

Wind speaker

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Metis Association disbands in Sask.

by Terry Lusty

A rift between Metis and non-status Indians has erupted into the dissolution of the 50-year-old Association of Metis and non-Status Indians of Saskatchewan just weeks after a \$750,000 cut in funding by the Saskatchewan government.

The dissolution plan evolved during the July 23-24 annual assembly of AMNSIS which this year experienced a sharp decline in attendance. The reason given by the society's executive for the decrease is lack of funds, since the province did not renew the \$750,000 core funding it has provided in the past.

By noon of day number one, a mere 131 delegates had registered. By day two, the figure had only increased to a total of under 200 which is less than half the usual number. A similar situation was experienced at the last assembly of the Alberta Metis when their organization was unable to provide expense money to delegates.

Following two days of debate at Batoche, Saskatchewan, delegates voted 86-51 in favor of splitting the organization and separating the Metis from the Non-Status Indians.

Although the decision has been finalized, there have been mixed feeling about the division. It has been a hotly contested

issue for some years and one of the main arguments against the split is that it would not really change the conditions of the people. There would still be alcohol problems, unemployment, etc. said Rose Boyer and Nora Ritchie of Saskatoon as well as Jim Favel from Ile a la Crosse. They added that the organization would remain a stronger body if it included both groups.

Favel maintained that, "nothing's going to change; the problems will still be there." He commended the efforts of the president during his 20 years in office, particularly his role in the Constitutional Talks in Ottawa. "I believe in the philosophy of a Native organization being supported by Native people," said Favel who does not think the split is representative of northern sentiments where Metis and Non-Status people lead similar lifestyles.

The northern areas were greatly under-represented Favel argued, noting that only six northern locals were present at the assembly to represent northern interests. He further accused the assembly of being vastly "over-represented" by southern members.

Other delegates expressed confusion over the split and admitted to being pulled in two directions at

Continued Page 4



WEDDING SONG

Joe Naytowhow sings a love song to his bride Mary Morin (Sky Blue) after the two were married by Albert Lightning (with headdress) on the Morley Reserve last Monday.

--Photo by Dianne Meili

Morning train kills Hobbema man

Jason Lee Buffalo, 21, of the Samson Band in Hobbema was killed instantly after being struck by a train Saturday morning around 7:30 a.m.. The accident occurred 10 km south of Wetaskewin.

Buffalo and some friends had run out of gas along highway 2A and he was going to his cousin's place for help when the accident occurred.

Buffalo is the son of Freda Buffalo and was brought up by his Uncle and Aunt, Frank and Florence Buffalo of Hobbema. He is survived by two brothers and two sisters.

Buffalo was to take part in a wedding at the end of August and was on his way back from Edmonton, where he was being fitted for a tuxedo.

Buffalo, who was quite active in the community, was said to be liked by many people on the reserve and that he was easy to get along with. He was also said to have many friends. The funeral services were held on July 29, in Samson with burial at the River Side Cemetery.

RCMP said a coroner's inquest will be performed sometime within the next couple of months and that the investigation into the accident continues.

INSIDE THIS WEEK

Money problems rock Old Sun
See page 2

Morley ecumenical conference coverage
See page 9

Many people flock to honor Batoche
See Page 10 & 11

Royal couple visit historical site
See pages 14 & 15

Royalty payments cut off to band

By Albert Crier

Royalty payments have been cut off to the Saddle Lake First Nation and the Goodfish Lake Band, over a dispute with Indian Affairs over the question of membership of re-instated status Indians.

People who were re-instated as status Indians, under Bill C-31 and were added to the membership lists of the two bands by the Indian Affairs, must receive their share of per-capita payments, insist government officials.

"We haven't accepted the re-instated people. Our programs, services and

per-capita distribution is for our members. We send the Bill C-31 people to Indian Affairs for the services they need," said Chief Houle of Saddle Lake.

Band members of the Goodfish Lake band have been denied their gas royalty shares, as Goodfish Lake and Saddle Lake are considered by the government as one band.

Royalty shares of \$20 were distributed in May, since then distribution has stopped. Previous distributions were reduced from previous payouts of \$40 to \$100.

Saddle Lake held a referendum vote on

membership codes on May 16. The vote received a majority, said Houle. The membership codes have been submitted to Indian Affairs and are presently under review.

However, Houle states that the regional office of Indian Affairs has refused to recognize the referendum results, because 18-year-old band members were not allowed to vote.

Bill C-31 had also lowered the voting age to 18 years old from the previous 21 year old voter eligibility as well as restoring status to many non-Status Indians. But under Saddle Lake customary law, band voters

must be over 21 years old.

Saddle Lake council had sent a band council resolution (BCR) with a list of band members the band council said are eligible to receive per-capita shares.

But Indian Affairs officials refused to recognize the list, because it excluded re-instated members.

"We have forwarded our band list, whether the government recognizes our action, we will continue to run our own affairs," said Houle.

"The gas royalty monies have not been cut off, we are waiting for a band council resolution, requesting per-capita payments

for all band members. Including the re-instated band members," said Jack Heghes, Manager of Statutory Requirements and Band Resources.

Heghes, confirmed that under section 64 1.a of the Indian Act, per-capita shares could be distributed to band members from that particular band's capital revenue account, however band consent is necessary.

"The Indian Act is quite clear on per-capita distribution, that all band members, including re-instated band members be eligible to receive per-capita shares," stressed Heghes, who admitted that, Saddle

Lake did send in a band council resolution and band membership list that excluded re-instated status Indians.

The gas royalty money is presently being deposited into the band's capital account, said Heghes.

Chief Houle does not know when the issue will be resolved or when royalty per-capita shares will be distributed again.

"We will probably hold out, if Indian Affairs insists that we include C-31 people. We will bank our money," said Houle. Chief Morris Jackson of the Goodfish Lake tribal council was unavailable, to comment at press time.

Provincial

Split in Zone 4

Housing registry causes feud

A dispute over the transfer of a housing registry from Metis Urban Housing to the Metis Womens Council of Edmonton is causing anger and dissent within Zone 4.

A housing registry based in the Edmonton friendship centre began operation July with a grant of \$29,000 from the Alberta Housing Corporation. However, Zone 4 Vice-President, Ben Courtrille says the registry should have gone to an organization within the zone and even to the regional office itself.

"It should go to that office, with a person hired to do that task specifically," says Courtrille in a letter to Alberta Housing a copy of which has been obtained by Windspeaker.

"No one seems to be considering the people for whom the service was designed. What should happen is that the service should be evaluated and steps should be taken to ensure that it does what it was supposed to do," says Courtrille.

However, Metis Urban Housing Manager, Larry Desmeules, says the board of the Metis Association had been informed that the housing corporation could not "cope with the workload" of the housing registry and had given approval to transfer the service to another Native agency.

"The registry had only been temporary," says Desmeules. "We felt Frances and Thelma (Hegedus and Chalifoux) would do a good job."

Contacted in her office, Chalifoux said she felt the Zone 4 leadership was "paranoid" and overly concerned over what she termed a "wee piddly amount of money."

Chalifoux explained that the registry had been transferred to her organ-

"No one seems to be considering the people for whom the service was designed."

--Ben Courtrille



BEN COURTRILLE, THELMA CHALIFOUX AND LARRY DESMEULES
...locked in dispute

ization, the Metis Womens Council of Edmonton early last month after the council submitted a proposal to Alberta Housing.

"We took the time to submit a proposal with a detailed work plan. Zone 4 did not submit a proposal and now they are criticizing and attacking what we are trying to do here," she said.

The housing registry employs one full time staff member and one part time person. Frances Hegedus, a former Metis Urban Housing employee manages the program from the Edmonton friendship centre. Hegedus, who is suing Metis Urban Housing says her lawsuit is personal and is in no way connected with the criticism coming from the Zone 4 executive.

"The Metis Urban Housing Board met about a year ago and said they felt they couldn't do the registry justice and so they relinquished it," said Hegedus.

Desmeules points out that since the removal of the registry the two organizations have been working closely.

"We (Metis Urban Housing) held the program

for seven years and we decided to get out of it. It is that simple," he said.

However, Zone 4 Director, Ron LaRocque says he is unhappy with the decision to transfer the registry and

points out that according to a Metis Urban Housing board meeting the registry should have been transferred to an organization within Zone 4.

"Approval was given for the transfer by Mike Woodward not by the proper officials of the zone," said LaRocque.

Alberta Housing Corporation official Siona Monaghan confirmed that no proposal had been received from Zone 4. "We only received one proposal," said Monaghan. "And that was from the Metis Womens Council of Edmonton. They felt a more central location would help prospective tenants."

Monaghan says she is aware of the political difficulties in within the zone but added that the decision was essentially unpolitical.

"We gave the registry to an organization that proved they could do the job. And they are the only Native housing registry in the province," she added.

Chalifoux and Hegedus say they are "sick and

tired" of the attacks coming from the zone and add that they intend to continue the registry.

"We are helping lots of people find decent homes," said Chalifoux. "And we are not just connected with Metis Urban Housing, we place people in all kinds of homes, including Edmonton Housing and other housing corporations."

The registry already has helped more than 20 families find homes and complain there is a lack of housing for Native people in the city of Edmonton.

"It is very difficult, especially for single mothers and single people. Many of our people are forced to live out on the street," said Chalifoux.

Chalifoux who is chairperson of Metis Urban Housing's tenants association says the Metis Womens Council was formed as an offshoot of Local 1984. The council later incorporated and now has a board of directors and between 250 and 300 members, many of whom are non-Native.

Gov't ignoring native communities

by Mark McCallum

The government is deliberately ignoring input from Native communities for their new formula education policy charges the chairman of a national education symposium to be held next month.

"Ottawa has been closing its doors," says Adele Arcand who is also a university student.

The symposium takes place on the Alexander band near Edmonton August 17 to 19 in an effort to offset education cutbacks totalling nearly \$600,000 scheduled to come into

effect over a two year period.

However Indian Affairs acting director of education, Charlie Green says a number of workshops will be held in Native communities in order to explain the new policy.

Communities taking part in the workshops will be able to make "informed decisions" as well as input into the system says Green.

Fear over the proposed cutbacks has prompted the Whitefish Lake band to request a series of workshops scheduled to take place during August.

"We want more infor-

mation on the formula funding plan. No one knows how it works. So far, there hasn't been a very good job done in explaining it to us," says band coordinator of education and social services, Brian Pitpitcairn.

There is a question mark in the amount of money bands will get to operate schools because the formula has not actually been used yet, he adds.

Pitpitcairn wants to know how the government arrives at a funding figure for education. "The government won't guarantee that we'll get the same

amount of money as the province to run the schools."

Arcand says the situation is the same everywhere. Band controlled schools in Alberta will receive \$180 per student for administration costs. She says this figure does not sufficiently meet the needs of band controlled schools.

This year the Alexander reserve school, where 200 students attend classes, will get \$32,000. This barely covers the cost of the principal's position and in Quebec, cutbacks will reach about \$7 million, with no additional funds over the next seven years.

Old Sun College in financial crisis

The Old Sun College is in a crisis situation and cannot pay its utilities due to drastic funding cutbacks by the Department of Indian Affairs and other government agencies says the school's president.

"The cutbacks are much worse than was reported in the Calgary Herald," said Marion Cleery, president of the college based on the Blackfoot reserve, east of Calgary. "The cuts add up to about 20 percent. This is a dramatic cut. We are under a great deal of stress."

Cleery explains that the school is funded on a per student basis but the school receives a minimal operation budget to cover such things as building maintenance and electrical power.

However, Department education director, Sheila Carr-Stewart insists the college will not receive cutbacks and is in fact in a surplus situation.

"They (the college) haven't received their core funding this year," says Carr-Stewart. "But they will not be receiving the

cutbacks as stated in the Herald."

Carr-Stewart confirmed that the college is funded on a per-student basis but denied that this funding is inadequate. Carr-Stewart refused to release details on the funding received by the college.

However, Cleery says the college is in a deficit situation and fears that electricity to the 60-year-old building may be cut off any day.

"We are funded on a per student basis but we don't receive anywhere near the

funding provincial colleges, such as NAIT receive," she complained.

However, Cleery says she and other college staff are preparing for the next school year and a school closure is not anticipated.

According to college vice-president, Rachel Crawford rumours of the cutbacks had been circulating the school during the last semester.

"Many of our students began to write to their MPs about it," she said. But we never heard anything back

from the government."

"We are still in business, and we are still advertising our programs. We want to encourage students to come out here," she said.

Cleery joined with Crawford's statement and added that the Old Sun had been one of the most successful colleges in the province.

"Most of our students are older people. In fact most of them are women. It would be impossible for many of them to go into the city and attend college.

Here, they are close to home and to family."

The Old Sun College is located near Cleichan, 100 km east of Calgary. The 60-year-old former school has housed the college for the past 16 years and offers a variety of upgrading and special courses as well as a Native campus for the University of Calgary.

Last a year a new student residence and day-care centre was officially opened along with a "Native park" displaying indigenous plants and herbs.

Tar sands jobs for natives guaranteed

by Mark McCallum

Fears that Native communities in northern Alberta would be left out in the cold by the tar sands refining industry has prompted the Athabasca Native Development Corporation (ANDC) to step in and ensure Natives in this area are hired.

Representing 10 Native and Metis communities in the north eastern sector of the province, ANDC is

Athabasca Native Development Corp.

close to signing a training and employment opportunities agreement with Syncrude, and the federal and provincial governments. "Syncrude has always and will continue to offer Natives employment opportunities ... with or without an agreement," Syncrude Human Resources

vice-president Phil Lachambre said.

A similar agreement signed earlier with the Indian Association of Alberta (IAA) is still being honored by Syncrude until the new deal is finalized.

The deal with the IAA does not, however, fully benefit residents in the Fort

McMurray and Athabasca region because it offers training and employment opportunities to the province's Native population as a whole. Subsequently, Indigenous people from anywhere in Alberta could work at Syncrude through the agreement leaving people living near the tar

sands out of a job.

One of the primary responsibilities of ANDC is to ensure the local community is recognized in the future agreement.

Lachambre notes the deal should be complete by September before Syncrude's \$4 million expansion project begins.

ANDC coordinator Marvin McDonald explains that after more than a year of talks 80 percent of negotiations are completed.

"It takes a considerable amount of time ... because the agreement is complex and must be satisfactory to all parties," McDonald said.

"The level of funding for staffing and administration requirements as well as corporate structure must be carefully scrutinized," he adds.

Metis Assoc. of Alta.

V.P. Collins claims he is being sued for 'doing my job'

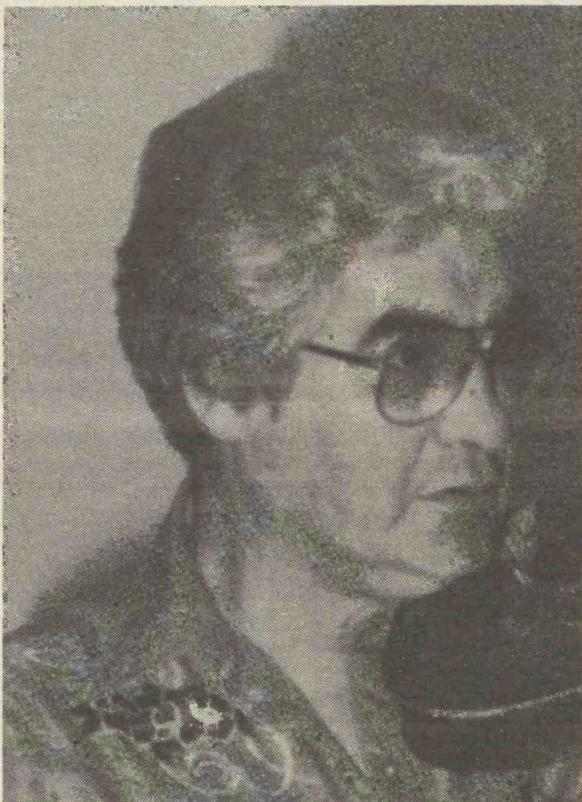
New Metis members are being denied true representation and even membership itself by the Zone 4 executive charges Zone 2 vice-president August Collins who was cited in a Zone 4 law suit last week.

Collins, who with twelve other members of the association are being sued for almost \$60,000 by the Zone 4 Regional Council for trying to sign up three new Locals within the zone to allegedly "increase the membership of the Plaintiff Society (Zone 4) with the intent of increasing the number of voters at the meeting held on May 23, 1987."

According to the Metis Association structure, each local president has one vote on the council. New locals would therefore have new votes on the council and could sway decisions.

"I am being sued for just doing my job and for following the bylaws of the association," says Collins who is secretary of the MAA board and one of the key signatories of any new locals.

"I am prepared to go to jail for my beliefs and I am going to fight this all the way. According to the societies act you only need five people to form a new society or a new local and that was done. Everything was above board," he said.



AUGUST COLLINS
...I'm prepared to go to jail'

However Zone 4 director Ron LaRocque says he and Courtrille have not prevented anyone joining the association but have opposed the formation of the three new locals because boundaries must be established prior to approval by the regional council. After approval the local must be approved by the board of the association before final signature by the

president and the secretary. The local is then registered at corporate registry.

"This procedure was not followed," said LaRocque who added that Collins had signed the papers prior to approval by Zone 4 and that the application had also been signed by Frank Spence who was at that time the vice-president of Zone 1.

"I don't know why Frank

Spence signed the approval because it was supposed to be signed by the president," said LaRocque.

LaRocque added that the 3 new locals were in fact offshoots of established locals and did not involve new members.

"Two of the locals involved members who were part of Local 1885 and the other new local, Drayton Valley involved members from the Edson local. No one has been denied membership of the association."

Collins further charged that Courtrille and LaRocque had been given instructions by the Zone 4 regional council to accept the new locals. However, LaRocque denies that any instructions were given but added that a motion to accept the locals at the next regional council was made.

