

Saddle Lake chief forced out

By Jeff Morrow
Windspeaker Staff Writer
SADDLE LAKE, ALTA.

The Saddle Lake band is shrouded in a cloak of secrecy after holding a premature election of chief and council Monday.

Nine people were voted in to succeed Chief Eugene Steinhauer and his council after they resigned early last month.

The election was held one year ahead of schedule after a group of disgruntled band members rallied to oust the leadership.

"They're out because they never did a thing," said a band member who wished to remain anonymous.

"They got the reserve into a bigger hole. A lot of us here thought that they never used the band's money properly so we got together to get them out."

She said only a small portion of the band supported the former chief and council and secret meetings were held to plot the overthrow.

Forty people were nominated for the nine positions July 24.

An unnamed source from Saddle Lake told Windspeaker that the band, located 120 kilometres northeast of Edmonton, is comprised of several factions opposing Steinhauer's leadership.

"It's all because of a lack of performance. Steinhauer always promised he would support the band, and he never did," the source said.

He said residents are upset because the reserve's roads and houses are in disrepair. The source said Steinhauer

never secured federal funds to address the band's needs.

He said opposing band members are afraid to come forward for fear of reprisals by the band's administration.

Band employees and counsellors would not comment on the accusations.

Eugene Steinhauer could not be reached for comment.

Newly-elected councillor Carl Quinn said he was not involved with any group opposing Steinhauer but agreed there was a feeling of discontent in Saddle Lake.

He said it's a feeling band members can now pull together.

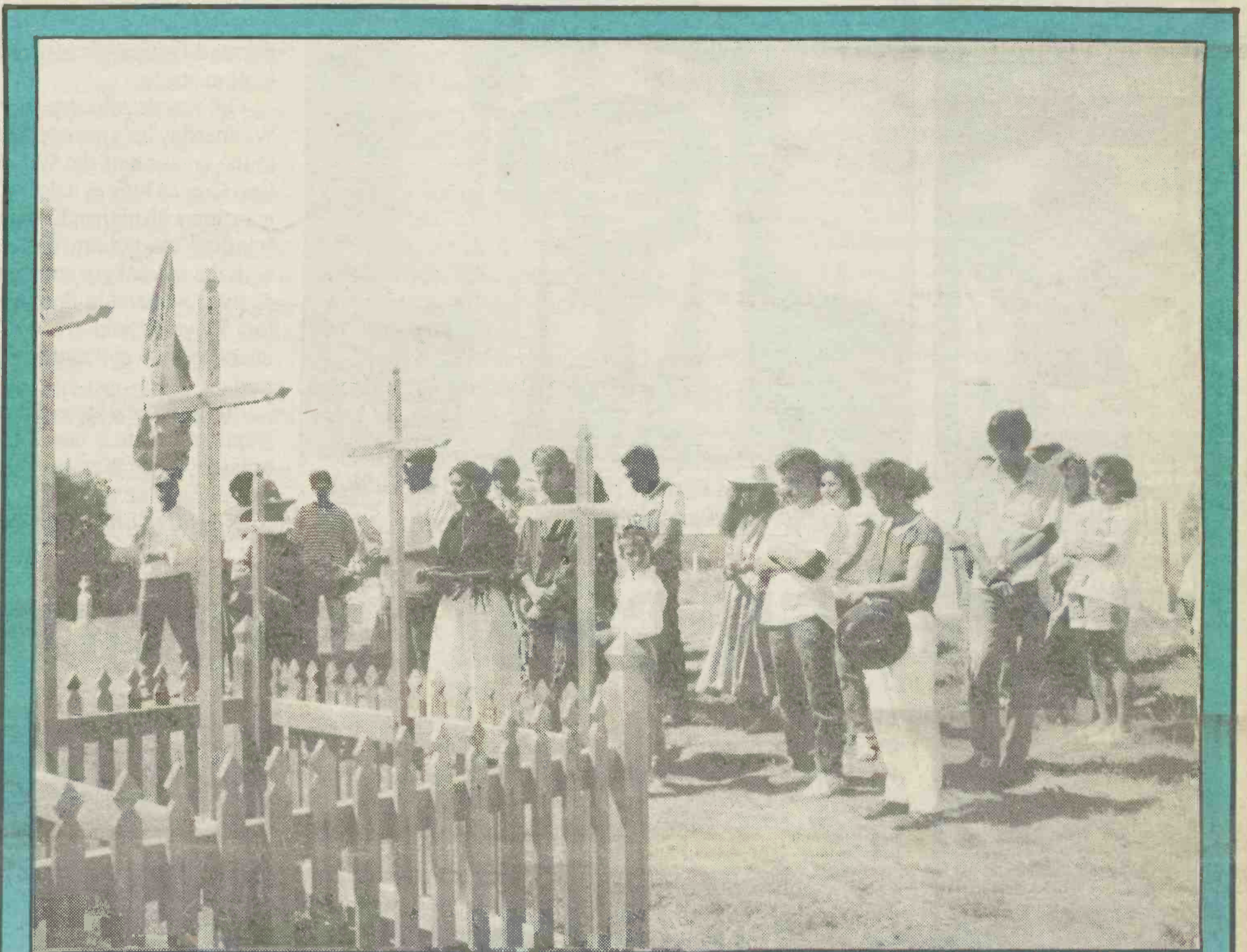
"Sure, you can dig up old bones, but it doesn't do any good. We have to think about the future and get on with things," he said.

