m. to 1:00 pm
 Dates: October 4th, and October 27th;2022 (Tuesday)

Gentle Stretching on Tuesday's at Tla'Amin Health

Starts on time – please arrive by 9:25a.m.
 Begins at 9:35 ends at 10:05
 Dates: October 4th, 11th, 18th and 25th, 2022

Gentle Stretching at Westview Complex

Limited class size – please phone me if interested
 October 6th, to December 16th, 2022
 Fridays – 10:30 to 11:30

Walking program on Tuesdays

Dates: October 4th, 11th, 18th, and 25th, 2022
 Time: 1:00 p.m.

The Elders have just completed 4 weeks of introduction to iPads training at VIU.

Congratulations!

On another note, Elders please submit your medical travel as soon as you receive them. And if short notice from physician's office – ask them to reschedule to give medical travel department adequate time to process medical travel.



Adam Gauthier packs his deadliest catch in Victoria

PROGRAMS & SERVICES



HALLOWEEN

PARTY

**COUSINS HOUSE YOUTH
CENTER**

STARTING AT 5:30 PM

FACE PAINTING PIZZA SNACKS GLOW STICKS

OCTOBER 31 2022



Annual

HALLOWEEN Fireworks

TLA'AMIN WATERFRONT

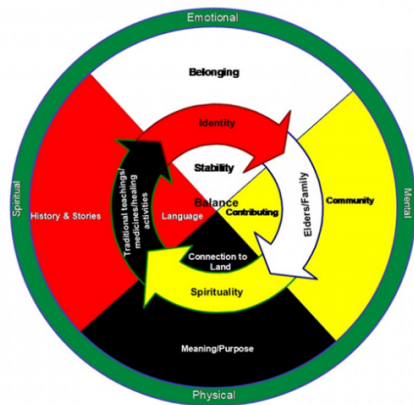
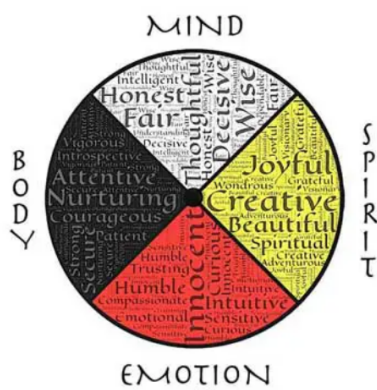
Starting at 8:30 PM

OCTOBER 31 2022







“

the medicine wheel teaches us that we have four aspects to ourselves: the physical, the mental, the emotional, and the spiritual. The deepest route of wellness for youth is connection to family, peers, elders, culture, and the community.

Wellness Platform

Child and Youth Wellness offers a variety of supports for children, youth, and their families. This program is designed to engage, develop, and empower young minds. We aspire to promote healthy relationships, build confidence, and celebrate our ways as ʔamən people: culture and language, family structures, song and dance.

Our primary goal is to educate and support youth on their wellness journey. we strive to safeguard the mental health and wellbeing of young individuals. Also, we create special programming and workshops for youth at risk, vulnerable youth, and students that face barriers. ei, mental health, low income, substance abuse.

The youth grouping is for "everyone" we promote inclusion of all youth in the community!! The programming is aimed for character building, healthy interactions, and building independence.

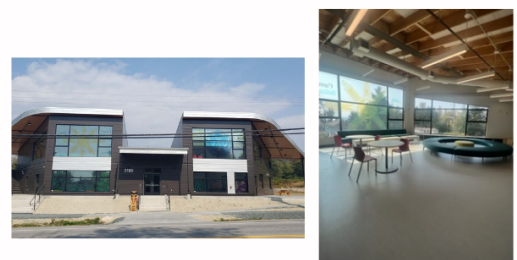
Services

- **One on One**
 - Mentorship
 - Guidance
 - Healthy relationship building
 - coping with mental health for youth
- **Outreach Program**
 - promoting group setting inclusion
 - One on one support
 - Bringing awareness of offered grouping, healthy activities, cultural and mental wellness workshops
- **Youth Group**

We do a wide variety of outings: Kings hockey games, swimming, skating, rock climbing, hiking, cultural workshops, healthy age appropriate mental health workshops. Our main goal is inclusion in a healthy safe environment. To break barriers that families and youth might face; we offer snacks, lunches, and school supplies.