"This motion was made by Jo-Ann Daniels who was not aware of the procedure and wanted to make a gesture of reconciliation. This motion will be rescinded at the next meeting August 8 and 9," said LaRocque.

Meantime, both Collins and LaRocque have filed nomination papers and intend to run for their positions at the upcoming elections scheduled for Sept. 1.

LaRocque has joined with Courtrille and Daniels to run a joint alliance to focus on issues and policies rather than on "personality politics."

Courtrille will be running for Zone 4 vice president and Daniels, a former vice president, will be running for the position of president to replace former president Sam Sinclair.

Citing several supporters, which includes Muriel Stanley-Venne as well as LaRocque and Courtrille, Daniels says this cooperation "could be the beginnings of a system of party politics within the MAA."

Teachers required to man homework hotline

The Native Education Project is looking for Native teachers to go on the Network's Homework Hotline. The Hotline will aid Native students in their studies during the school months.

Judy Pelly, program head, says they need more Native input into the

program so Native students will benefit from being able to talk to someone familiar.

Pelly says the number of teachers ACCESS will be using depends on how many apply for the positions.

"We need teachers of Native ancestry so more Native students will call in

for help in their studies," says Pelly.

The Homework Hotline is scheduled to start October 6 and run for 33 weeks. The show will be aired on channel ten every Tuesday and Thursday evening between 6 and 7:30 p.m. The deadline for applications is August 7.

NATIONAL NEWS BRIEFS

Culture clash cited in Indian and Eskimo suicides

The high rate of suicide among Indian and Eskimo youth is a result of the "profoundly negative effect on the Indian and Inuit people" of contact with European settlers in Canada over the past 450 years. Dr. Michael Moffat of the University of Manitoba told a conference of pediatricians. "Suicide rates for Indian and Inuit young people are extraordinarily high," said Moffat, adding "the young people tend to find themselves in a transitional phase between two cultures. They don't feel they belong in either."

Manitoba Indian band wants their own justice system

The Cross Lake Indian band, located 500 kilometres north of Winnipeg, is looking for financing to set up an internal system of justice. Chief Etienne Robinson says the provincial justice system doesn't serve the needs of band members. He said a committee has been appointed to examine ways for the band to establish a court and police force.

Church group on trial for use of peyote

The 58-member Peyote Way Church of God are challenging Texas and federal law that bans the use of peyote except in the case of the Native American Church. Most of the Peyote Way Church's members are non-Indian and draw their principles from the Bible and Book of Mormon.

The Native American Church, which uses peyote as a sacrament is helping the government oppose the use of peyote by non-Indians. The Native American Church has about 300,000 members nationwide.

Alberta hunting conviction may lead to ruling on treaty

An appeal court judgement upholding the conviction of an Indian hunter may finally lead to a Supreme Court of Canada ruling on treaty rights, says Lawrence Courtoreille of the Indian Association of Alberta and Russell White of the Aboriginal Trappers' Federation.

The Alberta Court of Appeal ruled recently that Bert Horseman's sale of a grizzly bear hide was unlawful because it was "not directly related to nourishment for himself or his family..."

The Indian Association of Alberta plans to file suit against the federal government if the case meets with no success in the Supreme Court. The Alberta Court decision "leaves it wide open for us to sue the federal government for breach of trust obligation," said Courtoreille.

Horseman's lawyer says he'll appeal the decision to the Supreme Court of Canada this fall. If the application is approved, it will likely be a year before the case is heard.

Metis and Non-status separate

From Page 1

once because there are both pros and cons to the concept.

Don Favel of Ile a la Crosse voiced his opposition because he did not feel that his Non-Status neighbors should be penalized by a split. "it took a long time for us to get to where we are," and that would be adversely affected should the two entities separate, he added.

Favoring the split were Clem Chartier, former president of the World Council of Indigenous Peoples and Dan Delorme of North Battleford who said they felt a distinct body that would solely represent the interests of the Metis is required.

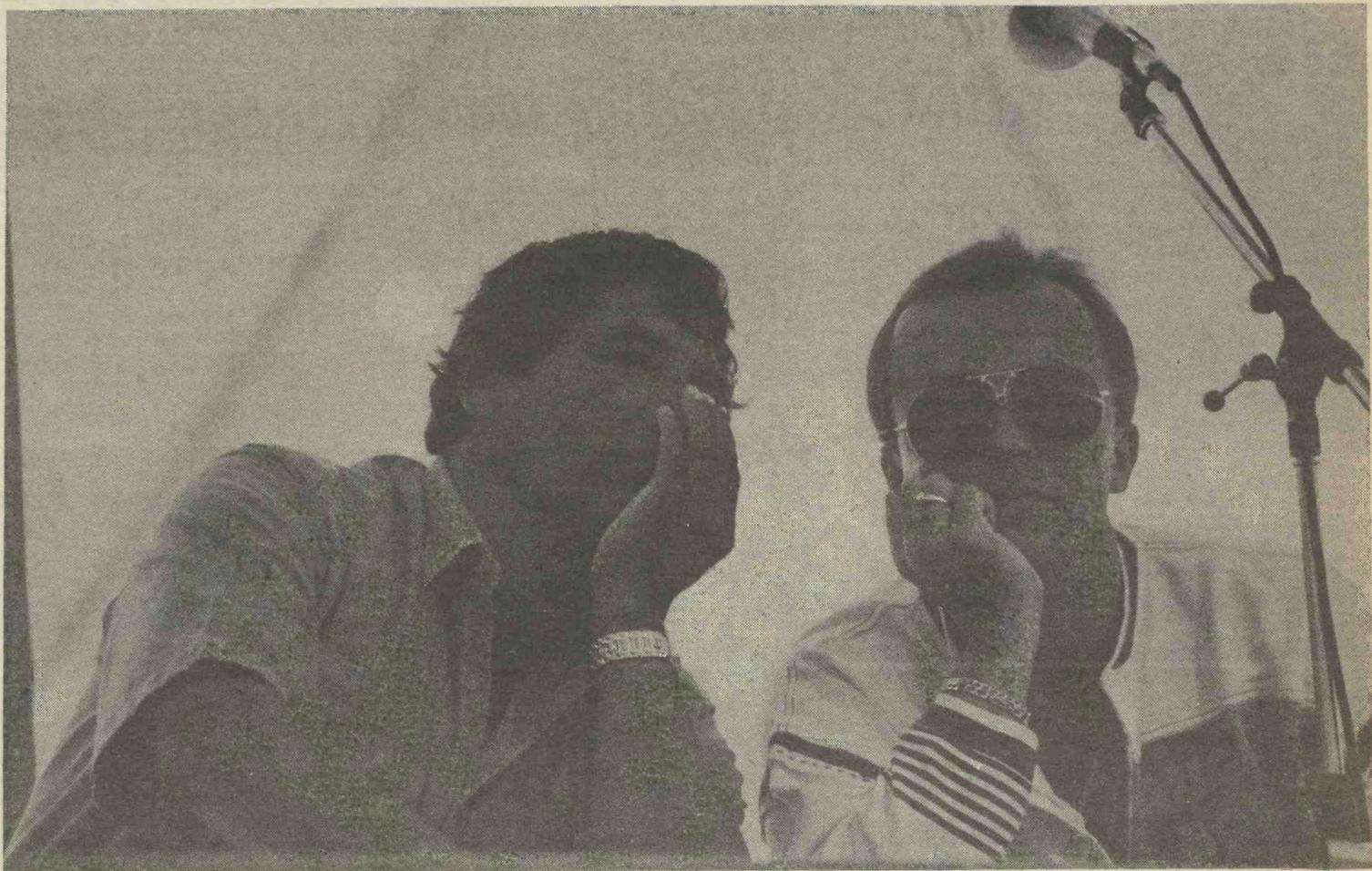
It is a political split they argue and has nothing to do with culture, social conditions, economics.

Rose Boyer speculated that some of the voting delegates were status Indians and should not vote. She also questioned whether Non-Status members should be permitted to vote.

This issue of who should be entitled to vote has been a contentious issue for some years.

Until 1964, AMNSIS had been called the Metis Society of Saskatchewan. But, because the Non-Status population were not entitled to the same rights and benefits as Status Indians, they were allowed to join the Metis ranks.

Sinclair has remained as president for 20 years and although the organization originated in the mid-30s, its goals have remained, basically, the same. Politics,



JIM SINCLAIR AND WAYNE MACKENZIE
...discussing politics

education, housing, land and social concerns continue to be priority issues.

Throughout the past decade, the distinction between Metis and Non-Status has drawn a lot of sharp criticism. Positions for and against were taken, lines were drawn and the debate continued.

As a result of the vote to split, there is no longer any question about which direction the organization will take.

To achieve the objective of separation, a special five-member Metis constitutional committee was elected and given the task of planning and developing a process that will ensure a smooth transition.

Elected to the committee from the AMNSIS board were Wayne Mackenzie, Morley Norton and Allan Morin. An additional two members, Clem Chartier and Ray Hamilton, were elected from the membership.

Less than a year has been allotted to complete the process which is to include a new membership code for the Metis and an enumeration of those who will qualify as 'Metis'. The committee's recommendations and report are expected by February next year.

A provincial assembly will be held before May 30 and AMNSIS will then be disbanded. It will cease as a political entity and a new Metis society will form along with a Non-Status organization.

While the division is viewed as a political one, institutions and groups such as the Gabriel Dumont Institute and NACS will not be affected.

Before the meeting drew to a close, president Jim Sinclair requested clarification of what the membership wished of him.

"I want to know before I leave this meeting," asked Sinclair, "whether I walk out of here as leader of this organization or ... with an agenda which I am attached to or someone else is attached to, or whether I have any part at all in the transition?"

The decision of the voters was that all executive members would remain in office until the May 1988 meeting.

After the separation Sinclair along with other Non-Status AMNSIS members, will no longer qualify as "Metis".

The current executive has been given a mandate



DON FAVEL
...voices opposition

which must be accomplished by next May. While fulfilling their obligation, they will explain the reasons why the split occurred and what process will be followed to those communities which are AMNSIS members.

Asked whether the action in Saskatchewan might

possibly forecast future directions for Alberta, Metis Association president Sam Sinclair said: "I don't think so," adding that a change in the bylaws of the society spell out who is and who is not eligible for membership.

Asked whether a division in the Alberta ranks might become an issue at the upcoming MAA assembly, Sinclair said, "no." As for the Non-Status segment in Alberta, he claims, "Indian Affairs will have to deal with those people. They can't leave them on a limb, they come under their jurisdiction."

Alberta's Metis are to hold their annual assembly in a couple of weeks time and leaders there have been taking note of what has just transpired in Saskatchewan.

Sinclair uncertain of future and status

Jim Sinclair's position as president of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), which has

come under fire repeatedly over the past years, is to be terminated.

The 20-year leader for the society is classified as a

Non-Status Indian and he must forfeit his position as AMNSIS disbands in May 1988.

What is to become of Sinclair, who has known only politics for a good part of his life?

Sinclair said recently that the future holds "very little" for him at this point in time.

"I don't consider myself a Canadian, I'm certainly not a Metis and I'm not an Indian. So, I'm in limbo, I'm on hold for awhile.

Asked if he would lead a group of Non-Status Indians if requested, Sinclair said he would "if the time is right and the conditions are right and there is a democratic process I would give it some careful thought, but I wouldn't rush in and take over leadership."

Despite his involvements with any group, he affirms his support for all Natives whether they are Metis, Non-Status or Indian.

Batoche talks split

Every-day issues took a back seat to the debate of a Metis and non-Status Indian split at the AMNSIS annual assembly at Batoche July 23 to 24.

The neglect of the assembly to address the gut issues of day-to-day problems drew stiff criticism from several delegates who urged the assembly to turn its attention to the people.

"Our people are tired of fighting. They are dying," said Maria Campbell.

Saskatoon's Metis local president, Nora Ritchie and Don Favel of Ile a la Crosse joined Campbell and said issues such as alcoholism and unemployment need to

be addressed.

Rose Boyer of Saskatoon said the delegates had been "cheated" because they had been unable to bring these problems to the floor and had instead concentrated on the separation question. That, she said, was at the expense of real life issues.

The regular reports of the president, treasurer were dealt with on the first day and the separation issue dominated the rest of the proceedings. A motion to split the organization and related deliberations lasted from the middle of the first day until the close of the assembly.

Wind speaker

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'Incredible Cow' project angers local artist

A Calgary artist is "mad as heck" with Canada Council who have consistently refused to sponsor his art work involving Native people but are prepared to "throw away" \$13,000 on another Calgary artist to paint a cow onto the Bow River embankment.

John Langeveld, along with his partner Clifford Crane Bear, have produced several large canvasses based on Indian life in the Treaty 7 area were recently turned down by Canada

Council. In a letter addressed to Langeveld Council official, Richard Holden said the jury who appraises the art work had turned down the Langeveld project because it lacked "exploration."

"I have no questions about the applicant's technical skill, but I am concerned about the fact that to me at least, the results seem overly-flattering and idealized," said one juror.

"The council is looking

for work that is exploratory, which stretches an artists skills," said Holden in a recent interview.

However, Langeveld reacts sharply to what he called the "downgrading" of realistic art.

"There are a number of reasons I have returned to realistic art. One of course is because there is no other way to portray Indian people and their culture. I could hardly use modern art for that. And my work tells a story," he adds pointing out that fellow artist Clifford Crane Bear creates the prose that accompanies the art work. Crane Bear's prose explains the significance of the picture and describes the actions within the picture

itself. This, explains Langeveld is an exploration in art work.

But what really angers the Calgary artists is the announcement that local artist Dianne Bersea has received \$13,000 to paint the "Incredible Cow" which will be a 300,000 sq. ft. image of a Hereford cow painted by approximately 100 volunteers on the Bow River escarpment overlooking Riley Park and downtown Calgary.

"I believe this artwork will eventually wash away whereas my artwork which has support from many groups in the city would last forever. I am afraid I just do not understand Canada Council," says Langeveld.

Since his story first

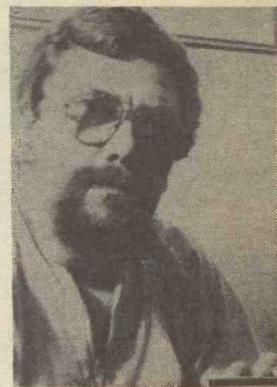
appeared in 'Windspeaker' July 10 Langeveld and Crane Bear say they have been overwhelmed by the response from the community.

"We have received hundreds of letters of support and I have been informed that the elders are praying for us and for our project. I am greatly honored," he says.

However, Langeveld says he will not give up and plans to resubmit his work to Canada Council and to other art sponsors.

"I just know that now the elders are behind us and they are praying for us that we will, one day, become successful. We can persevere."

Canada Council official



JOHN LANGEVELD
... 'mad as heck'

Holden could not be contacted however, a spokesman said the Bersea "Incredible Cow" project will be painted in September but that specially developed exterior latex paint containing no fungicides or mercury will be used. It is expected to deteriorate over a two-month period and then the residual powder will be removed from the grass.

Applicants chosen for Amoco jobs

ELIZABETH -- Twenty-six applicants have been selected to train as power engineers for potential jobs with Amoco on Elizabeth Settlement. The group were chosen after over 50 people turned out to write a qualifying exam for training eligibility. The fourth class Power Engineer's course will begin this September through Lakeland College, Cold Lake. After course completion, 14 trainees will be selected to become full-time employees with the oil company.

Amoco/Elizabeth liaison Allen Wells, says the final selection for permanent jobs will depend not only on course grades but also on work habits and attitudes. Those not hired with Amoco will be qualified to seek employment with other local oil companies, he said.

Last November Amoco and Elizabeth signed a master agreement that

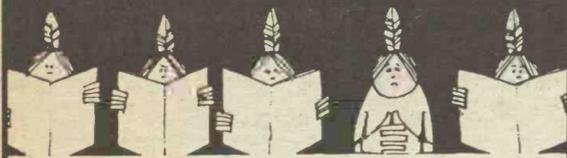
would give Amoco the go-ahead to drill 500 exploration wells on the 26-hectare Settlement. If results are favorable the company will proceed to commercial-scale development.

The wells will be built in over a three or four year time span. A sixteen well group will be drilled this year and this will be repeated until enough wells have been drilled to produce 10,000 barrels/day.

At this point, a drilling rig will be moving on to a gas-well site at the end of July. Once that hole is drilled, they'll move to the pad site and drill 15 slant holes. Construction on a processing building and other facilities should be completed soon after.

Wells says the trainees will be hired to do small jobs around the two work sites and generally kept busy until training begins in the fall.

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Opinion

'Modern day' missionaries fight alcoholism

Jack and Helena Kakakaway are "modern day" missionaries. The Kakakaways recently spent a few weeks in northern Saskatchewan helping a Native community through a very difficult period of drug and alcohol abuse. In this, the first part of a two part series, the Kakakaways tell of their first encounters with the community members.

Dear Editor:

Last month, Jack and I had the opportunity to reinforce ourselves in the true perception of sobriety. How fortunate we are to have our health, food to eat, shelter and the most important, another day of life. We were requested to work amongst the Native people on a reserve in Northern Saskatchewan - Black Lake; population - 900; only a handful white.

Upon our arrival, we found that we would be called upon as counsellor, Native cultural teacher, lecturer and medical practitioner. No sooner

had we landed at the airport of Stony Rapids than we were to start our work. Our reception committee consisted of people we had met previously who had been to a Treatment Centre in Alberta and friends Jack had made when he had visited a month earlier.

At the time of our arrival, the medical facilities at Black Lake were non-existent as the medical center which was run by two nurses had been closed indefinitely three weeks prior to our arrival. The nurse on duty had been raped and stabbed. A medical physician had

visited the reserve once a week but anything complicated or requiring treatment other than a handful of pills would be sent to the nearest hospital in Uranium City or out to Prince Albert or Saskatoon.