Ron Steinhauer, regional executive director of land, revenue and trust for Indian Affairs, said the federal government has no jurisdiction over a band operating under tribal customs.

Under tribal customs a band is responsible for holding and monitoring its own elections.

Steinhauer said his department has not been informed that band members were upset with their leaders.

Elected council members are Quinn, Shirley Halfe, Lena Cardinal, Eric Large, Eli Breriton, Eddie Makokis, Alex Whiskeyjack, Louis McGillvery and James Hunter.



LYLE DONALD, Windspeaker

Remembering the Resistance

A grave site ceremony is held to honor the Metis who died at the resistance 104 years ago. This past weekend more than 2,000 Metis from across Canada converged at Batoche, Sask to take in several cultural events and to remember the people who fought for self-government during the Riel Resistance of 1885. They gathered for the annual Back to Batoche celebrations last weekend to witness the country's best compete in square-dancing, fiddling and jiggling.

Battle of Batoche rages anew

By Dana Wagg
Windspeaker Staff Writer

BATOCHÉ, SASK.

Canada's Metis are negotiating with the federal government to gain control of the historic Batoche site in Saskatchewan.

Preliminary discussions have begun with Minister Responsible for Metis Affairs Doug Lewis, the executive director of the Metis National Council told Windspeaker last week.

"We're looking at a total recapture of the land around there," Ron Rivard said. "We're trying to make our case. They're listening."

The site, located about 70 kilometres north of Saskatoon, is an important symbol to Canadian Metis, because it was the scene of the final battle in the 1885 Riel Resistance.

Western Canadian Metis have been gathering at the location every summer since 1971 for Back to Batoche Days.

The Canadian Parks Service has operated a museum at Batoche for about three years, Rivard said.

Discussions for control of the land started about six months ago with the federal government, he said. The Metis Society of Saskatchewan will also be involved.

If the Metis community assumes control of the land, it could develop camping and tourist facilities to provide money to cover the operating costs of the historic site, Rivard said.

"We don't have the resources to do all these things. We're a poor people. We're trying to get our land back and adequate resources to look after our people," he said.

Rivard said the council was optimistic it could convince Ottawa to turn the land over.

"We want the land for our people and we're going to pursue that goal. It's a goal we won't let rest."

"He certainly didn't say, 'You got it,' but he listened." Lewis could not be reached for comment at press time.

However, a senior western Canadian official of the Canadian Parks' Service said he was unaware of any discussions between Lewis and the MNC.

"There's no discussion with anybody on taking over the historic site at Batoche," said Douglas Harper, director general for the Prairie and northern regions.

"I'm not aware of any intent to have that land turned over to any Metis group," he said.

Rivard said the Metis National Council is "not going to talk to any superintendent in the province when he has nothing to do with the decision made at the federal level."

Harper admitted an agreement had been reached several years ago to turn over some land near the historic Batoche site to the Metis.

The Metis, who lease the parcel of land for Back to Batoche Days, wanted to develop camping facilities and a cultural centre at the site, Harper said.

"The Treasury Board authorized us to transfer it to them at no cost. It was a federal contribution to that development," he said.

But the process was halted because of a split in the Metis community, Harper said.

"With the split in the Metis organizations, it wasn't clear

who was going to exercise those responsibilities," he explained.

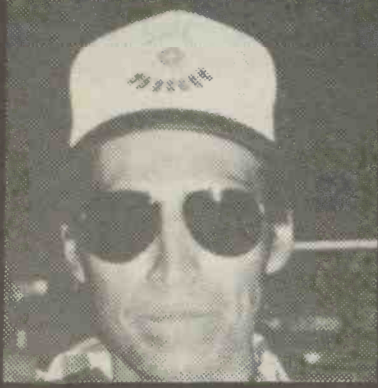
Meanwhile, Rivard said the MNC hopes to meet with Lewis again in September to discuss several pressing issues.