ʔayištən ʔaye Cousins House Youth Center

The Youth Center located at the soccer field. Newly built and completed this year in 2021. Our team along with recreation, and elders from the community hosted an event at brooks. We wanted to reach out and hear the youths voice on naming the center, and 80% of the youth voted ʔayištən ʔaye- cousins house. As Indigenous people "cousins house" represents a safe place, a loving place, a second home, and this is what we envision the Tla'amin youth center to represent.





Employment Opportunity

Early Childhood Educator I, II, III

Position Summary

Job Type: Casual

Reporting to: Child, Youth, & Family Manager

Department: Education

Remuneration: \$22.00 - \$25.17, based on level of ECE qualification, plus a \$4/hr. government wage enhancement

Date Posted: September 14, 2022

In collaboration with the entire early childhood team, the casual on call Early Childhood Educator will provide safety, support, and direct care to children under six within Tla'amin Nation's three early childhood programs – Infant/Tots, 3-to-5-years, and preschool – to stimulate and develop their mental, physical, emotional, and spiritual development within a culturally and language rich Indigenous environment.

Key Responsibilities

- Assists in planning, preparing, and carrying out developmentally appropriate programs and activities
 - Works as a team player in implementing daily activities – art, songs, games, stories etc.
 - Conducts activities with children on an individual and group basis
 - Follows assigned duties related to the daily routines (outdoor play, snack/lunch, rest time, toileting, etc.)
 - Supports cultural aspects of programming and employs ʔayʔajuθəm words and phrases to the best of their ability
 - Complies with program policies and procedures
- Assists Early Childhood Educators in monitoring children
 - Assists with maintaining constant supervision of the children in indoor/outdoor activities and during rest periods
 - Ensures guidance, discipline and behaviour expectations are consistent in childcare setting
 - Reports concerns, issues to Senior ECEs and/or Manager
- Attends to children's physical needs while applying good hygiene practices and keeps program facilities and equipment safe and clean
- Fosters open communication with families/caregivers and other team members, documents, and maintains records as directed
- Supports all early childhood programs and initiatives and performs other related duties as

required

- May be designated to assume the role of the Early Childhood Educator
 - May be required to attend meetings
 - May be designated to attend professional development training
- Supports the team to meet the requirements of Childcare Program Licensing
 - Works within the ECEBC Code of Ethics and maintains confidentiality

Qualifications

Education, Training, and Experience

- Completion of a recognized Early Childhood Education and Care program
- Experience working in a licensed early childhood setting would be an asset
- Successful Criminal Record Check with vulnerable sector screening
- Recent TB test
- Knowledge of ʔaʔamin culture and ʔayʔajuθəm would be an asset
- Class 5 B.C. Driver's License and acceptable Driver's Abstract would be an asset
- First Aid and CPR certification, or willingness to obtain
- Food Safe certification, or willingness to obtain
- Up-to-date with COVID-19 Vaccinations.

Skills, Knowledge, and Abilities

- Working knowledge of children's developmental stages from 0 to 6 years of age
- Well-developed communication and interpersonal skills
- Ability to follow directions
- Ability to work as a positive, flexible, and supportive team member
- Strong teaching skills
- Good organizational and time management skills
- Knowledge of group process and facilitation

Working Conditions

- Work hours are generally Monday to Friday 8:30 to 4:30 with a one hour paid lunch break. Casuals may occasionally be needed for half-days.
- Work will take place in either Tla'amin Nation's Child Development and Resource Centre or čičuy ʔaye (Children's House).
- Adherence to all WorkSafe regulations and safe work practices is required as well as to

Tla'amin Nation's Covid-19 Safety policies and protocols

- The successful applicant will be required to work in accordance with the BCGEU Collective Agreement as well as the policies and benefits therein, in addition to all relevant Tla'amin Nation policies and procedures.