The residents of this community and other reserves were dubious and had little confidence in the medical profession as interpreted by the white man. We were to learn that the majority of the people who came to us for assistance had sought help elsewhere, were sent to a hospital "outside", given a handful of pills and sent home to suffer uncured and in many cases, to die.

Within the next ten days, we saw about 500 people and the diagnosis was invariably the same: Tuberculosis and related lung illnesses, scabies, arthritis, alcohol and drug abuse, worms and totally

unexpected, severe depression and anxiety. commented to each other that we had never seen so many thin Native women in one community as this one. The result of teachings of the church mixed with their culture, the women were taught to bear children from the time they were able until the ability was taken away from them by nature. Most had families of 10 or more by their mid-twenties and families numbering in the teens was not uncommon. Women had to haul water and wood, had inadequate housing and husbands who drank and physically abused them but accepted it as their lot in life for no-one had taught them differently. The townfolk developed more trust in me realizing that I had a genuine concern for their welfare and that Jack and I were there to not only do all we could to teach and counsel

them in their plight but also to learn ourselves from them. Jack and I were quickly separated as we each went in the direction that required our particular skills the most that would work at that particular time.

When we were preparing for the trip, we ran all over town collecting pamphlets and brochures and trying to prepare speeches for the various situations we anticipated we would be thrust into. By the time we were into our second day, we threw everything to the wind and let our instincts and demands take over.

Initially, Jack was called upon to build a Sweatlodge and teach the people about Native culture that had been lost with their forefathers. He had the Lodge built by the second day and people swarmed from miles around to take part in the sacred ceremony of the Sweat Lodge, learning the songs, the meaning and use of Sweetgrass, and all about the traditions. One thing was definitely established and that was that Jack has a heart of steel and stamina unrivalled by any other for he emerged unscathed after nine straight days of eight hours a day in the Sweatlodge chanting and singing.

While Jack spent his days at the sacred ceremonial grounds, I made my rounds of the school and band office lecturing and counselling. I started at kindergarten and worked my way up to grade IX which was as high as the school went, talking about what we were most familiar with, the pitfalls of alcohol and drug abuse. Again, I was to learn more about

primitive living and that is that substitutions are always next best to the real thing. You see, there is no legal alcohol sales, everything being bootlegged and the drugs are so cut up and watered down that by the time they reached this remote destination, one seldom knew what they were taking, not to mention, the price was astronomical.

By the time the kids were in grade school, age 7 and up, they were already sniffing glue, gasoline and Pam, and chewing snuff. A lot of the kids showed signs of withdrawals from trying to stop sniffing gasoline and turned to alcohol. My eyes were opened at the lack of drug and sex education in the school and shocked at the total disconcert by the teachers. As I worked my way up the grades with the help of an interpreter (the Native tongue is Chip), two kids broke down and cried for they could see from my total honesty, their parents and in many cases, the beginnings of themselves.

After about 5 days, the women started coming to me for someone to talk to and we talked about anything and everything. That is when I realized the severity of the depression of so many of those women. My heart went out to those young women with all those children hanging onto them and more on the way, growing old before my very eyes. Many had been sent to Uranium City for a rest in the hospital and loaded up with anti-depressants and tranquilizers, told they just had a bad case of nerves and sent home unable to replenish their pill supply, which was good.

Next week the Kakakaways tell of the many problems they encountered at Black Lake and how the experience changed their lives.

Indian leaders 'unjustly' jailed

Mr. Bouchard:

This letter to your office is sent in support of Chief Robert Satiacum, who has asked for Refugee status in Canada, as he fears for his safety if returned to the United States. Chief Satiacum has languished in your prison for the past three and a half years, and his only crime being that he sought refuge in this country. The recent ruling of your department's adjudicator, gave some semblance of fair treatment of this man's case and special status as a North American Native, however the appeal which has been announced, causes a great deal of anger among Native people in the country.

So now we have two instances where the "special" rights of Native people are being abrogated for the benefit of maintaining a relationship with that racist regime to the south of our once great country. I am referring to the cases of both Leonard Peltier, and Chief Robert Satiacum, who at present have the power and influence of the United States, through lackeys in Ottawa, marshalled against them. Chief Satiacum, whose "crimes", if you desire to call them such, were so designed as to aid his people. This, I would feel proud of, if found guilty of such humanitarian acts myself.

We are demanding that Chief Satiacum, who

incidentally is the hereditary leader of a sovereign nation, be allowed to remain in this country as a free man, instead of being returned to the Americans where his fate is most uncertain. It isn't necessary to return him to the United States, for if he is guilty, he has already served his sentence, however if he is innocent, then your government has unjustly punished a man for crimes alleged by a foreign government; all without substantiation! Must we find out ten years later as in the case of Peltier, that the racist regime in their ongoing genocide of their Aboriginal people, lied again to their flunkies in Ottawa to secure the

capture of a man whom they fear? But is guilty of no crime other than protecting the people he has been entrusted to?

When empathy becomes a crime, will it result in the reinstatement of capital punishment? This may be an acceptable solution at the time, as many feel that life without humanity is not life at all. Please add my name to the list of those to meet the noose, as I'd rather be dead than "live" in a world of state-organized pain programs.

**Sincerely yours
T. Mitchel Staats**

*Editor's Note:
Mr. Bouchard is Minister of
Employment and Immigration*

Tragedy linked to funding cuts

Boat loads of refugees come over from third world countries. The Royal Family comes over and hundreds of thousands, even millions of dollars are spent on these people. But when much needed dollars are needed by Native groups for special programs, bucks stop.

The thing that really steams me is a front page story that was in the Edmonton Journal on Monday July 13, 1987. 19-year-old Joe Samson, a Native boy who was a former ward of Social Services, was found dead in a water treatment pond in Grande Prairie. Joe wrote a special letter to his former foster parents saying "I'm scared of growing up, I just couldn't handle it ... you keep saying I'm 18, but I still think I'm 15." At the age of 18 these kids are left to fend for themselves.

How did foster parents prepare this kid to be on his own? How did his social workers prepare this kid to provide for himself when he turned 18? How soon they forget. It is only three years since a young Metis kid who was only months away from turning 18 years old,

Richard Stanley Cardinal, took his life hanging in a tree in his foster parents acreage in San Gudo, Alberta.

At that time Minister of Social Services in Alberta, Neil Webber, got a few good programs going, signing agreements with the Blackfoot, and with Metis Children's Services. Then as he was moved up the Tory ladder, Connie Osterman slashed Social Services. Social workers were laid-off and many organizations providing services in this field were either cut back or the money was cut-off leaving mixed-up kids in the foster care system with even less than before.

In a story Edmonton Journal a study was done on former wards of the Province of Manitoba. (Alberta never produced stats on its previous wards.) According to this study, a whopping 70% of former wards landed in jail committing crimes as juveniles ranging from under age drinking, to rape, and attempted murder. Another fact not documented is that most Native kids lose touch

with their culture and heritage because they are placed in non-Native foster homes.

With the high number of our Aboriginal kids in care, we as Aboriginal people should be getting really angry with the way our youth are brought up through the child welfare system. The government should clean up their own backyard first, before opening the door to more boat people and holding prestigious banquets and functions to impress the biggest welfare cases in the Commonwealth "The Royal Family".

Instead of our fellow brothers down South presenting the Royal couple with a mounted buffalo head, they should have been handing over the scalps of the uncaring politicians. We as the first people of this country are treated worse than second-class citizens.

**Lyle Donald
Edmonton, Alberta**

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AUGUST 27	The Gospel Troubadours, Linden	Dr. Simon K. Tawiah, dentist	Donald Clark, Jamaica, West Indies
AUGUST 28	Native Revival Church Band, Edmonton	Jerry Hand, carpenter/iron worker	Max Solbrekken, Edmonton
AUGUST 29	Native Revival Church Band, Edmonton	Cecil Currie, Christian cowboy rancher	Max Solbrekken, Edmonton
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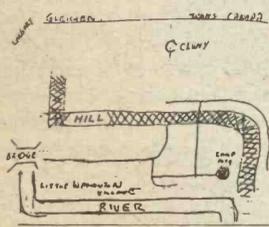


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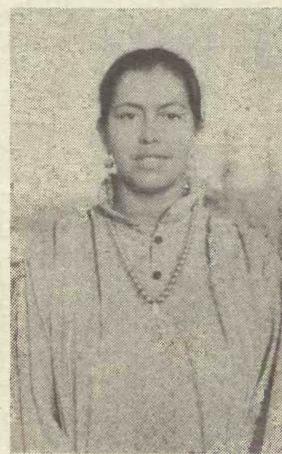
SALVATION — HEALING — DELIVERANCE — HOLY GHOST BAPTISM

National women's group returns to tradition

In a move toward "following a path that is our own way" members of the Native Women's Association of Canada (NWAC) are concentrating on a return to tradition.

Four presidents of provincial and territorial member associations and several other executive officers recently attended the ecumenical spiritual conference on the Morley Reserve last week.

"The executive member president said if we are going to get away from doing things in a way that is foreign to us then we really should start taking advantage of opportunities to learn what our (traditional) ways are," said president of the Native Women's Association of Canada



MARLYN KANE
...follow our own path

Marlyn Kane.

The use of foreign (European) structures "have not been working for us because they are not our own way. We must follow a

path that is our own," Kane stressed.

"It's important for us to know what our responsibilities are as women of nations — we are the keepers of the culture. Ultimately we are protectors of the nation," Kane said, adding that the teachings of the elders will allow the women's association "to do our job properly."

She stated that conferences such as the one in Morley present an opportunity "for the women here to get closer and get to know each other better. The bonds can become even stronger."

The theme of a return to the traditional ways will be carried into the NWAC assembly in Fredericton, Aug. 10-13, sponsored by the New Brunswick Native Women's Council.

The first two days of the assembly will be devoted entirely to traditional teachings involving elders and other spokespersons.

According to Kane this is the first time in the history of the association's assemblies that such time will be put aside solely for this kind of learning.

"The (teaching sessions) will be held away from the meeting rooms in a camp," said Kane, explaining that a natural environment will enhance the meaning of the elders' words and help to steer people away from rigid or narrow thinking.

"I'm sure the teachings will be significant to a lot of us in terms of being responsible to self, family, community and nation," Kane concluded.

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Elders urge a return to nature

by Dianne Meili

This year's Ecumenical Conference, July 27 to 30, at the Morely Reserve west of Calgary, was considered a "planning vehicle" to begin the momentum of a massive return to spirituality.

The conference had been cancelled for the past three years, so attendance was expected to be low this year, according to organizer Chief John Snow of the Good Stoney band. But, as the cars rolled into the Stoney Indian Park on the second day of the four-day event, attendance swelled. Large crowds gathered under the arbour to listen to elders, priests and members of the audience speak of the Creator and offer teachings which could be directed toward living a better life.

On the first day of the conference a sacred fire was lit and a pipe ceremony was led by Albert Lightning, an elder from Hobbema. Chief John Snow offered remarks, indicating that it is time for all Native people to return to the spirituality of their forefathers and pass it on to others.

"In this time when there is so much trouble in the world and destroying of mother earth, Indian people have a role to play. We can teach others about living in harmony with Mother Nature," Chief Snow said. "I invite anyone to come up here and share teachings and spiritual experiences."

Jerome Four Star, of Montana, told the audience that it is especially important for young people to attend such spiritual gatherings.

"The young people have to know the Indian traditions that were given to them long before the white man came to this country." Four Star went on to explain that "grandfathers" is the Native term for the christian word "angels."

"Some might think that these spirits have abandoned us — what with all the bad things that have been going on in the Indian world. But, these spirits have always been with us. It is we who have forgotten about them."

According to Albert Lightning, spirituality is the only thing that can save Native people. "We have to get back to our Native culture. Don't put off preparing for tomorrow, do it now."

The elder went on to describe a dream he'd had which illustrated the importance of doing the right versus the wrong thing in life. He cited abortion as one of the worst things a woman could do because it involves killing a gift of the Creator.

Reverend Adam Cuthand, an organizer of the ecumenical conference,

who has a diocese in Saskatchewan, told the audience that a movement should be started to get people back to spirituality.

"The penitentiaries are often 50 percent filled up with Native people. In some cases, in the female prisons, they are 100 percent filled with Natives. And it's getting worse."

"The time has come to go back to our own Indian people and Elders for teaching. We have lost something and we must get it back," Rev. Cuthand said.

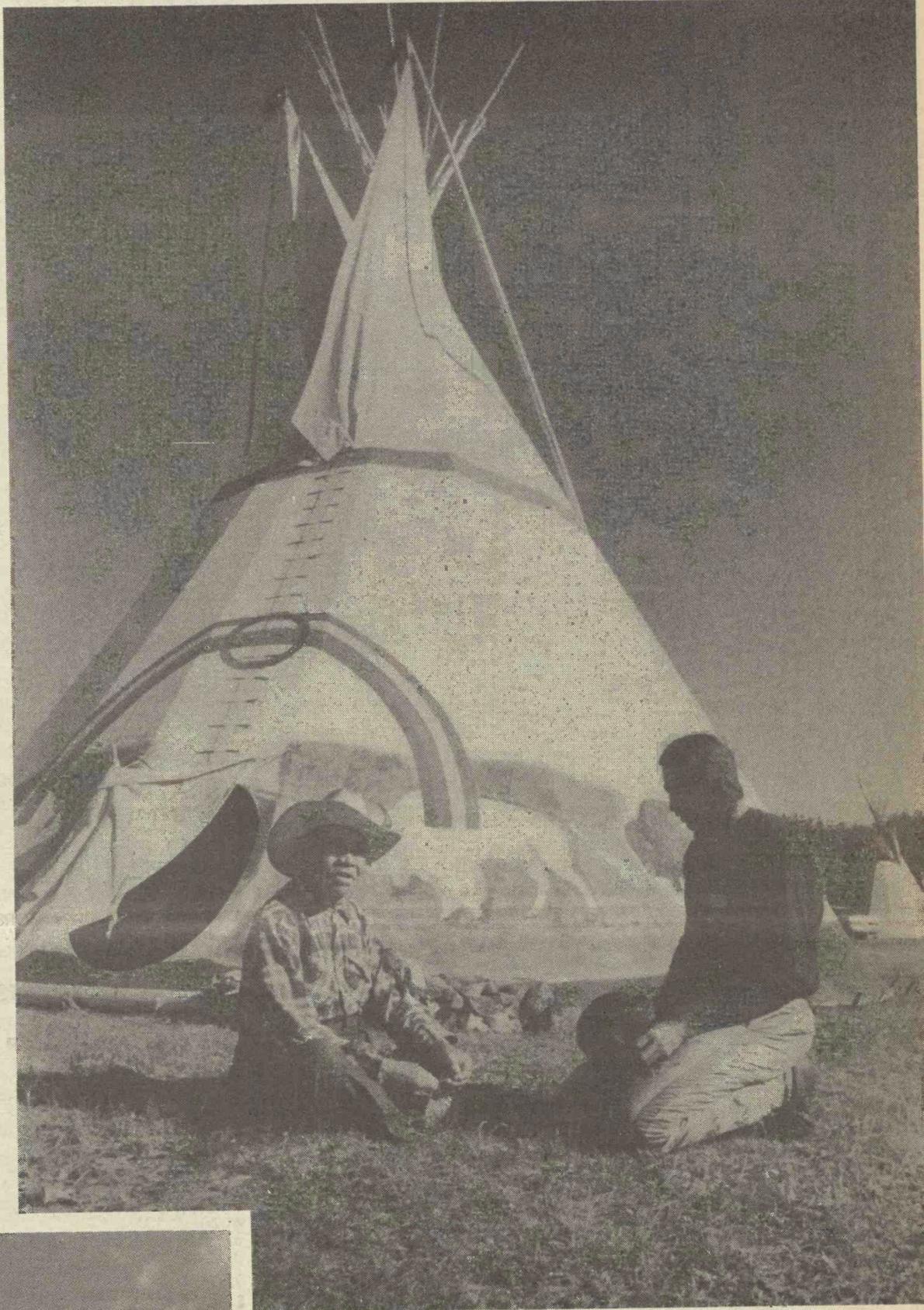
He urged people to study their languages and have respect for nature. Approaching spirituality in a wholistic way, he added that Natives would feel better about themselves if they nourished themselves more naturally. "The food you're eating — some of it is dead. Much of the food we eat, like dehydrated potatoes, is irradiated and has chemicals in it. Why not go back and plant your own gardens?"

Chief Snow asked people from the audience to approach the podium and speak of their spiritual experiences.

Glen Douglas, a representative of the Similkameen Indian Administration in Keremeos, B.C., greeted the audience "with a good heart, good mind, good thoughts and good health."

"I greet you this way because I was excited to come here. This is my first time at this ecumenical conference and it won't be my last."

Douglas described his experiences in the armed forces and expressed thankfulness to the Creator for allowing him to live



ELDER ALBERT LIGHTNING
...Joe Naytowhow listens

through the wars he'd fought.

"After the third war, I turned to drink and got on the black path. But, I recovered and it was the teachings of my elders that got me through. I had good teachings."

Douglas asked all present to share the knowledge that they learned at the conference with others and to remain open to the elders' teachings.

"The mind is like a parachute. It must be open to work," Douglas said. He pointed out that many people's minds are closed "and we have lost our ways. There is much pollution of the earth as well as of our minds — with drugs, alcohol and television."

He also hoped that people would not be deceived by what people

say, but asked them to watch what they do, instead. "Watch a person, watch what he does — this will tell the truth about him more than anything."