In addition to getting recognition for Louis Riel and gaining control of Batoche, the list includes:

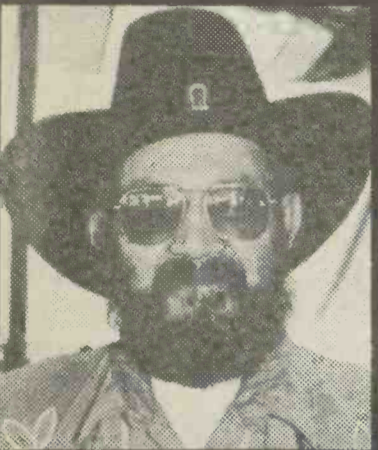
- a comprehensive Metis claims' policy
- alternative funding arrangements for Metis organizations
- Metis access to national Native drug and alcohol programs
- federal participation in Metis child and family services
- co-management of natural resources
- tripartite negotiations on the constitution and Metis issues
- federal participation in Metis education initiatives
- agricultural development

CLOSE TO HOME

INSIDE THIS WEEK



Meet the Wayne Gretzky of the powwow circuit See Page 12



Back to Batoche days a success See Page 9



\$50 M tourist resort planned for Athabasca See Page 15

NEXT WEEK

Native Artists Special

QUOTE OF THE WEEK

"We have always been dust under the carpet where nobody will look," said Susa Creek resident Dave MacPhee.

New band alarms Chiefs



Goodfish Chief Ernest Houle: Alarmed by federal backing of Woodland Cree

By Jeff Morrow
Windspeaker Staff Writer

GOODFISH LAKE, ALTA

Goodfish Lake band Chief Ernest Houle finds the creation of the Woodland Cree band of northern Alberta alarming.

But Lubicon Lake Chief Bernard Ominayak is taking it all in stride.

Ominayak told reporters Wednesday he's not opposed to the creation of the Woodland Cree as long as it doesn't interfere with his band's long-standing land-claim dispute with the federal government.

"We've been in this fight for 50 years and we don't intend to go away," Ominayak said.

"If the federal government wants to create a new band outside our membership, that's fine," he added.

Negotiations between

Ominayak and Alberta Premier Don Getty will go ahead as planned Aug. 9.

But Ominayak said if the federal government doesn't help to resolve the dispute his band may stage a blockade of roads leading on to its land at Little Buffalo, 470 km northwest of Edmonton.

Federal negotiators have not yet accepted an invitation to sit in on the meetings.

"If we find they are not sincere, and Ottawa is trying to come to our people, it (blockade) is something we'll have to look at," he said.

Ominayak criticized the Department of Indian and Northern Affairs for putting the Woodland Cree at the front of the list while other Native groups have been waiting years to gain official status.

Houle said his band has been trying to obtain official recognition from the Depart-

ment of Indian Affairs for 113 years and questions the government's intentions.

The Goodfish and Saddle Lake communities are recognized as one band and must share federal funding.

Even though the bands are run by two chiefs, Houle said the process of being recognized federally has been a slow one.

President of the Indian Association of Alberta Roy Louis says he won't recognize the Woodland Cree as a distinct band as long as the federal government has a hand in its creation.

He said the Lubicon band settlement must be reached before the new band is recognized.

"It's good to have bands recognized, but it has to be done properly," Louis said.

"The federal government just did it overnight. We have other bands waiting," he said.

AFN Chief denounces federal ploy

By Jeff Morrow
Windspeaker Staff Writer

OTTAWA

Assembly of First Nations Grand Chief Georges Erasmus has denounced the creation of a new northern Alberta Indian band as a federal ploy to destroy the Lubicon people.

Erasmus charged the government is offering the Woodland Cree special concessions while ignoring the pleas of other Indians who want to be organized as a band.

The Woodland Cree, scheduled to be officially recognized Aug. 28, will be the 593rd Indian band in Canada.

In a telephone interview from his Ottawa office, Erasmus compared the Woodland Cree to the U.S.-backed Contra rebels who are fighting the communist regime in Nicaragua.

The Minister of Indian and Northern Affairs Pierre Cadieux is funnelling money to dissident band members who want to overthrow the leadership of the Lubicon band, Erasmus said.

"It would be wonderful if they really cared about creating a new band, or they really wanted new bands. But the government is in a desperate situation and is attempting to reduce the ability of the Lubicon band to take a strong position," he said.