How to Apply

Please apply by sending your resume and cover letter by email to: HR Department at jobs@tn-bc.ca and to Leslie Louie at leslie.louie@tn-bc.ca noting "Early Childhood Educator - Casual" in the subject heading of your e-mail or drop-off/mail to Tla'amin Nation, Attention: HR Department, 4779 Klahanie Rd, Powell River, BC, V8A 0C4.

This is an ongoing open posting without a closing date.

Victoria Sockeye Distribution



Jerry and Shawna



Donal Trott and Micheal Page



Tina Trott

ADULT FALL PROGRAMMING

Monday

PICKLEBALL
6PM-7:30PM
SALISH CENTRE
SEPT 14-DEC 12

Wednesday

YOGA FOR EVERY BODY
4:45PM-5:45PM
SALISH CENTRE
OCT 26-DEC 14

Thursday

FALL FIT 45
W/ TERRI CRAMB
5:30PM-6:15PM
SALISH CENTRE
SEPT 22-DEC 15

Weight Room

OPENING OCTOBER 17

HOURS:
M-F: 6AM-8PM
S-S: 9AM-7PM

REGISTRATION OPENS SEPTMEBER 27
CONTACT REC@TN-BC.CA FOR MORE INFO

Coming Soon.

MONDAYS
AFTERNOON AQUAFIT AT PR COMPLEX

TUESDAYS
ADULT CO-ED INDOOR SOCCER

FRIDAYS
LUNCH TIME DROP-IN SPIN CLASS

NEW PROGRAM ALERT!

Beginner swim Lessons



MONDAYS [OCT. 17-DEC 6]
3:15PM-4:45PM | AGES 6-12
AT THE COMPLEX

- WE ARE EXCITED TO INTRODUCE AFTERSCHOOL SWIM LESSONS AT THE COMPLEX FOR KIDS AGES 6-11YO. THESE SWIM LESSONS ARE GREAT FOR KIDS WHO DON'T HAVE ANY PRIOR SWIM LESSONS EXPERIENCE AND NEED TO BUILD CONFIDENCE IN THE WATER. TRANSPORTATION PROVIDED

- LIMITED SPACE AVAILABLE PLEASE RSVP REC@TN-BC.CA

Victoria Sockeye Distribution



Amelia Galligos-Thomas

Make Art! w/ Discover Creative Arts



WEDNESDAYS [OCT. 19-DEC 8]
3:15PM-4:45PM | AGES 7-12
AT COUSIN'S HOUSE

- 90MINS OF FUN AND CREATIVE ART CLASS USING A WIDE RANGE OF ECLECTIC, RECYCLED MATERIALS AND ART SUPPLIES, FRESH IDEAS AND A DIFFERENT PROJECT EACH WEEK. HOSTED BY LESLEY SUTHERLAND FROM DISCOVER CREATIVE ARTS



Janel Thiele

Let's Talk Trash.ca

WHAT IS WASTE?



Ingalisa

Tai

Abby

Hallow-Green

The leaves are falling, the pumpkins are calling, and kids of all ages are announcing their alter-egos to the world. This can be such a wonderful time of gathering in community, walking amidst the changing colours and fog drifts, and getting creative with gourds and costume ideas. It can also be a time of knee-jerk last-minute decisions that land us with a pile of unintended plastic and a sugar hangover come November. Taking a hint from nature might offer us some alternatives that benefit both the planet and our health over the next few weeks.

If you're already eyeing those seasonal bags of candy, thinking to buy them early 'for the kids,' and doubting if they'll survive until October 31st, here are some healthier options that are sure to satisfy. This could be the year you finally learn to make that homemade treat you are always buying at the store. Depending on who and where you are serving a trick or treat crowd, you might also put an afternoon into creating something indulgent, yet sneakily good for them. Small bags of homemade granola, rolls of local fruit leather, dehydrated fruit, or baked yam brownies sweetened with real maple syrup could bring a smile to young and old. The young ones in your life can get in on the creating, too – you might even decide to hand out a craft or colouring page instead of a sweet treat.