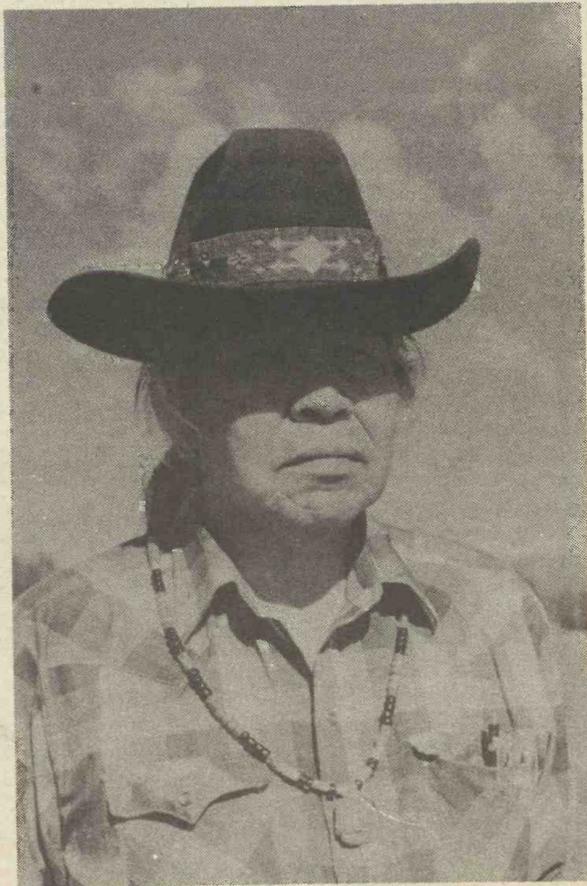
Finally, Douglas stressed that people should listen well during the next four days of the conference and take the knowledge home to others. "We have to take a thimble full of seed (knowledge) and start planting. We have to have dreams and visions to help us through. These things caused me to come through. "I know not what my future holds. But I know that my future is in the hands of the Creator," Douglas concluded.

Throughout the entire conference there was much talk of the Creator and nature. Sacred

ceremonies, sweats and discussions regarding the four rules of Native life: respect, caring, sharing and love, were held.

As Reverend Cuthand put it "an educated man without spirituality is a dangerous man." It is through conferences such as the one held at Stoney Indian Park that this missing component will be provided to Native people, he concluded.

All organizers of the 15th annual conference at Morley agreed that the tradition of the spiritual gatherings should continue. Chief Snow hopes that, from this point, the conference will again grow to the point where "we have people coming from all over the continent and other lands."



GLEN DOUGLAS
... 'the mind must stay open'

Thousands flock to historic Batoche site

by Terry Lusty

The focus of this year's Batoche days was the return to the traditions and culture of the Metis people, however, if organizers have their way, permanent facilities could be built on the traditional grounds.

Sporting events official Claude Petit says he would like to see permanent facilities on the grounds. Big tops have been rented for the cultural competitions and dances but Petit feels the thousands of dollars used for these rentals should be used for permanent structures.

"Even if we had to start with only partial buildings," he said. "It would be a start."

However, permanent buildings cost a lot of money and the yearly celebrations do not draw the kind of money or the kind of government funding required says coordinator Murray Hamilton.

"Even this year," he says. "We had trouble getting the funds and when they did arrive it was at the last minute," he said. The event is funded by Secretary of State. However, the funds did not arrive until a few hours before the event was to begin, July 24-26 at the Saskatchewan grounds.

The celebrations have been conducted for 17 years and attract thousands of peoples from all parts of the country. This year, the celebration was blessed with hot sunny weather and temperatures that hovered about the 30°C range (mid 80°F).

Given the low turn-out experienced by the annual AMNSIS assembly on the two previous days at Batoche, planners feared poor attendance.

However, by Saturday, July 24, thousands were camped on the historic site to visit, watch and participate in the events.

Early Friday evening, the



SCOTT LAWRENCE
...wins jr. fiddle and talent contest

official opening of the celebration involved prayers from Metis Elder, Medric McDougall and Julie Pitzel, followed by welcoming remarks from AMNSIS president Jim Sinclair and Batoche Centenary Corporation chairman Merrill Fiddler.

By Saturday morning, the Batoche Days took off in earnest. The morning agenda called for fastball and horseshoe tournaments while the afternoon portion concentrated on cultural competitions.

First-time features this year included cultural

presentations, a fiddle special and a buckskin parade.

The fiddle special featured Reg Bouvette from Manitoba, Marcel Meileure from Quebec who played 14 years with the late Andy Desjarlis 1985 North American Fiddle Champion Calvin Vollrath from Alberta and John Arcand, a Saskatchewan-based favorite.

Bouvette, a former Canadian champ recently captured the 1987 International Peace Gardens fiddle contest.

A colorful buckskin

parade drew five contestants dressed in garments made from hide, furs and intricate beadwork. Marius Bouvier of Green Lake, Saskatchewan won with King Trapper George Le Fleur of Sled Lake second and Lionel Chevreuil from Pine Falls, Manitoba, third. Prizes for this event were donated by the Gabriel Dumont Institute.

A bannock baking competition demonstrated the fortitude of its contestants who had to cope not only with the heat from the burning wood coals but a sweltering 30°C temperature as well.

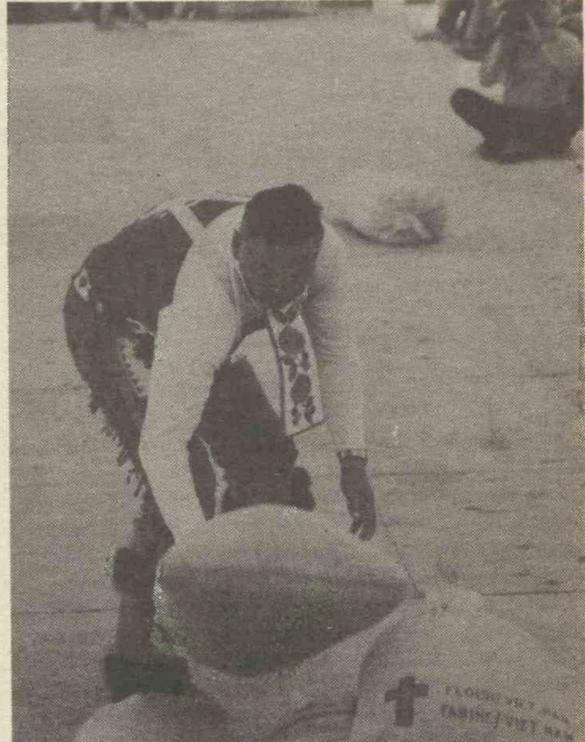
Melissa Boyer of Saskatoon won the "First Timers" division and George Le Fleur took the "Old Pros" category.

The horseshoe tournament became something of a family affair as three of the four winners were from the same family line. The men's category was won by Clifford Marion over George Marion.

Delores Marion won the women's division over Melissa Head. All are residents of the James Smith Reserve near Prince Albert.

In the fiddle talent contest, seven year-old Lawrence captivated a cheering audience with his rendition of the country hit, "Guitars, Cadillac."

The senior division was won by Manitoban Garry Lepine from Portage La



MARIUS BOUVIER — (above) in 'flour packing' contest and King Trapper George LeFleur.

Prairie. It was the first time he had entered the Batoche contest but his efforts and talents saw him bank \$300 plus 20 hours of free studio time at Sunshine Records in Winnipeg.

Tekarra Robert Gibson of Hall Lake, Sask., took first in the talent contest with his Elvis Presley-type voice as he sang "Sunday Morning Sidewalk". Part of his prize also includes recording time with Sunshine.

Some fine fastball was witnessed by many spectators as approximately 30 teams hotly contested three divisions to gun their way into the finals on Sunday. The event began the day before and rewarded

the Beauval Royals who walked off with first place money after beating out Muskeg Lake. Winding up in third spot was the Canoe Lake Commodores.

The Prince Albert Royals won the women's division followed by Gordons (Punnichy Reserve) and third place finishers, the Regina Raiders.

On the final day of the Batoche festivities, dark skies threatened to dump rain on the finals of the various competitions. But good fortune prevailed, as the clouds passed the area allowing the events to finish and the campers to go home much drier than last year.

THE WINNERS

Talent Contest: Juniors - 1st Scott Lawrence, Slave Lake, AB; 2nd Lorena Gardipy, North Battleford, Sask.; 3rd Carol Shott, Caslan, AB. Seniors - 1st Tekarra Robert Gibson, Hall Lake, Sask.; 2nd Julie Gardiner-Greyeyes, Prince Albert, Sask.; 3rd Lenny Lawrence and Shelley Dion, Slave Lake, AB.

Fiddle Contest: Juniors - 1st Scott Lawrence; 2nd Randy Hamilton, Saskatoon; 3rd Lee Coopenbender. Seniors - 1st Garry Lepine, Portage La Prairie, Man.; 2nd Gilbert Anderson, Edmonton; 3rd Henry Gardipy, North Battleford.

Square Dancing: Intermediate juniors - 1st Creeland Dancers; 2nd Chief Beardy

Memorial Dancers; 3rd Cote Cloggers. Seniors - 1st Chief Beardy; 2nd Creeland; 3rd Red River Wheelers, Edmonton.

Bannock baking: "First timers" - 1st Melissa Boyer; 2nd Robert Boyer, Saskatoon. "Old Pros" - 1st George LeFleur, Sled Lake, Sask.; 2nd Ruth Morin, Cumberland House, Sask.; 3rd Jane Umpherville, Prince Albert, Sask.; 4th Delilah Carrier, Prince Albert.

Buckskin Parade: 1st Marius Bouvier, Green Lake, Sask.; 2nd George LeFleur, Sled Lake, Sask.; 3rd Lionel Chevreuil, Pine Falls, Man.

Jigging: (unavailable)
Mr. & Mrs. Batoche: (unavailable)



MARIA CAMPBELL
...paints Shannon Louis' face



WAR VETERANS
...make their way to the Batoche cemetery

Procession led by veteran commemorates Batoche past

by Terry Lusty

"This is what Batoche is all about," said Maria Campbell describing the annual procession to the Batoche Cemetery during the Batoche Days celebrations.

The procession has always been a rather informal gathering of people. They meet around 10 a.m. on Sundays and

march just over a mile to the cemetery.

This year, a procession of approximately 50 people was led by war veterans who served as the flag bearers.

As they arrived at the cemetery, they quickly gathered around the mass gravesite of those who lost their lives in 1885 when the Metis were at war with Canadian militia.

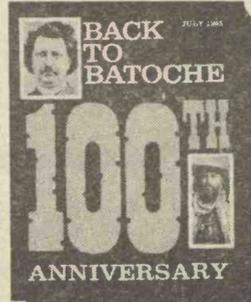
Services began with a prayer from Maria Campbell. Then Clem Chartier and Manitoba Metis leader Yvon Dumont told of how the Metis stood their ground and in defence of their rights and their homeland.

Fiddle player Reg Bouvette and John Arcand, accompanied by Beryl Bouvette on guitar, played

the Red River Jig which they called the "Metis National Anthem."

At the close of the ceremony, people sprinkled flakes of tobacco on the mass gravesite to symbolize a gift-giving to the spirits of those departed from this life, then the people dispersed to visit the graves, of ancestors, relatives or friends.

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the pain and sadness of battles lost and the joy and triumph of victories won as the 1885 Northwest Resistance comes to life with 64 pages of stories with over 50 photographs and illustrations. This historic saga is written by Metis historian, Terry Lusty. Also included are articles by Allen Jacob dealing with the Frog Lake Massacre and a fictional account of Metis women in battle by Vi Sanderson.

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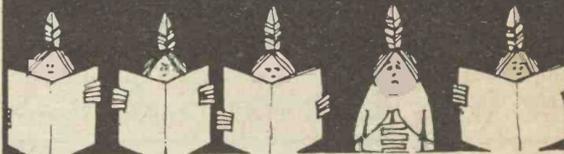
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CORRECTION

The Christian Community Church advertisement that ran last week stated that the event was to be held at Joe Medicine's residence — the correct name should have been Joe Medicine Shield's. Also, the location said 5 miles south of Calgary, this should have read: 5 miles south of Cluny.

Our apologies for any inconveniences this may have caused our readers. The corrected version of that advertisement appears in this issue on page 8.

People

Travis wants to sing forever

By Terry Lusty

Randy Travis is one of those down-to-earth, pleasant kind of people to interview because he is so relaxed and easy going.

Born Randy Traywick at Marshville, North Carolina 28 years ago in May, he began to play guitar and sing at age eight. By age 10, he and his older brother were entertaining semi-professionally.

Travis never completed grade nine due to his first love -- music.

"I started working clubs when I was 14," he says but "just started having success over the past year and-a-half or so."

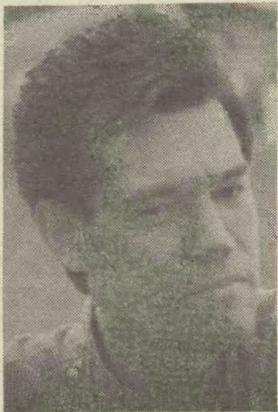
What does Travis attribute his rapid climb in country music? "I just been lucky I guess. Been real fortunate ... have good people with us and we've been lucky enough to get good songs too."

He loves to tell the story of his first hit tune "On the Other Hand" which only got to number 67 on the charts. "Then it died," said Travis.

The singer then put out "1982" as a single. "It did real well for us," he explained, "so, when 1982 started happening, I felt like we were getting something accomplished and then we decided to release 'On the Other Hand' again."

That is just what he did

"I hope that if I live to be 70 years old or however old, I hope I can still be singing ...an Ernest Tubb or something like that."



and the rest is history. The song shot to number one almost overnight and was followed by other hits. However, it was not always so easy for the youthful looking Travis.

Travis began to pursue a recording career when he was 17. Now, almost 11 years later, he says, "that's a long time to work at something, never knowing whether it will happen or not."

Between sets, he worked as a dishwasher and cook at Nashville Palace after moving there in 1981 to pursue his vocation in music.

Back in '76, Lib Hatcher had taken him on as a manager because of her faith in his potential after hearing him at a talent contest.

Two singles were pressed in '77 and released the following year. By '79, the cut "She's My Woman" climbed to number one in Billboard magazine.

His manager unsuccessfully pounded the beat along Nashville's Music Row trying to land him a contract. She helped in more ways than one according to Travis.

"I was a rowdy kid -- a kind of crazy kid" who "got

into a lot of trouble." His manager, he says, helped guide him not only professionally in terms of his music, but also his everyday life.

His big break came through a chance meeting with Martha Sharp of Warner Brothers Records. "She just came out to listen to me one night" (at Nashville Palace where he was singing) and a month later they signed with Warner.

Thinking back to that first contract, Travis confesses he "didn't think she (Sharp) was too impressed" and thought "well,

there's another one." Everything has been roses since.

Travis says he would like to sing forever, "I hope that if I live to be 70 years old or however old, I hope I can still be singing ... an Ernest Tubb or something like that I guess."

Like many in his pro-

fession, Travis is also a writer. He claims to write "a lot," ever since he was 17 and has collaborated by writing with others such as known-writer Paul Overstreet.

The first eight months proved to be a hectic time for Travis once he really hit the charts. Travel was one of the biggest adjustments he had to make in his life.

He admires George Strait, Reba McEntire, and the Judds. As for upcoming artists, he thinks (Keith) Whitley will make it big. He's just a beginner and there is a group called The Breeze which has opened some of his shows.

Traditional music is a big thing with Travis who says he has not changed from that and will likely "stay right in the same vein."

He is not that high on cross-over music and vows that "we won't ever go into a studio and try to record something that would be cross-over. If it happened by accident, 'I'd think that was great but I wouldn't go in with that intent."

Urgent need for urban services

by Mark McCallum

There is an urgent need for off-reserve education and housing programs for Treaty Indians, says Russel White, the director of the Alberta New Status Indian Confederation. Russel was reacting to a resolution made at the last Indian Association of Alberta annual assembly, to include a "urban Indian" appointee, to observe the issues that effect Treaty Indians not living on reserves. The "urban Indian" representatives will be a non-voting member of the IAA board. In subsequent interviews, IAA leaders have admitted that 30 percent of status Indians are urban dwellers but that the association has concentrated on reserve issues and the numbers of urban Indians are growing as many are drawn to the city in search of jobs and a better life-style.

Rodney Cardinal, a status Indian who has lived in Edmonton for the past seven years, prefers urban living over reserve life.

"I wouldn't want to live on a reserve because I'm used to the city," says Cardinal, who still visits

relatives on the John D'Or Prairie River reserve (located 50 miles north of High Level).

Cardinal applied for assistance from Indian Affairs, so he could pursue a career in modeling at the Fifth Avenue International Modeling Agency.

But, he admits, "I don't know much about Treaty rights because I haven't really depended on them."

He hopes to get more assistance when he returns to school in September. But, with proposed funding cutbacks in education, his chances are slim.

This is only one of the problems treaty Indians face. But, Cardinal and many others like him face unique problems of coping with urban life as well, says White.

The "urban Indian" representative will be selected at the next IAA monthly board meeting, says IAA president Gregg Smith who stressed the representative position will be a "testing ground."

The board will decide if the position is viable after a one year trial basis. A decision will also be made whether to allow voting privileges at a later time.

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ROSALIE GELDERMAN PHONES A CAB FOR FLORENCE GIROUX
 ...'we are not demanding that they must change...to get our help'

Inner-city homeless find shelter

John Gladue pays \$250 a month to live in a room at Operation Friendship, an organization which gives support to "hard-to-house" people in Edmonton's inner-city.

"I've got no other place to go," says Gladue, who admits drinking lysol.

Outreach worker Rosalie Gelderman says lysol drinking is a major problem because it's cheap (\$4.50 a can in most stores) and easy to find.

"Hard-to-house" often means that sometimes tenants will not pay their rent, spending money on lysol or alcohol instead.

"We take people who have a history of doing this to the bank and see they buy food and pay the rent," explains Gelderman.

If a tenant misses a rent payment, they're expected to pay over a reasonable period of time — they don't get evicted. However some tenants do get

evicted if they show signs of violence or threaten other tenants.

Although the organization does not allow lysol on the premises, says Gelderman, alcohol can be taken into the rooms.