Erasmus noted that Cadieux will recognize the Woodland Cree as a distinct band just before negotiations are set to begin between the Lubicon Chief Bernard Ominayak and Alberta Premier Don Getty Aug. 9.

"It happened just out of

the blue. They (federal government) are pouring a lot of money and time into this thing," he said.

Federal officials have met with disgruntled band members ten times over the last few months to iron out details of the separation.

Federal negotiator Ken Colby said the government has held meetings with disgruntled band members, and has flown them to Ottawa to meet with Indian Affairs officials.

Woodland Cree leaders Melvin Laboucan and Archie Cardinal could not be reached for comment.

Colby contends that the creation of the new band is not a ploy to undermine Ominayak's efforts.

Colby said the matter has been handled properly by his department.

"They came to us, we didn't go to them. We just told them they should organize" if they're not happy with



AFN Chief Georges Erasmus: Likens Cree band to US backed Contras in Nicaragua

the way negotiations are going, he said.

The Lubicon Lake band has been at odds with the

federal government over land and financial compensation for the last 50 years.

Ominayak has been bat-

ting with federal negotiators for the past eight years to receive an adequate settlement for his 470-member band.

Negotiations were called off after Ominayak refused a final federal package last January which he called a "take it or leave it offer."

Ominayak and Getty reopened talks in July.

Colby said that disheartened band members approached him with their concerns last January.

He said a 300-name petition was brought to him demanding the federal government recognize the new band.

Ominayak claims that only 25 per cent of the Woodland Cree are former Lubicon band members.

He said that most of the petitioners are Metis or other northern Alberta Indians who were incited by federal officials to become a part of the scheme to divide his band.

Riel statue a 'disgrace'

By Dana Wagg
Windspeaker Staff Writer

SASKATOON, SASK.

The Metis National Council (MNC) says it's about time Louis Riel's place in Canadian history was formally recognized.

"We feel Louis Riel has not got his just recognition in Canada," said MNC Execu-

tive-Director Ron Rivard.

"The history books have different views; some say traitor, some say hero. We feel he made a significant contribution to Confederation in Canada," Rivard said.

The issue is one of several the council hopes to raise in a fall meeting with Justice Minister Doug Lewis, who is also the minister responsible

for Metis affairs.

Rivard said the council wants Riel named Manitoba's Father of Confederation.

"The Metis National Council has not formally made that request before."

He noted little came of earlier discussions in Parliament on the matter.

But the council intends to press the issue, he said.

"We're pushing that.

That's one of the things important to us," Rivard said.

He called a statue of Riel on the Saskatchewan legislative grounds hideous.

"It's not a very good likeness and under his coat, which is open to the public view, is a full view of his genitalia," he said.

"It's an embarrassment more than anything else," Rivard said.

ACROSS OUR LAND

Few Natives hired by CBC on Prairies

By Dana Wagg
Windspeaker Staff Writer

OTTAWA, ONT.

CBC would have to add 15 Native people to its permanent staff in Alberta to reflect the number of qualified Natives in the provincial work force, says a spokesman for the Crown corporation.

There are but two permanent employees in Wild Rose Country, said CBC spokesman Richard Chambers.

While the Native work force in Alberta is pegged at 3.1 per cent, there are only .4 per cent Natives on permanent staff with CBC.

There is one permanent Aboriginal person working in Edmonton (.3 per cent) while Natives make up 2.6 per cent of the city's labor force. Eight would have to be hired to bring the number to an equitable level.

Those holding contracts with CBC aren't recorded in the figures. That includes Saskatchewan Indian Carol Adams, Calgary co-host on Newsworld, CBC's new all-news channel and Edmonton

TV reporter Clayton Blood, said Chambers.

"In that sense, it's unfair to judge the CBC by numbers alone," he said. "It's certainly not the total picture."

The Canadian Human Rights Commission lodged a discrimination complaint against CBC after it was unable to convince the corporation to agree to a joint review of its employment practices.

Statistics indicate too few Natives; disabled and visible minorities are working at CBC, according to the commission.

Chambers said the corporation has a plan under way to increase the percentage of the people from those groups working at CBC.

Since December, 10 additional Aboriginal people have been hired by CBC to bring the number on permanent staff across Canada to 89 (.7 per cent) out of 10,300 employees.

"Progress is being made," he said. "That's not bad when we're in a situation of downsizing."

Chambers said Statistics Canada figures indicate 2.1 per cent of the Canadian work

force was Native at the end of 1988.