Pumpkins are abundant in farmer's fields and community gardens. See if you can source one locally before looking for one brought in from elsewhere. Once you get to carving, seeds can be saved and baked with a sprinkling of salt for a salad topper later. Avoid adding anything synthetic to your artistic creation so you can safely compost it. A local farmer will be receiving donations of post-

Halloween pumpkins from the community for animal feed on Tuesday, November 1st at the Town Centre Recycling Depot during their hours of operation 9:00 – 5:00. They request the removal of sticks, candles, wax and painted pumpkins to protect animals from harm.

Costumes can be waste free with a little imagination. Borrowing from friends or hunting for thrift store outfits are a great start. The recycling bin and old clothes be transformed into pieces for the character you are putting together. Choose costumes that use the most natural materials instead of synthetics, like masks and glitter. Very magical creatures can be built from cardboard, twigs, leaves, dried flowers, shells and moss.

The forest and beaches can also be a source for fall decorations. Unique gourds, colourful branches mixed with dried poppy heads, leaves and flowers only cost you your time to gather. Table centres can use these elements from nature as well as beeswax candles and driftwood or a tree burl. If you like more ghoulish decor, torn nylons make good spider webbing, styrofoam packing peanuts can become worms, glass bottles full of strange liquids can appear as a medicine woman's potions, and cardboard can be crafted into grave-stones.

Whether you plan on an intimate gathering around a backyard bonfire or to wander your neighbourhood streets for Halloween, there are a treat-bag full of ways to avoid a scary amount of waste.

Let's Talk Trash is contracted by the qathet Regional District to deliver its waste reduction education program. Contact them at LetsTalkTrashTeam@gmail.com

POST-HALLOWEEN PUMPKIN DROP OFF

NO PAINTED PUMPKINS, STICKS, CANDLES OR WAX, PLEASE.

PUMPKINS ARE FOR ANIMAL FEED



NOVEMBER 1

TOWN CENTRE RECYCLING DEPOT
(NEXT TO RONA)
9:00 AM - 5:00 PM

Let's Talk Trash

WHAT IS WASTE?



qathet
REGIONAL DISTRICT



ANNOUNCEMENTS



Lorraine Wilson Memorial Fund

It is with great pleasure and an extreme honour to announce the two successful recipients for the Lorraine Wilson Memorial Fund 2022

**Jeannie Leon
Jack Gustafson**

I would like to thank and raise my hands to the committee members that so kindly gave their time and contributed to the selection process: **Sophie Call Roy Francis, Karina Peters, Tanner Timothy and Holly Barnes.**

It has been a pleasure and I look forward to continuing my work to keep this special bursary ongoing. Seeing your dedication and hard work in pursuing your educational goals will definitely keep me motivated. I am so extremely proud of each and every submission we received and read.

It has been an honour and I wish you all nothing but the best in your future endeavours. You will all do well, I know it



Surprise & Congratulations Jasmin Menendez

Due to a technical glitch we decided in all fairness to award one more bursary for \$700.

The same process was followed as per the two previous successful candidates but we decided to choose five new committee members.

I would like to thank Susan Oldale, Karen Staniforth, Eli Wilson, Gail Blaney, and Wayne Borgfjord for choosing the 3rd and final recipient. Thank you so much for your time and participation. All the Best again to everyone, until next year.



Ollie Cooper Has Arrived

Big brother Mateu would like to announce that parents Beth Harry and Fernando Menendez welcome baby Ollie Cooper Menendez to the family on September 27th at 8:04am.

Weighing in at a solid 8lbs 5oz. Mateu says he's so cute and can't wait to bring him to Chi-Chuy for show and tell!



Donald Louie Catches the Queens Eye

This picture was taken in 1983, he would've been 25 years old at this time.

Donald attended the Emily Carr School in Nanaimo and was picked to display his art work which I believe was a sculpture of some sort and the Queen was asking him about it. My sister, Alice said he was bombarded by journalist asking what the Queen said to him. I'm surprised he looks very composed knowing his personality!