"There are places that ask people not to drink as a condition ... We are not demanding that they must change or rehabilitate to get our help, so they're not scared off," says Gelderman.

"We encourage them to stop drinking, but there are places people can go if they want to stop."

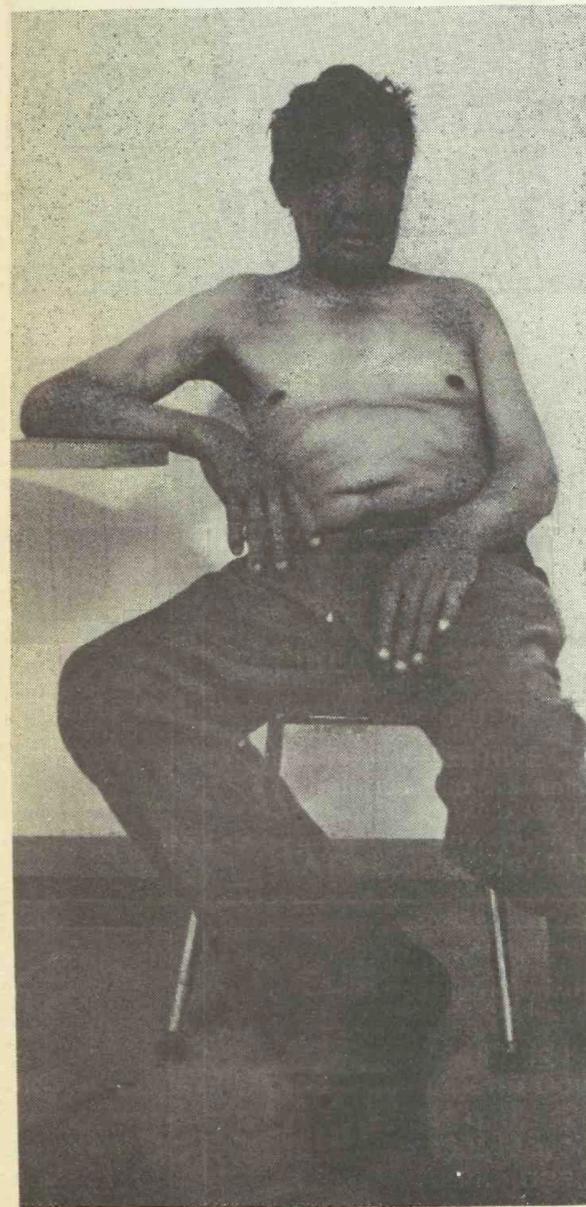
She is pleased to note that some of the clients the organization has been helping for the past 15 years have quit drinking after attending rehabilitation centres such as Pound-makers Lodge or Henwood.

When Gladue first came to the organization eight months ago he had no income. So, a worker acted as an advocate for him at Indian Affairs, which now supports Gladue with a disability pension.

Gladue shares a "cluster" (bathroom and kitchen) with three others. Each tenant has a key to the cluster and their own room, where they can enjoy privacy. Tenants are expected to keep their areas clean, but the organization has a janitor for those who are unable to do so.

"We try to match compatible people up in clusters because they have to share the kitchen space. And, by cooperating, sharing food and attending to each other, many of the clients grow out of their shell," says Gelderman.

Operation Friendship, located at 9526-106 Avenue, and is open daily from 9 a.m. to 5 p.m. The organization serves free lunch and has recreational activities for anyone in the inner city. Call 429-2626 for more information.



JOHN GLADUE
 ...'I've got no other place to go

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PIKINNI-SCHOOL STUDENTS
...sing Blackfoot song for guests

Royal Couple celebrates wedding anniversary at buffalo jump

By Jackie Red Crow

No one ever imagined that the site where the Peigan Indians roamed and ran—buffalo over the cliff would be the place of pomp and ceremony 150 years later.

Head-Smashed-In-Buffalo-Jump, located 15 km west of Fort MacLeod in southern Alberta, was officially opened by the Duke and Duchess of York, July 23.

Under ideal weather conditions, Prince Andrew and Sarah were greeted with shouts of "Happy Anniversary" from the 4,000 people present when they arrived at the afternoon ceremonies.

Dressed in a green print dress with a large purple bow in her red braided hair, Sarah waved to the crowd while she walked to the podium greeting dignitaries.

Peigan and Blood elders, Joe Crow Shoe, Sr., and Harry Shade blessed the opening ceremonies.

Representing the Christian churches was Archdeacon Derek Hoskin.

Alberta's minister of culture and multiculturalism, told the Royal Couple that they were celebrating their anniversary in a place not associated with romanticism.

Prince Andrew said when the trip to the Buffalo Jump was first discussed a year ago, they did not know what the place signified.

"We (Andrew and Sarah) are celebrating one year of history but we pale into insignificance of this site and its 5,000 year history."

The Royal Couple then unveiled a commemorative plaque in recognition of the site designated a World Heritage Site by U.N. E.S.C.O. in 1981.

Prince Andrew and Sarah then left the podium for a 35 minute tour of the Head-Smashed-In-Buffalo Interpretive Centre. They were presented with flowers by three-year-old Peigan Tia Potts, a descendent of Jerry Potts, a well-known

guide.

The Royal Couple then stopped for a few minutes to chat and thank Calgary Native artist, Joanne Cardinal-Schubert for her painting, entitled, Ghost Dance, presented to them on behalf of the Alberta government.

Shortly after their arrival from their tour, Prince Andrew and Sarah were greeted with a group from the Pikinni School on the Peigan Reserve who sang a Blackfoot song. The song was in celebration of their first wedding anniversary and a safe journey home.

"That's very good - exceptional," said Sarah patting the heads of the small Peigan children.

Indian Association of Alberta president, Gregg Smith, took advantage of the opportunity to remind Prince Andrew that the Canadian government is still working towards breaking treaty promises made with the Queen more than 100 years ago.

Smith said that "Prince

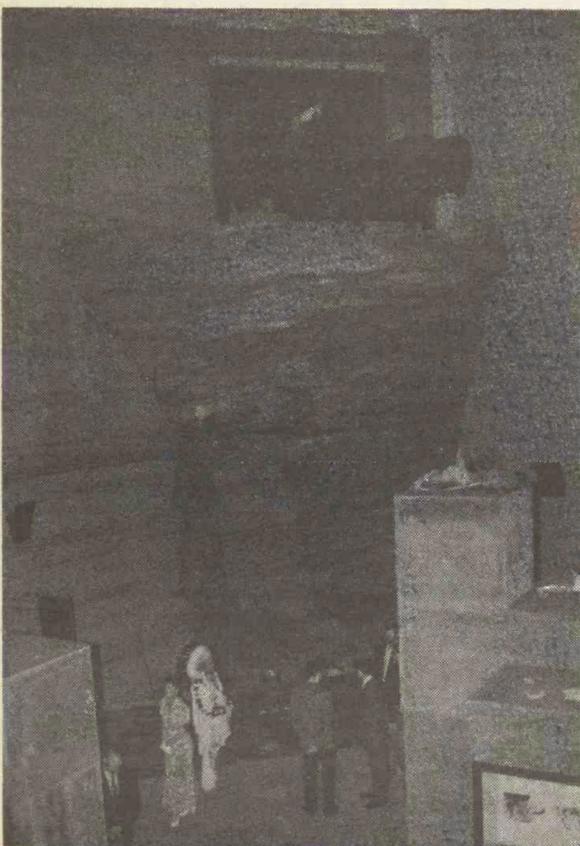
Andrew realizes that situation with the Queen has to continue but did not make any commitments."

Media reporters and photographers had their chance to get their picture and story of the day when the Royal Couple were given a buffalo trophy head. Clutching the head and posing freely, Prince Andrew and Sarah seemed to appreciate the gift from the Peigan Nation.

Presenting the buffalo head was William Big Bull Jr., a member of the Peigan band and the Buffalo Jump advisory board, said the Royal Couple will display it in a prominent place in their home in England.

Numerous gifts were presented by both Peigan Chief Peter Yellow Horn and Blood Chief Roy Fox to the couple.

The Royal Couple have been in Canada since July 15 and will depart Aug. 9 following a trip to Yellowknife, N.W.T.



THE ROYAL COUPLE
...dwarfed by interpretive display



CHIEF CROW SHOE
...royal tour guide



FABIAN BAD EAGLE
...disappointed royal watcher

Teepee bypassed

By Jackie Red Crow

For the Native people, an air of disappointment surrounded the royal visit of the Duke and Duchess of York when they officially opened the Head-Smashed-In-Buffalo Jump, here, July 23.

Elders Eddie Bad Eagle and Jim Many Bears had burned sweetgrass and prayed the night before in their teepees so that ideal weather conditions would prevail at the opening ceremonies instead of the predicted rain showers. Sure enough, there was no sign of rain and the sun was out and smiled on the Duke and Duchess as well as the 4,000 people who flocked to the interpretive centre.

Before the Royal Couple arrived, a contingent of Southern Alberta Natives led by Peigans Eddie and Ruth Bad Eagle on horseback and dressed in traditional regalia had waited patiently in the hot sun, hoping to welcome Prince Andrew and Sarah in a Blackfoot traditional fashion. But the wait was in vain as the white Cadillac carrying the Royal Couple bypassed the Indian Teepee village and instead headed straight for the mezzanine where the ceremonies were held.

In a later interview, Blackfoot elder Jim Many Bears, said he was very disappointed that the Royal Couple did not go through the Teepee village where more people could have had a better view of Prince Andrew and Sarah. "They should have gone through the Teepee village," said Many Bears in Blackfoot.

Blood elder, Helen Cochrane, was also disappointed that the Royal Couple did not take the time to visit the teepee village. She recalled the 1977 Centennial visit by Prince Charles to Southern Alberta when he smoked the peace pipe, danced and tasted Native traditional foods. The visit was in commemoration of the 1877 signing of Treaty #7 when Southern Alberta Indian Bands ceded more than 500,000 acres of land to the Crown. During that time, Prince Charles was made an honorary Blood Chief and given the name Mikasto, or Chief Red Crow in a colorful ceremony at the sacred Blood Sun Dance grounds.

"I expected Andrew and Sarah to be as interested in Indians as Prince Charles," said Cochrane in Blackfoot.

According to the organizers, a tour of the teepee village was not originally planned. "We hoped the Royal Couple would have been attracted to the village by the Native music," said Reggie Crow Shoe, a supervisor at the Buffalo Jump. "Many people were disappointed, not just the Native people."

"The decision to tour the Indian village was the Royal Couple's," added Crow Shoe.

Both Peigan Chief Peter Yellow Horn and Indian Association of Alberta president, Gregg Smith, invited the Royal Couple to stop at the Indian Village before they left the Buffalo Jump. But due to a tight schedule, Prince Andrew and Sarah declined the offer.

However, the Native people were not the only ones disappointed with not getting a good view of the couple. The local media was filled with newstories about people who had to the Buffalo Jump early to get a close view or even a handshake from Prince Andrew and Sarah. Others were thrilled at just seeing the Royal Couple even from a distance.

The public sat on the hillside of the Buffalo Jump while only VIPs and the media were allowed on the mezzanine.

Peigan recounts past

Royals told of legends

By Jackie Red Crow

To meet a member of the Royal family is certainly memorable, but when you have a second chance, it's a thrill of a lifetime.

It's even more thrilling if you have the opportunity to escort the Duke and Duchess of York during their private tour at the recent opening of the Head-Smashed-In-Buffalo-Jump Interpretive Centre.

For Peigan band member, Reggie Crow Shoe, escorting Prince Andrew and Sarah was the second time he had the pleasure of meeting and chatting with a member of the Royal Family on an informal basis. The first time was when he also escorted Prince Charles during his 1977 Centennial visit to the Peigan Reserve.

In an interview after the opening ceremonies, Crow Shoe said the Royal couple were more relaxed and asked many questions about Native people and the significance of the Buffalo Jump.

"They didn't know too much about the Buffalo Jump but they were really interested," said Crow Shoe. "They were surprised at how the Natives were able to adapt and how they used the environment to survive."

"They were also alarmed and felt sad when the buffalo almost disappeared

from the Plains," added Crow Shoe.

During the tour, Crow Shoe told the Royal Couple about a popular, mischievous trickster called Napi. Napi is a fictitious character known for his (or her) comical and wise escapades in Blackfoot stories.

"They laughed at Napi stories because they have never heard about how

Natives relate characters in stories," said Crow Shoe.

The Couple were so interested in the interpretive centre that they went beyond the time allocated. "Their organizers kept telling them that they had a schedule to follow," said Crow Shoe.

But they still didn't have time to view a 40-minute film depicting the buffalo

and horse culture of the Plains Indians.

Upon leaving, Prince Andrew told Crow Shoe that he will tell his brother, Prince Charles, to come and visit the Buffalo Jump some day.

As for Crow Shoe, a supervisor at the Buffalo Jump, he said he will long remember this enjoyable experience.



SARAH AND ANDREW
...presented with buffalo head

Culture



VEATRICE JACKSON

...the stitch is created by looping a string of five beads or more

Bead worker explains patterns of beading and quillwork

by Mark McCallum

Do you know what an "Indian stitch" is?

Veatrice Jackson does. She explains in a quiet, almost shy voice that the "Indian stitch" is one of the simplest beading methods known.

Jackson, 64, of Good Fish Lake, says it's also often called a "lazy stitch" because the designs it creates are so easy to apply.

By merely looping a string of five or six beads on a thread, only two stitches are required to tack the beads down at each end.

Though it's easy to apply, the patterns the "lazy stitch" creates can be intricate and shapely. Straight line patterns can be designed with a network of diamond, boxed, or triangular shapes blended together to form a unique pattern.

Jackson explains the "flower stitch" needs more effort. To create the rounded pebbles, stems and leaf, each bead has to be tacked down individually.

The "lazy stitch" is not as strong and durable by comparison but it's ideal for baby mukluks, says Jackson.

She prefers to use traditional porcupine quills as beads rather than manufactured beads, claiming the quills are

"easier to sew." Decorative earrings can also be made from the quills, she adds.

Horse hair can make an attractive fringe on mukluks suggests Jackson who adds to her talents by making dolls and traditional outfits for them.

She comes highly recommended by Dr. Anne Anderson, who sometimes sells Jackson's crafts at the Native Heritage and Cultural Centre.

"She does a good job and everything she makes is just beautiful," says Anderson.

Jackson's plain "wrap-around" baby mukluks are priced at \$10. A beaded pair cost \$25.

If her prices seem high, it's because she must cover the cost of materials, which are not always easy to find. "It's hard to get moose hide (because of hunting regulations)," she says, adding that "commercial" hides can be bought for about \$500 tanned and cleaned.

"Deer hide is the hardest to work with. But, elk hide is soft and easy to do bead work on," explains Jackson.

When she was a little girl, her mother taught her how to work with beads. Now, she passes this craft on to her daughter, Margarete.

"It's not hard to learn how to do bead work," concludes Jackson, who encourages others to try it.

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THE ART OF BENJAMIN THOMAS
...interprets Iroquois legends and prophecies

Artists' co-op best in Stampede show

By Lesley Crossingham

Of all the many exhibits and displays at this year's Calgary Stampede one display highlighting exclusive Native art caught many peoples imaginations as well as the eye of the judges who declared the Indigenous Images exhibition the best visual display in the show.

Indigenous Images is a Calgary-based marketing group which promotes Native artists. Some of their well known artists includes Vince Bomberry, a self-taught artist born on the Six Nations (Grand

River) reserve in Ontario. Bomberry has been carving in steatite and alabaster since he was a teen.

Several of Bomberry's works were on display which display an interesting combination of modern cubism combined with the traditions of the Iroquois.

Bomberry's carvings have appeared in centres all across the continent and recently in the Los Angeles exhibition called Canadian Contemporary Native Arts.

The exhibition also highlighted the works of

Duffy Wilson, known as Gwai-Don-Kwe. Wilson is well known for his carved Indian legends, particularly as one of his pieces was purchased by the Queen. Duffy received the Grand prize at the Heart Museum Show on Phoenix in 1973 and his works are shown in museums all over the country.

Duffy specializes in carving eagles, one of his carvings was selected for auction at this year's Stampede.

Another native of the six Nations reserve is Benjamin Thomas, known as Oyehnda. Thomas specializes in interpretation of Iroquois legends, prophecies and even political views.

Closer to home is well known Blood artist Art Calling Last who has recently joined the Indigenous Images cooperative. Calling Last's works will be on exhibition during the Lethbridge Whoop Up days pow-wow scheduled for July 28.

Art consultant and manager of Indigenous Images, Liz Clark coordinates the efforts of the artists under the umbrella. Clark has recently travelled across Canada promoting the unique works of the artists as well as encouraging new artists, such as Calling Last, to join the cooperative.

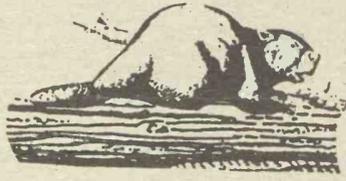
"We've already been invited back to the Stampede next year and we will be taking our exhibition to other centres later this year," said Clark.