The target is to have 149 natives on permanent staff by the end of next year.

Seven natives have found permanent work with CBC in Saskatchewan. They comprise 1.7 per cent of the CBC work force while 4.4 per cent of the work force in the province is Native.

Manitoba has the worst record of the Prairie provinces, according to figures.

While 5.2 per cent of the province's work force is Native, only one person (.2 per cent) has been hired. Twenty-five would have to be hired to reflect the Aboriginal population in the work force.

The number of permanent employees in each of the Prairie provinces isn't available, he said.

The CBC also wants to increase the number of Aboriginal people in technical and semi-professional jobs, said Chambers.

"We want to get them into writing jobs, into office jobs, into the technical aspects of producing programs, sound people, lighting people, staging people," he said.

Manitoba, Saskatchewan, Alberta and British Columbia will be "high priority, hiring areas for the semi-professional and technical jobs we have."

Programs are also being developed to encourage the hiring and promotion of Aboriginal people in all occupation categories throughout the CBC.

When hiring and choosing between candidates "the benefit of the doubt" will go to Natives, the disabled, women and visible minorities, said Chambers.

The candidate need not be equal in qualifications but only in potential to do the job, he said.

"This is the only way we're going to be able to increase and reach the targets assigned to us," Chambers said. "We're very committed to this whole exercise."

"What we have to do in the CBC is we've got to act. We don't have to study the situation any more," he said.

"We can't afford to provide them (the commission) with all the numbers and documentation they require at this time," Chambers said.

Ominayak takes land fight to UN

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

Lubicon Chief Bernard Ominayak is taking his 50-year-old land claim to a United Nations subcommittee on Native rights.

Ominayak flew to Geneva this week to tell the Working Group on Indigenous Populations that the Canadian government is using subversive tactics to undermine his efforts to build a future for his people.

Ominayak told Edmonton reporters Wednesday that the department of Indian and Northern Affairs has resorted to enticing rebellion within his band.

He views federal recognition of the Woodland Cree as a "divide and conquer" technique and a way to eliminate compensation for his 400-member band.

"We want an adequate settlement to help our people build a future," he said.

Indian Affairs Minister Pierre Cadieux recently announced he will officially recognize the Woodland Cree as the 593rd Indian band in Canada.

Ominayak charges that the federal government will use the new band to discredit the Lubicon people of Little



Chief Bernard Ominayak: We want an adequate settlement

Buffalo, located 470 km northwest of Edmonton.

He said the Canadian government has left him no other choice but to take his plea to the world organization once again.

In 1984 Ominayak filed a complaint against Canada with the United Nations Human Rights Committee.

Last May Lubicon councillor Larry Ominayak attended an international consultation meeting on Aboriginal rights sponsored by the World Council of Churches in Australia.

The meetings were attended by delegates from Fiji, Guam Thailand, Tasmania and the Philippines.

Ominayak called for an international lobbying effort by countries to put pressure on Canada to honor Indian treaties and negotiate land claims in good faith.

The UN subcommittee on Aboriginal rights makes its recommendations to the meetings in New York City.

NEWS BRIEFS

PARENTS SETTLE CRADLE BOARD SUIT

WINNIPEG - The Native parents of a baby in a cradle board who was put through a baggage X-ray machine by airport security guards at the Winnipeg International Airport have received a \$15,000 out-of-court settlement.

Bruce Sakakeep of Big Trout Lake, Ont. reached the deal with Metropol Security Ltd. of Winnipeg last week.

Sakakeep said his baby does not appear to have suffered any physical or mental trauma from the January, 1988 incident.

CARDINAL MAY SUE ARCHITECT

OTTAWA - Celebrated architect Douglas Cardinal is considering a law suit to prevent another architect from building an addition to his design for St. Mary's Roman Catholic church in Red Deer.

Cardinal, acclaimed for his unique, curvilinear designs, believes he is the only architect qualified to design a parish hall for the church, one of his most famous works.

The Metis architect designed the Canadian Museum of Civilization in Hull, Que. which has transformed the skyline of the nation's capital.

Cardinal said he considers the chosen design for the parish hall, submitted by Bearden Engineering, inappropriate.

However, a spokesman for the building committee said Cardinal was not selected because his fees are too high and the Red Deer native has moved his office to Ottawa.

NWT POLITICIAN RESIGNS

YELLOWKNIFE - A member of the Northwest Territories Legislature who faces sexual assault charges has turned in his resignation.

Michael Angottitauruq, 38, who represents Natilikmiot, gave no reason for his resignation in a statement to the assembly.