VINCE BOMBERRY
...art combines cubism with Iroquois tradition

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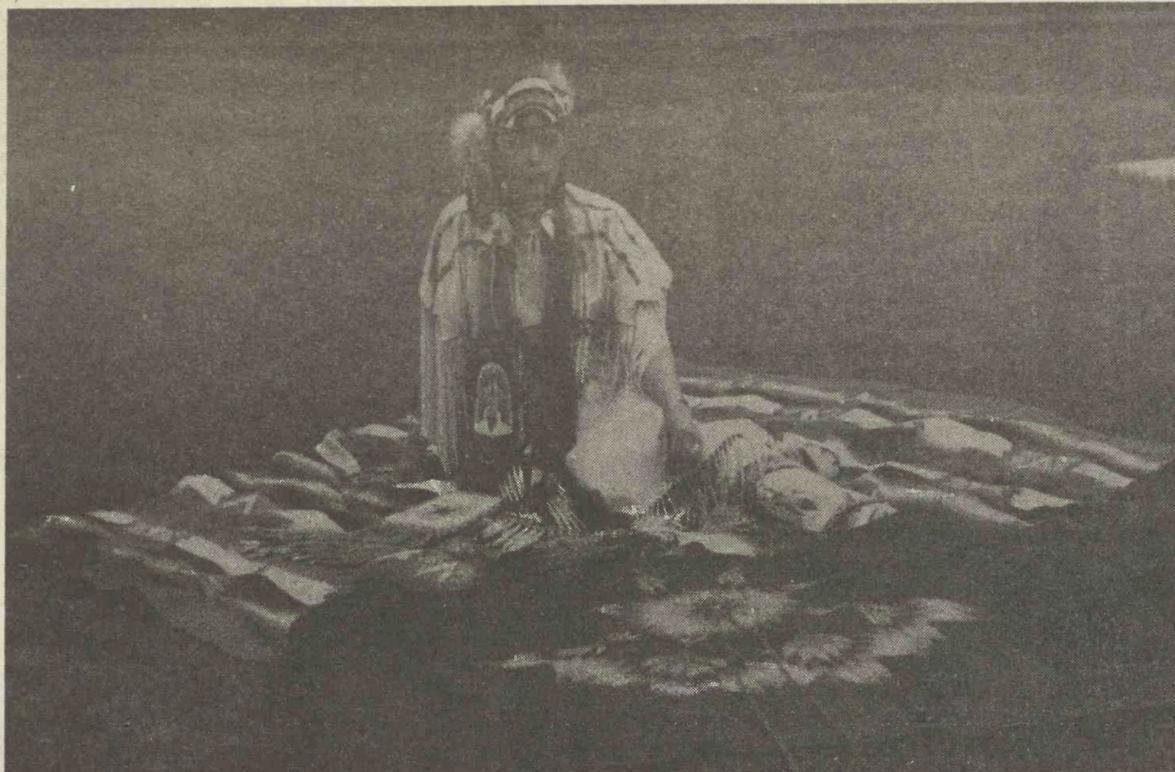
by Christine Purvis

If you saw the film "Running Brave", you saw some of the work of Edmonton designer Pat Piche'. Pat, along with her mother and sister, appear briefly in the film as Native dancers, wearing brilliant powwow clothing designed and constructed by Pat.

Pat designs clothes with a Native influence. This includes both powwow outfits and clothing that can be worn at work, home, and for special occasions. She does not allow herself to be limited by proven styles or techniques — she prefers to create something original and different each time.

"I can do anything at all when I design fancy dance outfits — I just let my imagination go," says Piche. The result is not just clothing; it is often a work of art.

Her specialty is fancy dance outfits. Both fancy and traditional dance are performed at powwows, but fancy dance is faster and more contemporary. Fancy dance ensembles include beaded shawls which are worn throughout the dance, in contrast with traditional dance where the shawl is only carried. The breastplate worn in traditional dance is absent, and the material is usually



PAT PICHE

...unique diamond design caught her eye

satin or wool rather than the heavier buckskin.

Pat's individual touch on these outfits sometimes includes lace, often includes her favorite colour — turquoise, and features frequent use of the star motif. Unlike the flower, which has symbolic value to the Pat as a Cree Indian and which she occasionally uses as a design element,

the star has no symbolic significance. "It's not a traditional design; it just caught my eye once, and I keep using it," she says.

Seminole quilting, which originates from Indians in the southern United States, is an ideal way to feature the star on her creations. She also uses the traditional feather as a design element in quilted form.

hopes eventually to go into business for herself.

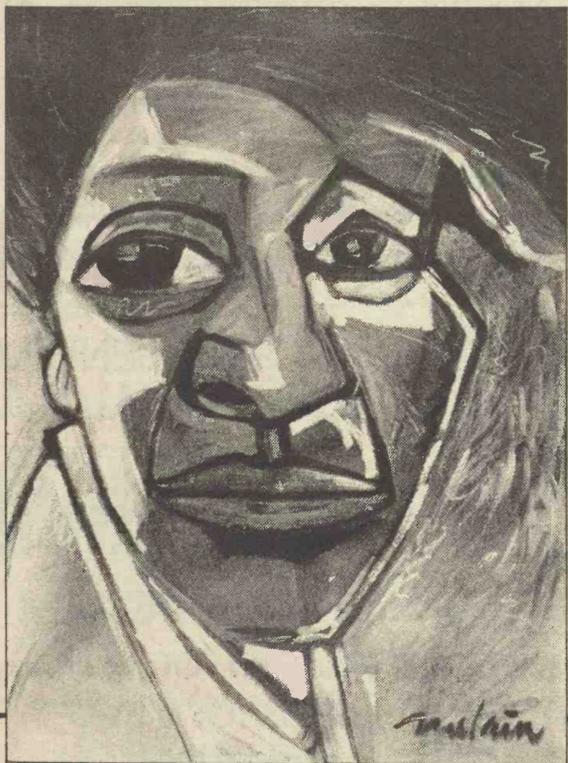
Pat's home storage system for her many colours and sizes of beads takes up as much room as some people's book collections. While I was talking to her, she modeled her latest powwow outfit, a nice gesture, considering the 30°C heat! The star motif on a background of turquoise-blue appeared on every piece, including moccasins and earrings. She spent eight months of evenings and weekends to make the outfit.

Pat's non-powwow clothing also has a Native influence. Unique fabric and an avoidance of anything too trendy characterize her work. One skirt set is done in metallic leather; another skirt, also metallic, is mushroom-pleated and has the appearance of tinsel on a Christmas tree from a distance. A deep green satin evening dress has a Cree flower design on the bodice that Pat copied from a photograph of her great-grandmother.

Pat shows her work as much as possible and is planning to take part in the Alberta Indian Arts & Crafts Society Christmas sale at Edmonton's Convention Centre. Her plans for the future are to expand her designs to include more denim, coats and western clothes such as rodeo shirts.

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REVELSTOKE

Artisan recreates ancient weapons and tools

by Dianne Meili

Respect for the genius of past cultures is only one reason why a Calgary man devotes much of his time to making reproductions of ancient tools used by early Europeans and North Americans.

He also gains satisfaction in so expertly copying the design of a Plains Indian flint arrowhead, or an Inuit caribou antler bow, that the pieces could probably be sold to museums as original artifacts.

Don Gardner, an archaeologist by training, is painfully dedicated to making his reproductions look authentic. He tries not to use modern tools in their making and, for example, often spends hours abraiding an arrow shaft with sandstone, instead of modern rasp, to maintain authenticity.

Most museum buyers couldn't tell the difference between a shaft abraded with modern or ancient

notcher will do the job better than any modern tool." Flint takes a good edge and is harder than iron, he adds.

To date, Gardner knows of no other person who is reproducing ancient tools to such a degree of authenticity. He feels it is extremely important to copy original tools, making them as authentic as possible, and preserve them as legacies.

"I'd like to make an Indian bow out of sheep's horn. No one's made one of those for over 100 years," Gardner says. He'd also like to fashion a kayak out of willow and pieces of driftwood, using only whale baleen to tie the wood together. "I'd use seal skin for the covering ... and probably get together with women from Greenland to do that."

Gardner spends weeks in museums around the world drawing and photographing tools that date back to a thousand years and beyond. He spent days in Berkeley, California studying tools that were made by ISHI, the last American Indian who lived totally according to the old ways and who died in 1914.

According to Gardner: When ISHI came down from roaming around in the hills, naked and dazed, someone had the good sense to call the university. ISHI ended up living at the museum in Berkeley and showed them all kinds of things about making his people's tools.

Gardner has copied, for his own keeping, spirit catchers which were sacred to tribes such as the one ISHI came from. These pieces of art are actually bone amulets into which abalone designs are inlaid.

"But, I usually make hard, hunting tools because I'm better at things like that," Gardner says. "I'm not passing myself off as an artist, I am just a copier -- I'm not interpreting the culture."

Gardner naturally became interested in ancient tools during his days as an archaeologist. "But then the archeology field became too intellectual for me and I got out."

He then got into "experimental archeology --

where you make and break tools" to find out how they are constructed. He's never promoted his tool-making but he's had steady requests for his work from museums, government and gallery personnel.

Gardner claims his craft is a labour of self-satisfaction more than a lucrative venture. Often he has agreed to make a piece for a museum within a certain price and time frame based on an estimation. But, when he actually gets down

to making the tool, he finds that he has to spend much more time and money on it than he had first assumed. It often works out that he receives little remuneration for the time he puts into the project and his own cost of materials.

The materials needed for his work, such as sinew, obsidian and whale bone, are not readily available either, especially because Gardner is not a hunter. He uses a lot of sinew, for laminating saskatoon or black birch Indian bows, for example, and is always pestering hunters for carcasses or on the lookout for road kills.

"Sinew really is the best thread of all. If you wet it and wrap something with it, it shrinks and secures things very tightly ... and



DON GARDNER

...expertly copies ancient tools

there's a collagen component in it which means it acts as its own glue."

Gardner says the more he delves into the art of making ancient tools "the more I find I have yet to learn." He is genuinely interested in the ancient peoples and the tools they fashioned before coming

into contact with Europeans, who introduced iron traded from Russia.

He is dedicated to learning more about tool-making and hopes to study with elders and glean information from archeological digs and museum exhibits.

In the hopes of preserving this forgotten art, Gardner

has recorded a video in which he explains the making of a caribou antler bow.

"I've often thought I'd like to give courses to Native kids on flint working," he explains, believing the craft would be of special interest to the offspring of ancient Indian tool-makers.

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"I'm not passing myself off as an artist. I am just a copier -- I'm not interpreting the culture."

tools, but Gardner can. And it is his almost fanatical dedication to maintaining authenticity that makes his work so popular.

He often reproduces artifacts for museums and just recently finished a number of Plains Indian tools for the Head-Smashed-In Buffalo Jump Interpretive Centre which just opened near Fort Macleod.

"They wanted some tools that people could actually handle. It's boring looking at things hanging in displays," Gardner explains. He made several fire-making kits, spindles which could be spun on bases to create a flame by friction, so that people could actually try them out.

"If you see a flint point in a museum it's hard to imagine how it was used as a tool," Gardner says, holding up a chisel into which is fitted a flint point. "But, if you show the whole tool, then it becomes obvious." Thus Gardner's reproductions are helping people to better understand how ancient man coped with his world using cleverly made tools.

"But, some of those tools can't be beat, even today," Gardner insists. "A flint

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Sarcee powwow a rainbow of events

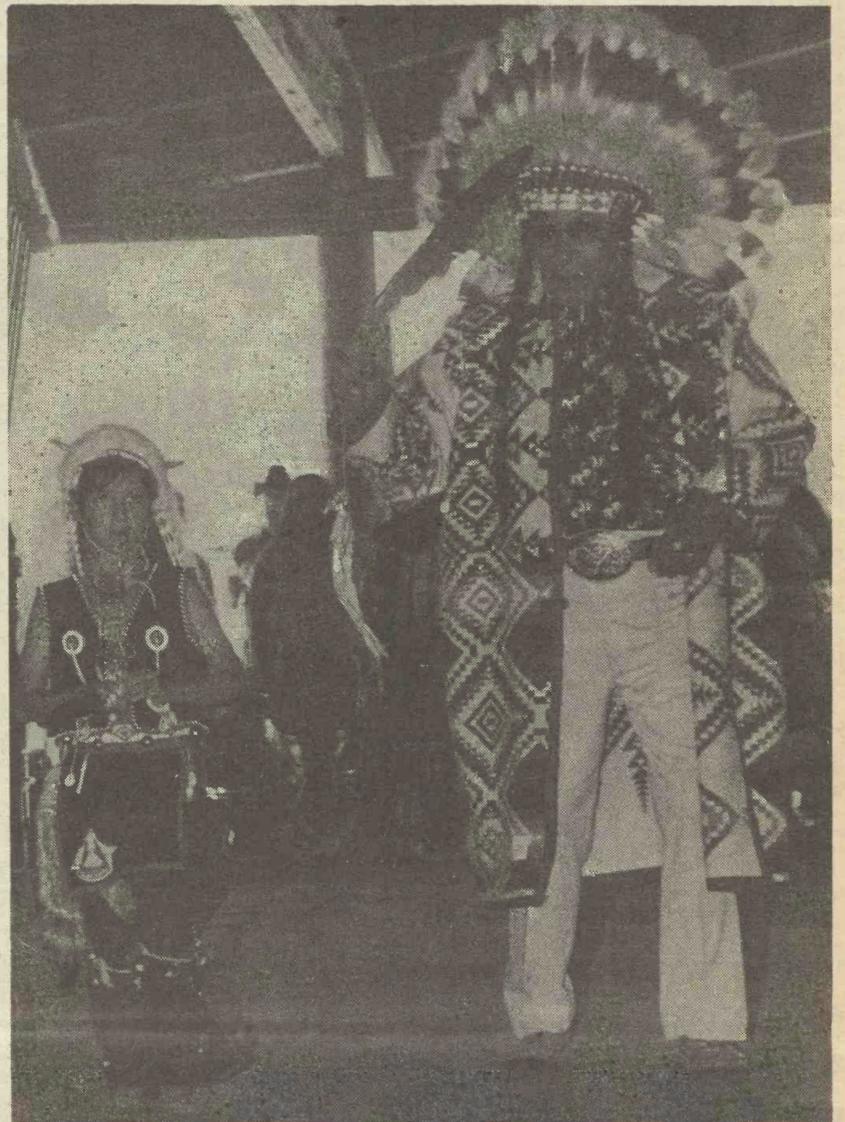
Thousands of competitors and spectators turned out for Sarcee Indian Days Powwow held at the Redwood Grounds July 24-26.

The powwow featured crafts booths, and an arcade as well as a hand games booth.

A video arcade featured about 20 different games and after dancing competitors ran into the arcade to play a game or two.

A hail storm interrupted activities for about an hour on Saturday afternoon and both competitors and spectators stopped to watch the storm rage on.

The grand entry was held at 1 p.m. and 8 p.m. each day and the competitions went on as late as 1 a.m.



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BUFFALO LODGE — was the Indian name given to Taos James One Spot, 7, by grandfather and respected Elder of the community, Edward One Spot, 82, of the Sarcee band.



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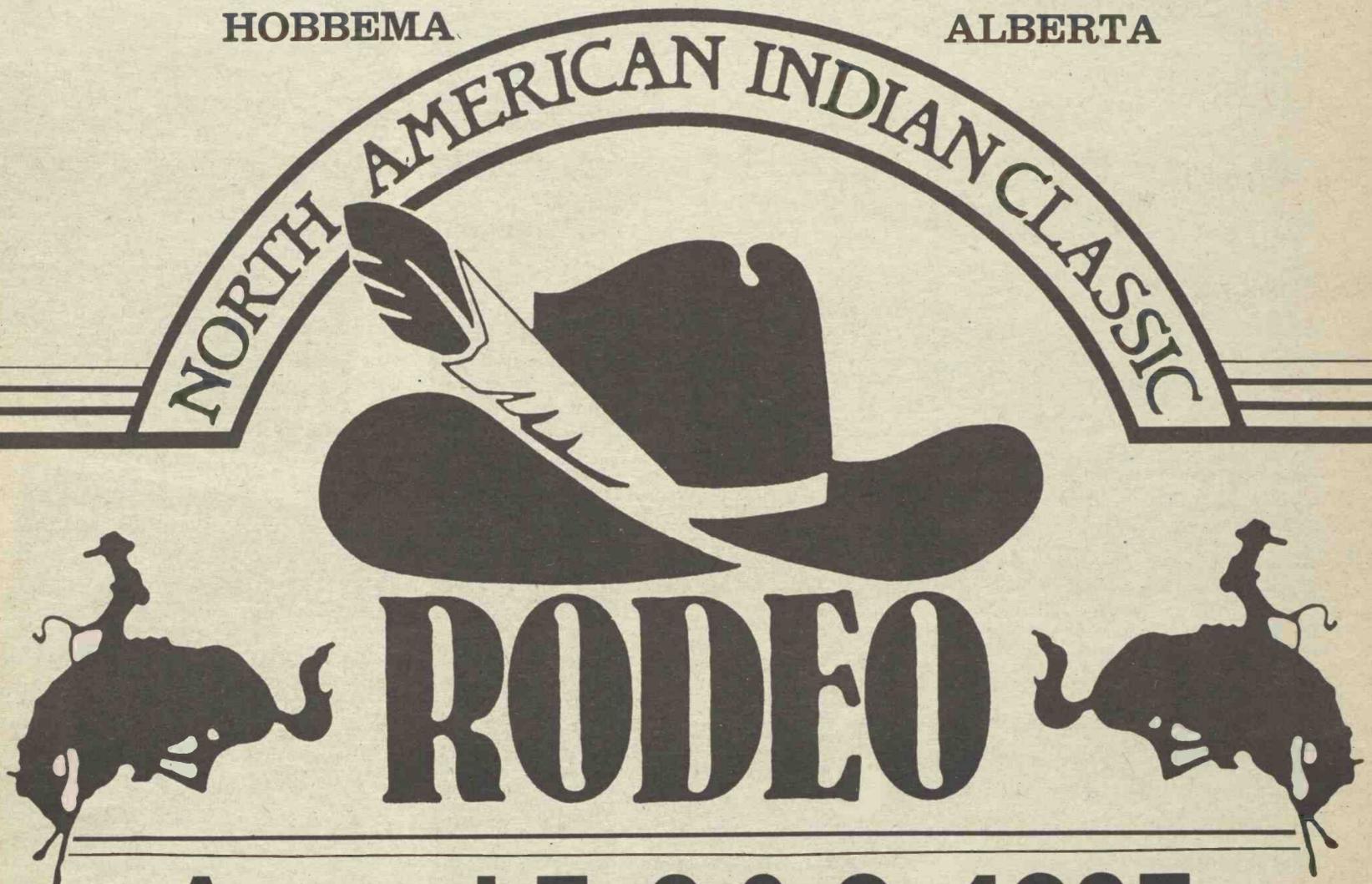
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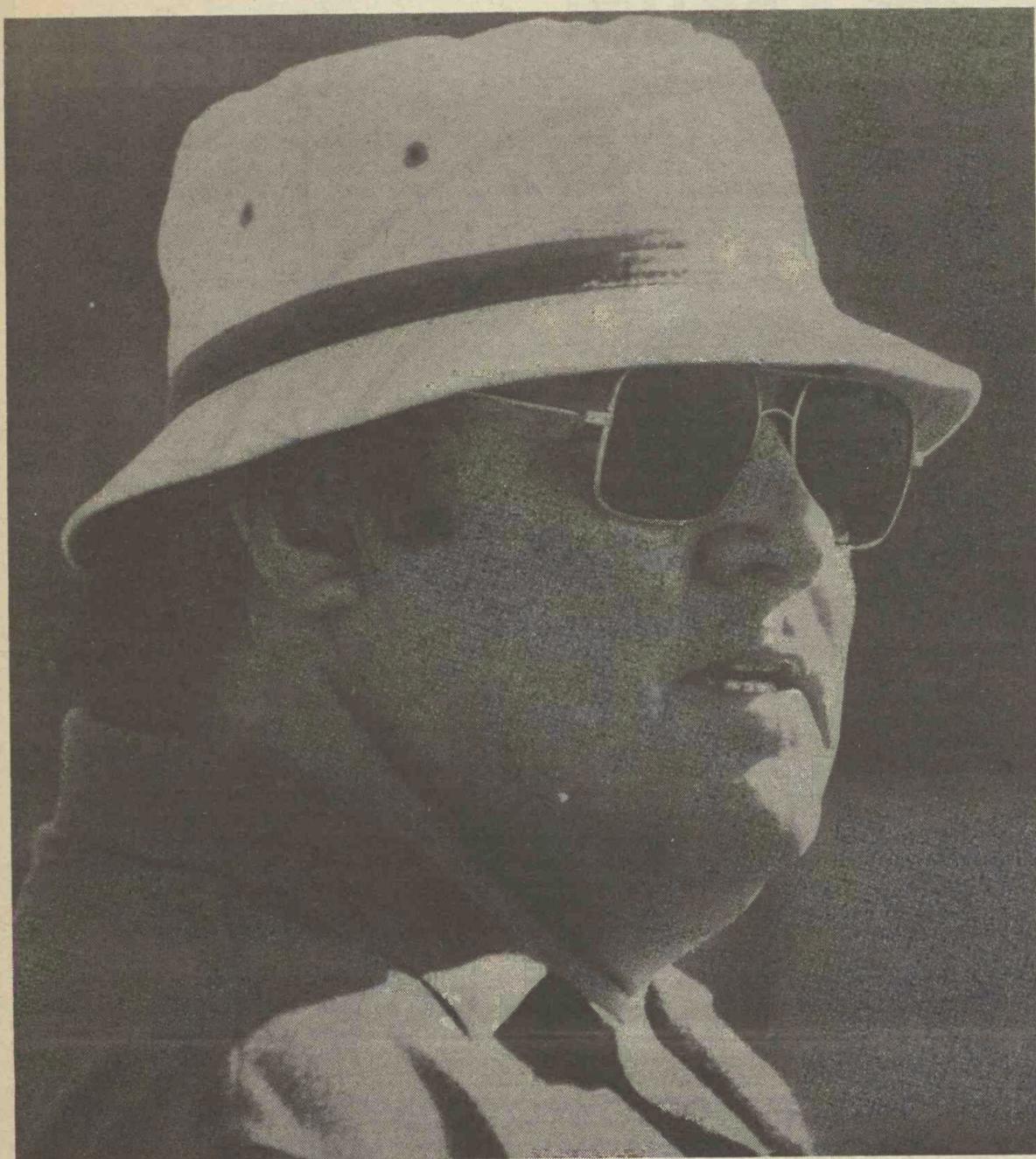
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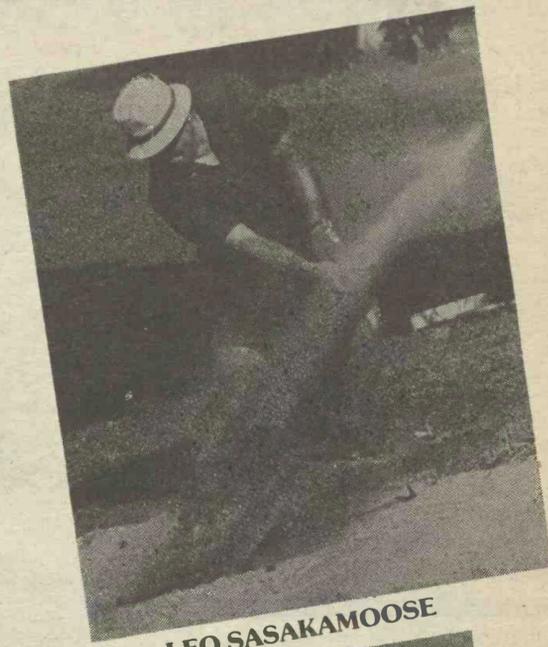
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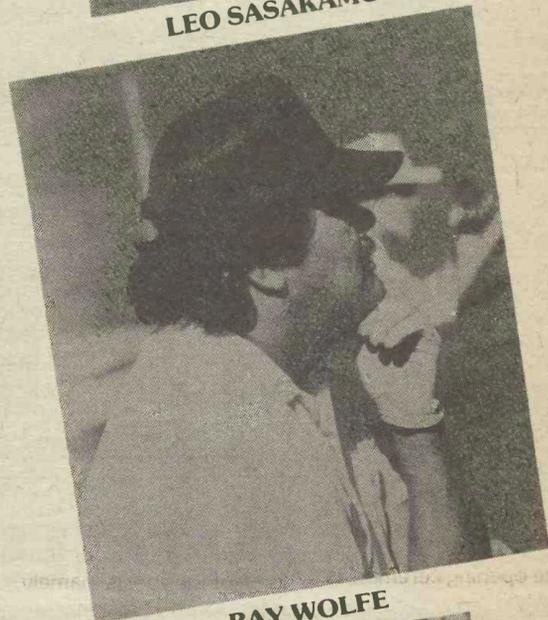
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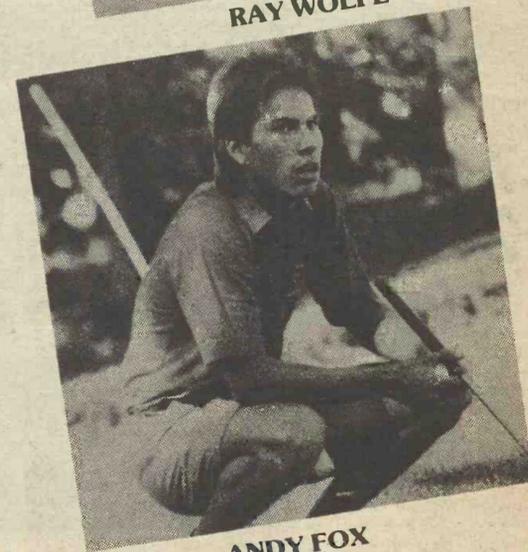
LEO SASAKAMOOSE
...wins big, again



LEO SASAKAMOOSE



RAY WOLFE



ANDY FOX

Golf classic draws many competitors

Leo Sasakamoose won big at the Sarcee Golf Classic held July 25-26 at the Redwood golf club, his fourth win this year.

Second place went to Ray Wolfe of Hobbema and third went to Andy Fox from the Blood Reserve.

Fox is presently the Alberta Junior Champion.

The tournament saw approximately 130 competitors and was held in conjunction with the Western Indian Golf Association. The tournament began with a shot

gun start and finished with a barbecue after the Saturday's round.

Organizer Alex Crowchild said the tournament was a huge success and that they are looking forward to hosting another next year

as part of the Sarcee Indian Days.

The next tournament is scheduled for August 15 and 16 at the Cold Lake Air Base, hosted by the Kehewin Band. For more information contact Roy John at 826-3333.

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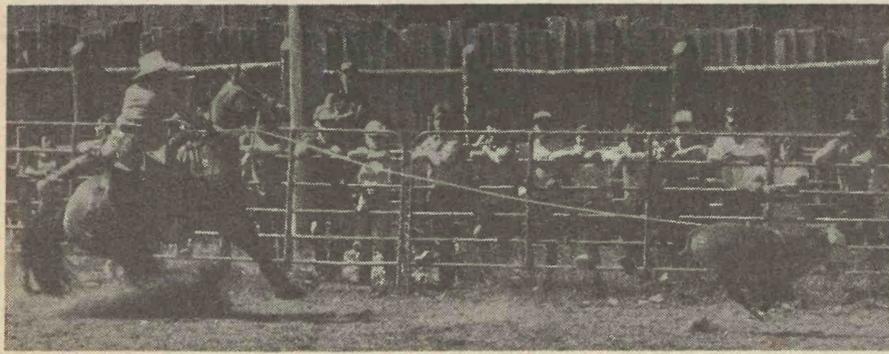
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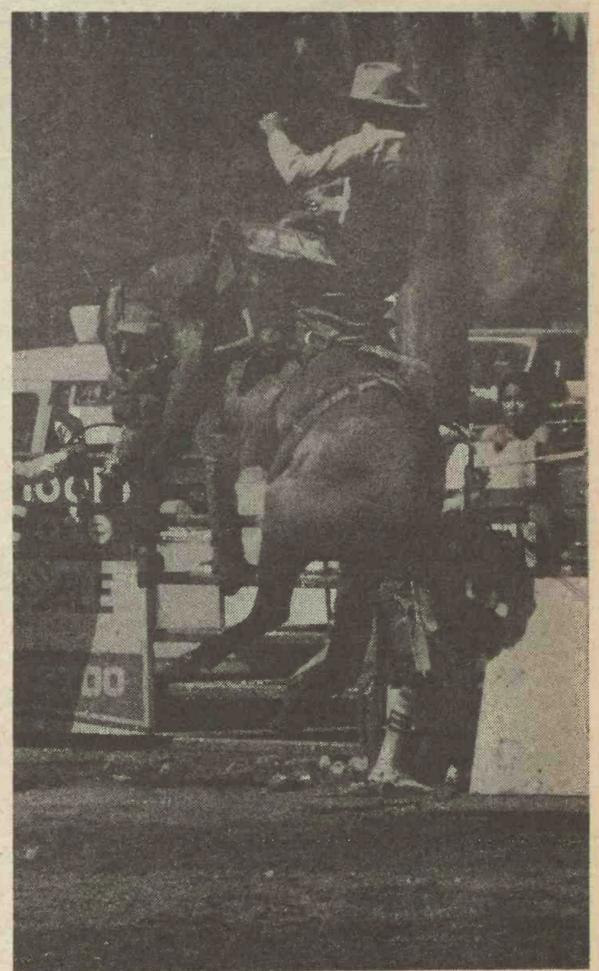
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EUGENE CREIGHTON
...top calf roper



CLINT BIG PLUME
...mutton buster



DION WESLEY
...spurred himself a first place finish

Sarcee rodeo draws large crowd to Redwood grounds

Hundreds of people turned out to watch the cowboys compete for a buckle at the Redwood Rodeo grounds during the Sarcee Indians Days July 24 - 26.

The only thing that stopped the rodeo during

the whole week-end was a short hail storm Saturday afternoon, otherwise the competitions went on as planned.

The winners are as follows: Dion Wesley, Morley (Saddle Bronc);

Shawn Collins, Morley (Bull Riding); Rob Lane and Greg Luois, Hobbema (Team Roping); Todd James Buffalo, Hobbema (Sheep Riding); Verna Daniels, Morley (Jr. Barrel Racing); Chantelle Day Chief, Standoff (Steer Riding); Dwayne Fox, Morley (Steer Riding); Andrew Hunt, Standoff (Steer Wrestling); Eugene Creighton, Standoff (Calf Roping); Calvin Fox, Standoff (Bare Back Riding);

Terry Dixon, Eden Valley (All Around Trophy Saddle); Daryl Big Plume, Sarcee (High Point Sarcee Trophy Saddle).

Stock contractors were Dallan Beaver from Morley and Crane Rodeo Company from Hobbema. Steer Wrestling stock was supplied by Bob Wilson of Cardston and Diamond Five Rodeo of Hobbema. The rodeo was sponsored by the Sarcee chief and council and surrounding businesses.

Summer games to be held locally

More than 4,000 athletes are expected to attend the Alberta Summer Games to be held August 5-8 at the Bevfacey Senior High School in Sherwood Park, Alberta.

The opening ceremonies will be held at 8 p.m. August 5 will be followed by three days of competition. Competitions will include 22 Alberta class sports including some new sports.

Athletes from different zones will be competing in track and field events, volleyball, badminton, sky diving, ballooning, orienteering, sailing and many other sports. Three new

classes will be introduced to the games and they are cycling, rowing and water polo.

Most of the athletes competing will be between the age of 13 and 17, but some of the sports, namely shooting and archery, will be open to all ages classes will be open to the mentally and physically handicapped people during the games.

If you are interested in helping out at the games or just want to watch, the daily passes are \$5 each and a four day pass is \$10. For reservations call 467-1987 and talk to Laurie Brooks.

SUMMER YOUTH CAMP

Camp Coordinator: Bruce Iron Shirt
Supervisor: Marcel Weaselhead

The Blood Tribe Recreation Department in conjunction with St. Paul's Treatment Centre and Ninastako Cultural Centre are co-sponsoring four one-week camps for youths ages twelve to seventeen-years old. All sessions will be held at Cross Bell Youth Camp near Waterton Lakes National Park.

By participating in these camps our youth will be able to grow in areas addressing their physically, mentally and spiritually growth.

The proposed plan will be four one-week sessions in July and August. The limit for each camp is twenty-five to thirty youths.

First session: July 6-10
Second session: July 27-31 (13-17 years of age)
Third session: August 3-7 (13-17 years of age)
Fourth session: August 17-21 (13-17 years of age)

The Recreation Department carefully selected the staff to conduct the Summer Youth Camp. The Summer students hired for the senior leaders are: **Sharla Tailfeathers, Carrie Devine and Andrew Day Chief.** The junior leaders are: **Susan Weasel Moccasin, Edna Eagle Bear and Jolane Tailfeathers.**

The type of program undertaken by St. Paul's Centre is an essential part of the overall education of alcohol and drug use. Too often we assume parents have taken on the responsibility of introducing the necessary basic information of alcohol and drugs. We can assist in the development of the adolescent by providing an opportunity to introduce educational programs in a positive environment.

In addition to this they will provide a cultural awareness for the purpose of identity. These are the following recommendations based on continuously improving our youth prevention program.

In the areas of legal matters regarding alcohol and drug abuse that Social Workers from the Provincial Child Welfare unit be utilized since their primary concern here is Juvenile Delinquency Act.

Resources from a local Alateen group be used to discuss this as an alternative support system or if possible a young AA member.

The summer youth camp will conduct its sessions from Monday to Friday 10:00 a.m. to 3:00 p.m. on the various information provided to the Native youth.

- | | |
|-------------------|---------------------------------|
| 1. Listening | 7. Communications |
| 2. Self Awareness | 8. Nature Walks |
| 3. Five Senses | 9. Cultural and Personal Growth |
| 4. Trust Walk | 10. Spiritualism |
| 5. Images | 11. Cultural Awareness |
| 6. Film | 12. Films |

OBJECTIVES: To provide recreational activities for youths throughout the summer break, in the form of four sessions of overnight camping.

— To ensure overall program delivery is in accordance with recognized needs.

— The program will act a continuum in providing an ongoing educational understanding on the disease concept of Alcohol and Drug Abuse.

— To provide cultural background information through the use of our Elders.

— To provide the youths the opportunity to learn and cultivate skills which would help development of their personal social life.

Cross Bell Ranch near Waterton Lakes National Park.

BLOOD BAND - STANDOFF, ALBERTA

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Ages 8, 9, 10 & 11
DAY CAMPERS ONLY: 9:00 a.m. - 6:00 p.m. Daily

Fundamentals & Competitions Sessions

July 27 - July 31 — Grades 7, 8 & 9 (Girl's)
August 3 - August 7 — Grades 7, 8 & 9 (Boy's)
Ages 12, 13, 14 & 15
RESIDENT AND DAY CAMPERS

Competition Sessions

August 10 - August 14 — Grades 9, 10, 11 & 12 (Girl's)
August 17 - August 21 — Grades 9, 10, 11 & 12 (Girl's)
Ages 15, 16, 17 & 18
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For information contact Camp Director at 737-2509 or 737-3966

Sponsored by the Blood Tribe Education Department & Redcrow Community College



DORIS PAUL
...presented gift

Seniors games a success

The Native seniors games held at Edmonton's Friendship Centre was a great success.

Seniors from all parts of the province, but particularly from the Edmonton area, took part in a variety of contests and competitions.

The ceremonies opened as elders Doris Paul and Herb Bell presented a peace pipe to Friendship Centre president, Vic L'Hirondelle. A red river jig was played followed shortly by a powwow song in celebration of both Metis and Indian peoples working together.

Later that evening a banquet with food supplied by the Metis Womens Council members took place which included special recognition and remembrance of all Native war veterans with the playing of the Last Post. Several awards and trophies were presented by Doris Paul, president of the newly formed Native seniors organization.

"If it hadn't been for the seniors games, I would have spent a very lonely weekend," said Paul.

Seniors took part in such games as horse-shoes, fiddle playing and cribbage. A trip out to the Lac Ste. Anne pilgrimage was also organized thanks to a series of volunteers who helped organize the games.