His political status has been in limbo since sexual assault charges were laid last month.

Last year, Angottitauruq said he would resign for personal reasons. He later changed his mind but admitted to the Legislature that he had an alcohol problem.

NATIVE PROBE HEARS OF GIRL'S MURDER

THE PAS, Man. - Seventeen years ago, RCMP knew the identities of four men involved in the slaying of a Cree teenager, an inquiry heard.

Keith Duncan, a former RCMP officer who investigated the murder, said one of the suspects, Lee Colgan, was arrested on another charge months after the 1971 murder and plea-bargained for immunity from prosecution if he'd confess.

Helen Betty Osborne, 19, was stabbed 56 times with a screwdriver and sexually assaulted on Nov. 13.

Police said the four men were not suspects until after the receipt of an anonymous letter in May, 1972.

Osborne was assaulted and slain after being abducted from a street in The Pas by four teenagers who were cruising the town looking for sex.

Charges were not laid for another 16 years and resulted in only one conviction. The case has unleashed a storm of controversy about whether the trail of the murder was allowed to grow cold because of racism.

EXILED U.S. INDIAN ACTIVIST FALLS FROM GRACE

The Indian activist who once wined and dined with U.S. presidents now lives an exile's life on the seedy side of Vancouver.

Robert Satiacum's fall from grace began after being convicted of 70 racketeering and embezzlement charges in Washington State.

He won political asylum in 1987 when the Immigration Appeal Board found he had a legitimate fear of assassination if deported to the United States.

The ruling has since been overturned by an appeal. He plans to appeal the decision.

Satiacum faces another court battle this November, after being charged with sexually touching a 10-year-old girl in 1988. The trial was postponed after suspected heart attack pangs landed him in hospital.

Satiacum is the great grandson of Chief Seattle, after whom the American city is named. He is also the Chief of Chiefs of Indian nations, an honor American Indians last bestowed on Sitting Bull more than a century ago.



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Windspeaker welcomes letters to the editor. Letters should be brief and include the name, address and telephone number of the writer. We will not print unsigned letters unless there is a good reason for withholding your name and even then the editor must know the identity of the writer. Windspeaker reserves the right to edit letters for length, taste and libel.

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SECOND CLASS MAIL

YOUR WORDS

Native inmate pleads for help

Tansi!

I read an article from the June 16 Windspeaker and I want to respond to it to give the readers a different point of view.

I must say that if people really cared about Native spirituality and our culture, then people will step out and help us during our incarceration.

My name is Gerald Skani and I've been serving time in several institutions across Alberta for the past seven years.

I have encountered many situation in which my brothers were denied access to their cultural rights but things are gradually changing.

The administrations are working with NCSA and elders, with the cooperation of the Native Brotherhood Society, to implement more programs about the high proportion of Natives in Alberta prisons.

We are learning to deal with some of our problems. Let me tell you a story about someone who was close and very special to me.

My mother died in 1985 and is sadly missed by the family.

At a very young age, my mother was sent to a residential school near Onion Lake, Saskatchewan.

She was there for a number of years until my father took her out of there and married her.

Until then, she was in the school taught by Catholics priests and nuns. These people were very strict and my mother was not even allowed to speak her Native language.

For example, if she spoke to another, she would be strapped and locked in her room for a day or two.

She was very bitter toward the Roman Catholic Church for many years but even so, as I grew up my parents would still encourage me to go to church.

She was a person who would never call down the church even though she despised how they treated the Native people in those terrible residential schools.

However, today people are starting to realize how much the people living in these schools were adversely affected.

Our Native spirituality is important to all people who want to gain the knowledge and understanding of our culture.

I feel repelled by those who tried to brainwash our parents and loved

ones who suffered in these schools.

I want to say that before many of us ended up in here, we have practised our cultural beliefs.

We made a terrible mistake but don't you think we have a mind, body and spirit?

I must admit that some of us will make it and yet some of us won't; that's the sad part.

Being in Grande Cache Correctional Centre and being the President of this Native Brotherhood Organization was a challenge indeed.

With the help of our liaison officer, we have really gained a great deal of cultural activities, such as a two-day cultural awareness workshop in November, 1988, pipe ceremony in February, 1989, annual powwow in May, 1989 and a recent workshop in July, 1989.

The administration has allowed us to seek our roots and they have been just wonderful.

On a few occasions, we've been denied but we are learning that we're in jail and we need more support from the communities, cities and resource people out there.

Your article stated that before incarceration, we hardly knew what we needed and why should we practise now?

In other words, you are saying that we will never change and we will always be convicts?