Winners

Horse Shoes: Lawrence Delorme; Ed Sutherland

Fiddling Contest: Ed Sutherland; John L'Hirondelle

Old Time Waltz: Eva Ladouceur and Bill Logan; Robert Berard and Vi Peacock; Joe Red Crow and Delia Grey.

Costumes: Betty Logan; Bill Logan

Baking Contest: Anne Anderson — Walnut Chiffon Cake; Betty Logan — Strawberry Short Cake; Lena Decoteau

Storytelling: Delia Grey; Herb Bell; Betty Logan

Lawn Darts: Lawrence Delorme; Vic L'Hirondelle

Cribbage: Delia Grey and Doris Paul

REDWOOD MEADOWS & AGRIplex RACING JACKPOT

JULY 27 ■ AUGUST 3 ■ AUGUST 10
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- PAYOUT FOR ALL CATEGORIES ARE AS FOLLOWS:
- UNDER 5 ENTRIES: winner takes all (100%)
 - OVER 5 ENTRIES: 1st takes 60%, 2nd gets 40%.
 - OVER 10 ENTRIES: 1st takes 44%, 2nd takes 33% and 3rd gets 23%.
 - OVER 20 ENTRIES: 1st takes 40%, 2nd takes 30%, 3rd takes 20% and 4th gets 10%.
- POINTS GIVEN FOR THE FOLLOWING EVEN IF MONEY IS NOT WON:
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CONTACT PERSON: Patsy Simon
281-3167 (business) or 281-9560 (home)

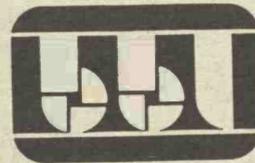
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**SPORTS
ROUNDUP**

By Jerome Bear

Attention sports fans because there is a lot to talk about in this week's edition of the Sports Round-Up. The 'Bear' will tell you about a couple of ball tournaments, a hockey camp and a basketball camp. So, sit back in your favourite chair and get ready for some intense reading.

PAUL BAND: There was a ball tournament held recently with a total of 24 teams competing for the top positions. There were 12 teams in the women's division and 12 in the men's division.

In the men's division, A side, the Edmonton Intertribal Eagles won the top honors giving them \$900 and a trophy to take home. The Buck Lake Lakers came close second winning \$700. In the men's, B side, the Edmonton Merchants came in first receiving a total purse of \$600 and close behind them was the Wabaman White Caps. The White Caps won \$400.

Now, in the women's division, A side, the Barhead Jets took first place over the Wildwood Aces after the final game last Sunday. The Barhead Jets took home \$700 and the Wildwood Aces took home \$500.

In the women's B side, the Goodfish Bravettes took first place winning \$500 and the Paul Band Sky Hawks took second place winning \$300.

Alex Belcourt, recreation director and organizer of the tournament, said the tournament went very well and was very successful.

"We had a little rain on Saturday and an hour rain delay on Sunday morning," said Belcourt. "Other than that, the tournament went along without any problems."

GIFT LAKE: The home team here hosted a slowpitch tournament this past weekend. The tournament was only open to men's teams with eight teams in total fighting for top honors.

Coming top was the Whitefish Bears who walked away with \$800 and the championship trophy. The second place team was the Gift Lake Renegades who received \$500 and a trophy. The Grouard Wolves came in third place and they won \$300 and trophy.

The Gift Lake Oldtimers team was given fourth place with no prize. They were awarded fourth place because they played four back-to-back games on Sunday. In their last game against the Wolves, they played 14 innings before losing 2-1.

Leonard Flett, of the Oldtimer team, won a baseball glove worth \$110 after only buying one ticket for a draw which was made on the last day of the tournament.

"The Oldtimers are tired now after all that playing, so we're all going to take a nice long rest," said Flett.

Hockey and basketball training camps are headed your way

HOBHEMA: For any of you who are 18-years-old and under and want to play hockey in the winter but don't feel that you have enough experience, the 'Bear' has just the thing for you.

The Hobbema Hawks are hosting a hockey school in mid-August for those who feel they need to know more about the sport. The total cost is \$150 for the two week session and this includes two hours per day on the ice and one hour per day in the classroom and weight room.

The head instructors are Larry Hendrick, who has been teaching for 17 years, and Brad Fox, head coach for the Hobbema Hawks last year. Hendrick is also the recreation director at the Four Band Arena.

The sessions start August 10 and finish August 20. Sessions include the basics of hockey, power skating instructions, puck handling and many other areas. They also have a puck shooting machine to improve goal tending skills.

The students will be split into four groups. These groups are (1) seven and under, (2) ten and under, (3) 13 and under, and (4) 18 and under. They expect 20 students in each group and right now, they are a little over half way to reaching this goal.

Other instructors will include a former Hobbema Hawk player who has been drafted by the Calgary Flames, Tim Corkery, and members of the Hobbema Hawks. So, if you want to learn more about hockey, then you don't want to miss out on this opportunity. For More Information, call Larry Hendrick at 585-3771.

BLOOD RESERVE: For those basketball fans out there who would like to attend a camp but don't know where they are being held, the 'Bear' knows.

This basketball camp has been going on now for the past three weeks, but they still have three more sessions to go. They are; boys ages 12-15 from July 27-31; girls ages 15-18 from August 3-7; and boys ages 15-18 from August 10-14.

Instructions will include; dribbling, shooting, lay-ups, rules, man-to-man defense and offense, and there will also be a lot of scrimmaging. If this sounds right up your street, call Jim Plume at 737-2509.

Well, that's it for this week but stay tuned for next week because I will have some information on what sounds like a great youth camp being held in the middle of August. Until next week, this is the 'Bear' signing off...



COLD LAKE FIRST NATIONS SPORTS DAYS

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FIRST 12 TEAMS ACCEPTED

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Box 1769, Grand Centre, Alberta T0A 1T0

Ladies Sr. Fastball Tourney

FIRST 12 TEAMS ACCEPTED

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	2nd \$1000.00	4th \$700.00

ENTRY FEE: \$300.00 (Double Knockout)

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Business

First native owned mall opens in national park

The first Native-owned shopping facility inside a Canadian national park opened with a celebration on July 25.

Situated in Lake Louise, the new Samson Mall is wholly owned by the Samson Indian Band.

The ceremonies which took place for the most part under cloud and rain, were opened by elders pronouncing a blessing on the mall.

"Don't look at the rain as an omen. Look at it as a blessing", urged Project Manager Kirk Buffalo as the ribbon was cut.

If the last two years are any indication, the mall project has already been blessed. The mall has 2700 square metres of retail and service space. Ninety per cent of it has been leased to a variety of tenants including restaurants, Canada Post, a photo lab, a grocery store, liquor store, clothing and gift shops.

This is the first retail mall in Lake Louise. It will provide residents and tourists with the opportunity to shop in Lake Louise, rather than driving to Golden or Banff. With 1.7 million tourists going through Lake Louise every year, the mall should prove to be a successful business venture.

Although the project is now totally owned by the band, it was originally



CHIEF JIM OMEASOO
...Samson band decided mall was a viable investment

owned by Parcan Development Inc. Parcan approached Chief Jim Omeasoo and the Council in the spring of 1985 to invest in the project. The Council reviewed the proposal and decided that it would be a viable investment. Samson Management Ltd., which handles the portfolio of band investments, appointed five directors to represent their interests on the Parcan Board. In the

spring of 1987, the Samson Band bought out the original owners.

The band members are proud to note that some of their own people were contracted to do major work on the project. One of these businesses is Niskree Electric.

In addition to the mall, there are plans to develop a 16-unit apartment complex to serve the staff of the mall outlets.

The opening ceremonies were attended by almost 300 people, including band members, other Natives and many tourists. In spite of the rain, which turned momentarily to hail, Gerry Saddleback's hoop dance attracted a lot of attention. He involved the audience by selecting people for a demonstration on stage. After a powwow, the ceremonies were brought to a close.

Fight cutbacks by growing food

ELIZABETH—Concern for people's welfare following government-announced cutbacks in social assistance has prompted Charlie Cardinal to look for alternate ways to supplement incomes.

Cardinal, manager of the Soar's Lake Cattleman's Association, a settlement-land-use-body, believes cutbacks could be absorbed if those on social assistance could be encouraged to grow their own food.

Cardinal recently set up an experimental market garden and submitted it for funding through Canada Manpower's aptly-named Student Experience Employment Program (SEED). The project was first rejected but later approved.

"Even though we didn't have approval for this at first, we went ahead and started work on the project," says Cardinal. Soil samples were taken from the settler's back yards, but "It turned out all the land is poor quality for gardening," he says so he then purchased fertilizer and soil enrichment products that would enhance the growing ability and give a good crop yield. Cardinal also purchased seed potatoes from a local Hutterite colony and bedding plants from The Grove nursery in nearby Cherry Grove, totalling approximately \$400.

After the May seeding, Mary Ann McIntosh was hired to maintain the garden but later, after the crops came up and the work load increased, Rena Gladue was also hired. Cardinal himself shows up regularly to hill beans, dig potatoes and pull weeds.

Concern over welfare cutbacks was the main reason he launched this

project, says Cardinal, but a larger issue was actually involved.

"Our historic lifestyle was as hunters and gatherers. Growing our own food and hunting for our own meat was the Metis way of life and I wanted to re-introduce this to people. It's still possible to not only just survive but to live well in this type of lifestyle," he points out.

When the garden is ready to be harvested, Settlement members will be invited to pick their own vegetables. The healthy plants could provide winter vegetables for most of the Settlement.

Next year, Cardinal plans to enlarge the garden area and look at market prospects. "We could supply potatoes to local places, for instance, the Bonneyville Rehab, and the Kehewin senior citizen's lodge, plus other outlets we could identify as time goes on."

His goal is to eventually have a greenhouse that would employ settlement residents. SEED workers now receive \$3.85 per hour supplemented by the Cattleman's Association to bring wages up to \$5.00 per hour. The two women, Cardinal says, have been good employees, even working weekends and after hours to stay ahead of the weeds.

"I've got a green thumb myself," Cardinal says, "and I've tried to encourage people to go into gardening. It not only provides food virtually free, except for the work involved, but also gives a good feeling. Working with the soil and growing your own food gives a person a greater sense of independence," he feels.

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Telephone: (403) 585-3013

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244 Portage Avenue
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R3C 0B1
Telephone: (403) 943-8093

NADC Public Forum

Loon Lake/Red Earth
7:30 p.m., Tuesday, August 18, 1987
Red Earth Community Hall

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting should contact Council member Mike Beaver in Desmarais at 891-3056 or 891-3836, or the Northern Development Branch in Peace River at 624-6274.



Alberta
NORTHERN ALBERTA
DEVELOPMENT COUNCIL

Lac La Biche AVC offers popular course

LAC LA BICHE — AVC Lac La Biche is once again offering its popular Native Cultural Arts course. Last year, the course was not offered while AVC officials re-vamped the program and divided it into two components. One component will feature training in Indian arts and crafts and the other component will be geared toward cultural workers.

Ernie Sehn, Director of Human Services at AVC Lac La Biche says "in working with the elders I found that only teaching the crafts was not enough. Trainees also had to learn about the colours, art forms and images along with the history behind them in order to have a rounded education in Native cultural art and crafts."

The course was divided in order to meet the needs of the students. Some, Sehn says, will only want to learn hide tanning, bead-

work, carving and moose-hair tufting. Others will be more interested in the history of Native people in Canada and their contribution to society. Students may also enroll for just one or two of the crafts program rather than for the complete course. The last year the crafts program was offered four students from the Conne River Reserve in Newfoundland travelled to AVC to take 8 weeks training in moose hide tanning. They were sent by their reserve to learn the skills and instruct their own people in the art that had been virtually lost through the years.

Sehn says "we're working with our advisory committee to try to improve people's knowledge of history plus increase their skill in their chosen craft. We're also trying to meet the needs of the Native Education

project recently announced by Alberta Education."

The Cultural Worker program is designed to meet the needs of Native programming which is currently being initiated within public schools. Students graduating from the course will be prepared to organize and instruct craft and cultural programs. In addition to the creative part of the program, students will do a research project and a practicum during the 36-week course in a local school or youth assessment center.

AVC Lac La Biche is the only training institution that provides this course. The program holds approximately 500 museum pieces which are used as teaching aids. These are also available on a loan basis to libraries and schools or may be viewed through booked tours.



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Invites Applicants For The Position of Executive Director

Under the auspices of the Board of Directors and working in close accord with the President and various Committees, the successful applicant will administer the daily operation of the Centre;

- be cognizant of the objectives and programs of the Centre
 - prepare proposals and submissions as required
 - be informed of sources of funding and to seek additional sources for operation of Centre
 - ensure all programs are implemented on schedule and evaluated in final reports
 - prepare agenda for, attend meetings of, and make recommendations to Board of Directors concerning policies, bylaws, programs or management required
 - be responsible for budgets of Centre and ensure requirements of Federal and Provincial Grants departments are met
 - ensure that budgets are followed and the Centre operates on a sound ethical and financial basis
 - supervise, provide direction, interpretations of policy and guidance to employees
 - carry out duties as specified by personnel policy or Board of Directors
- Qualifications:
- post-secondary education in an appropriate field as well as a team leader
 - fluency in Cree language preferred
 - must be able to work evenings and weekends
 - equivalent combinations of abilities and experience considered
- Remuneration:
- negotiable depending on experience and qualifications
- Submit resumes by noon August 7, 1987

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QUALIFICATIONS: B.S.W., R.S.W. or M.S.W. along with some related child welfare experience. Experience in native communities and the ability to speak Cree are assets.

NOTE: This assignment is expected to last until March 31, 1988. Must provide own transportation.

Closing Date: August 7, 1987

If interested please forward your resume to:

Norm Dueck
Alberta Social Services
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- Employment and Economic Development
- Social Services and Education Programs
- Supervision of Staff
- Written Proposal and Grant Application
- Liaison Work

Qualified applicant will possess a combination of education and proven experience in local government, excellent communication and public relation skills are a definite asset.

Closing date is August 7, 1987.
 Salary negotiable.

Please send resume or enquiries to:

Chief James Badger
Sucker Creek Indian Band 150A
P.O. Box 65
Enilda, Alberta T0G 0W0

Telephone: (403)523-4426



Trent University's Department of Native Studies and Native Management and Economic Development Program are looking for an individual to fill the following position:

Student Activities Coordinator

DUTIES - The primary function of the position will be to provide support to students in the Department of Native Studies and Native Management and Economic Development Program including:

1. develop cultural, social and community-based educational opportunities;
2. coordinate cultural events and to assist as necessary;
3. support students through informal counselling;
4. identify and approach supportive community resource people to work with students and faculty;
5. participate in recruitment of students for the Native Studies Department and Native Management and Economic Development Program;
6. assist in organizing and undertaking of field visits;
7. identify and develop practicum and training-on-the-job placements;
8. undertake public relations;
9. undertake administration duties.

QUALIFICATIONS - Knowledge of Native Cultures. Experience working with Native people.

CLOSING DATE FOR APPLICATIONS - August 7, 1987.

SALARY - Commensurate with experience.

TERMS OF APPOINTMENT - One year (with possible renewal).

Individuals interested in the position should write with three names of potential references to:

Don McCaskill, Chairman
Department of Native Studies
Trent University
Peterborough, Ontario K9J 7B8



1987

KEHEWIN

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August 21, 22, & 23

POW WOW

August 21, 22, & 23

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Men's Grass Dance	*400 ⁰⁰ 3rd
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Men's Hoop Dance	
	1st. \$500, 2nd. \$300, 3rd. \$100
<hr/>	
Jr. Boy's & Girl's traditional	1st *300 ⁰⁰
Jr. Boy's & Girl's Fancy	2nd *200 ⁰⁰
	3rd *100 ⁰⁰
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Teen Boy's & Girl's Traditional	1st *600 ⁰⁰
Teen Boy's & Girl's Fancy	2nd *400 ⁰⁰
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STEER WRESTLING	\$25.00 per event	\$250.00
TEAM ROPING (Enter once)	\$25.00 per event	\$250.00
LADIES BARREL RACING	\$25.00 per event	\$250.00
JR. GIRLS BARREL RACING	\$25.00 per event	\$125.00
JR. BOYS STEER RIDING	\$25.00 per event	\$125.00

Trophies in all events (Entries Aug. 17 at 12 noon until 6 p.m.)
Phone Entries to C.E.S. 653-4996
Local Entries phone Irvin John 826-3333 Aug. 17 from 10 a.m. - 3 p.m. Entries to be paid by 3 p.m.
Stock Supplied by Vern Franklin



YOUR HOSTS:

THE KEHEWIN FIRST NATIONS

NORTH EASTERN ALBERTA NATIVE GOLF CHAMPIONSHIP

August 22 & 23, 1987

St. Paul Golf Course
Info. Herman John 826-3333
Henry Cardinal 726-2452
Plus: Calaway, Long Drive, Closest To Pin

Concession Booths On Grounds, 24 Hour Security
Absolutely No Alcohol Or Drugs Allowed On Grounds.
Kehewin First Nations Not Responsible For Accidents Or Theft That Occur On Grounds.
Everyone Welcome.
Bingo Sat. 22, 8:00 p.m. Jackpot \$2500.00.

Hand Game Tournament \$3000.00 Prize Money. (Plus Entry Fee.) Entry Fee \$150.00/Team
Contact Norbert Jabeaux 826-3333
12 Teams All Native Mixed Modified Slow Pitch Tournament 22nd & 23rd Aug.
Contact Rita Badger 826-3333
2nd Annual Road Race Sun., Aug. 23. Deadline For Entries 6 p.m. Saturday.
Contact Rodney John or Wes Youngchief 826-3333.



Special Attraction
Saturday Evening

LADIES' FANCY CHAMPIONSHIP DANCE

\$1000.00 PLUS
TROPHY AND JACKET
Sponsored by Lillian Gadwa

Consolation Prizes
for Second and Third