We need support from the people out in society and somehow show them we care about each other and not just ourselves.

If I've somehow hurt someone's thoughts and opinions, I'm sorry. I didn't write this article to hurt anyone.

I care about the non-Native inmates, Native inmates and society as a whole.

This is my opinion and maybe, as years go by, we will start to realize that anybody's concerns should be your concerns.

Thank you,
A Concerned Brother
Gerald Skani,

Reader supports defence pact

Dear Editor:

I write this letter in support of the defence pact signed by some of our leaders in Quebec.

This defence pact is a sign of unity among our people and all our Nations of Red People should come together and sign it.

We as Red People of this land have been in a political war since the white people have brought their governments to this land. It is a form of genocide.

I firmly believe our people must fight our wars with these Canadian governments by going to war in their political and legal arenas, but first we must educate ourselves in their ways and ours. We need to learn both ways.

However, I believe we must also show the Canadian politicians that we are together as one people by supporting our nations.

Because of the love for our ancestors, our people, our next generation and our Creator, we will defend our right to be with whatever it takes.

If the Canadian politicians send their police or armed forces against our people, I believe we must then show our power as warriors; then we can justify political violence.

I do pray to our Creator that it never comes to a war that will leave

Mother Earth with stains of bloodshed.

But I believe we must realize in our hearts, someday it may happen unless the hearts of the Canadian politicians are opened to deal fairly with our people by honoring and respecting our inherent rights and our treaty rights as Aboriginal peoples of this land.

We are merely asking the Canadian politicians to honor and respect what the Creator has given to the Red Nations and what our ancestors agreed to by the signing of the treaties to stop the bloodshed of all people.

So I say to the warriors of the First Nations, let us advise our leaders to join the unity of the defence pact for the good of our people.

We must also continue to pray to our Creator for the strength of our warriors' spirits and his strengths.

In the spirit of Crazy Horse,
Larry Carlston
Lakota warrior
Interim President, National Native
Brotherhood / Sisterhood Council

Inmate denied visit

Dear Editor:

On the morning of July 27, I was called to the dome area of the Saskatchewan Penitentiary, where I was told by a visiting correspondence staff member that my sister was denied entry into the institution.

The reason "she did not comply with an order given to her to submit to a search".

Although she was suspected of smuggling in contraband, no mention was made to the specific of the alleged contraband.

Later on in the afternoon, when mail was brought around a pamphlet stating the correctional services "mission" was put on my bars.

It is titled "Mission of the Correctional Service of Canada".

I read through it.

On page eight under value 1, it has its guiding principles and lists various principles.

One is that the "rule of Law" is respected, another states "we recognize the value of family and community relationships". Yeah, right.

My sister was slandered and told not to visit until further notice. Where are my principles?

I can not even recognize her since no local calls are allowed. This is the only institution that I know of where there is such a rule.

These people played judge and jury and dictated their own form of justice. Where is the justice for my sister and I?

In conclusion, I would like to say when you are doing time, do not hold your breath waiting for non-native justice.

Yours sincerely,
Donald Morin

Indians too modest

Dear Editor:

I wondered why the Indians don't honor their outstanding and notable people.

Are the Indians too modest and humble to acclaim their commendable individuals?

Non-Native people have made a virtual industry out off honoring themselves

They have bestowed upon themselves plaques, trophies, citations awards statues and monuments in nearly every field of endeavor and profession. Are the Indians less estimable?

Tom Prince, Canada's most decorated Indian soldier, isn't well known while his American counterpart, Ira Hayes is immortalized in bronze.

I'm sure that there are Indians from the past and present who are worthy of honorable mention for their accomplishments and contributions to their people and society.

Sincerely,
Michael Gallant
High Level, Alberta



CBC 'not happy' with hiring record

By Dana Wagg
Windspeaker Staff Writer
OTTAWA, ONT.

The CBC admits it's not happy with its progress in hiring Natives and other visible minorities.

But it's been tough to find openings for them, because thousands of jobs have been lost to corporate belt-tightening over the last five years, said CBC spokesman Richard Chambers.

The Canadian Human Rights Commission filed a discrimination complaint against the CBC and Bell Canada last month after both failed to meet a deadline for

agreeing to a joint review of their employment practices.

"We're not happy but our record has been good. We have not consciously gone out of our way to discriminate against the targeted groups," said Chambers.

"The results are not as satisfactory as the targeted groups would like, as we would like, as the Human Rights Commission obviously would like. We recognize work has to be done. We're not happy with the bottom line statistics," he said.

Plans are under way to increase the percentage of people from minority groups working at the CBC, he said.

"The CBC is committed

to the hiring of groups designated by the government for employment equity," Chambers said. "Where there's disagreement is on what should be done next."

But Chambers believes the solution must be viewed as a two-way street.

"If people, who are members of those groups want to work for us, but haven't approached us or knocked on our doors or made themselves known to the managers, who do the hiring, and have expressed no interest in working for us, how are we supposed to hire these people in the first place?" he asked.

Commission spokesman Sally Southey said Statistics

Canada figures indicate 4.1 per cent of the Native population in the prairie provinces is available and qualified to work in semi-professional and technical jobs at the CBC.

But only .1 per cent of the people working for the corporation in those jobs on the Prairies is Native.

"We have reason to believe there are problems. Until we go in and look at the stats (in more detail), we can't say anything about it," Southey said.

"We're not saying these companies are discriminating. We're saying we have reasonable grounds to believe there are discriminatory practices. These reasonable grounds are the employment equity stats," she said.

All federally regulated companies are required to file annual reports on the number of workers from the four target groups (the disabled, visible minorities, Natives and women) they employ.

"Almost everybody has problems" with having a low percentage of employees from those groups, said Southey. "There are few who don't."

"You can't say CBC and Bell Canada are worse than the others," she added.

CBC and Bell were the only two companies of 19 major employers, which the commission said it was "not able to persuade to take a hard look at their employment practices and policies."

By filing a complaint, the commission can now investigate whether the CBC is guilty of discrimination on the grounds of sex, race, nationality, ethnic origin or color.

"The target groups won't benefit as quickly (as they would have) through a cooperative venture," Southey said.

"But it's clear we were nowhere near an agreement with them (the CBC) after

negotiating for more than seven months."

Human Rights chief Max Yalden said he discussed the issue with CBC president Pierre Juneau and there had been many contacts with the CBC in attempts to reach an agreement.

Juneau, 66, stepped down as president last month after seven years in the position,

citing the frustrations of continual budget cuts as a reason for his retirement.

"We don't go looking for legalistic, confrontational approaches. We'd prefer to proceed in a cooperative way. But we were not making any headway with CBC," Yalden said.

"We felt obliged to act as we said we would," he said.

Ignorance blocks job hopes

By Dana Wagg
Windspeaker Staff Writer
OTTAWA, ONT.

Ignorance remains the biggest obstacle for Natives, the disabled and visible minorities who are trying to get ahead in the work force, says the head of Canadian Human Rights Commission.

"The biggest obstacle is lack of awareness of the nature of the problem, simply the realistic appreciation that there is a problem," said Chief Commissioner Max Yalden.

"If you recognize you have a problem and determine you're going to do something about it, you're better than halfway there," he said.

The commission is stepping up efforts to help Natives, visible minorities and the disabled have a better shot at finding a job. It's hoping to knock down some of the barriers that keep qualified people from these groups from getting work.

"They're not represented as they should be, including at the CBC," said Yalden.

It will take time to make substantial progress, he said. "It's a long and difficult process but it's one I think Canadians are perfectly capable of carrying out."

"It's extremely tough since society at large over the years has tended to ignore groups like those we're talking about. It's built into our way of operating. And to change that is not something you can do overnight or in a decade," he said.

Nor will it happen "by forcing people through the courts," Yalden said.

"You're going to do it by getting the top management of these institutions to take that kind of thing as seriously as the other elements of their operational requirements."

The commission filed discrimination complaints last month against CBC and Bell Canada after failing to get them to agree to joint reviews of their employment practices.

Statistics reported by CBC and Bell under the Employment Equity Act show women, visible minorities and Natives may not have enjoyed equal opportunities for advancement and promotion.

Yalden said the commission would prefer to reach agreements rather than having to take legal action.

He said it's a myth the commission wants employers to hire unqualified people.

"Nobody will ever be asked to hire anyone, who can't do the job," Yalden maintains.

Dam site monitored for mercury level

By Dana Wagg
Windspeaker Staff Writer

OLDMAN RIVER DAM

Mercury levels of members of the Peigan Reserve will be closely monitored to ensure their health isn't endangered by the construction of the Oldman River Dam.

Dams can lead to mercury pollution as happened in Quebec when giant dams were built at James Bay and in northern Manitoba.

Health and Welfare officials will take hair samples of Peigan Indians before the Oldman area is flooded to measure mercury levels in their bodies, said Dr. Harold Hodes, the department's assistant regional director of community health programs.

Further studies will be conducted after the dam is completed to see if there's been an increase.

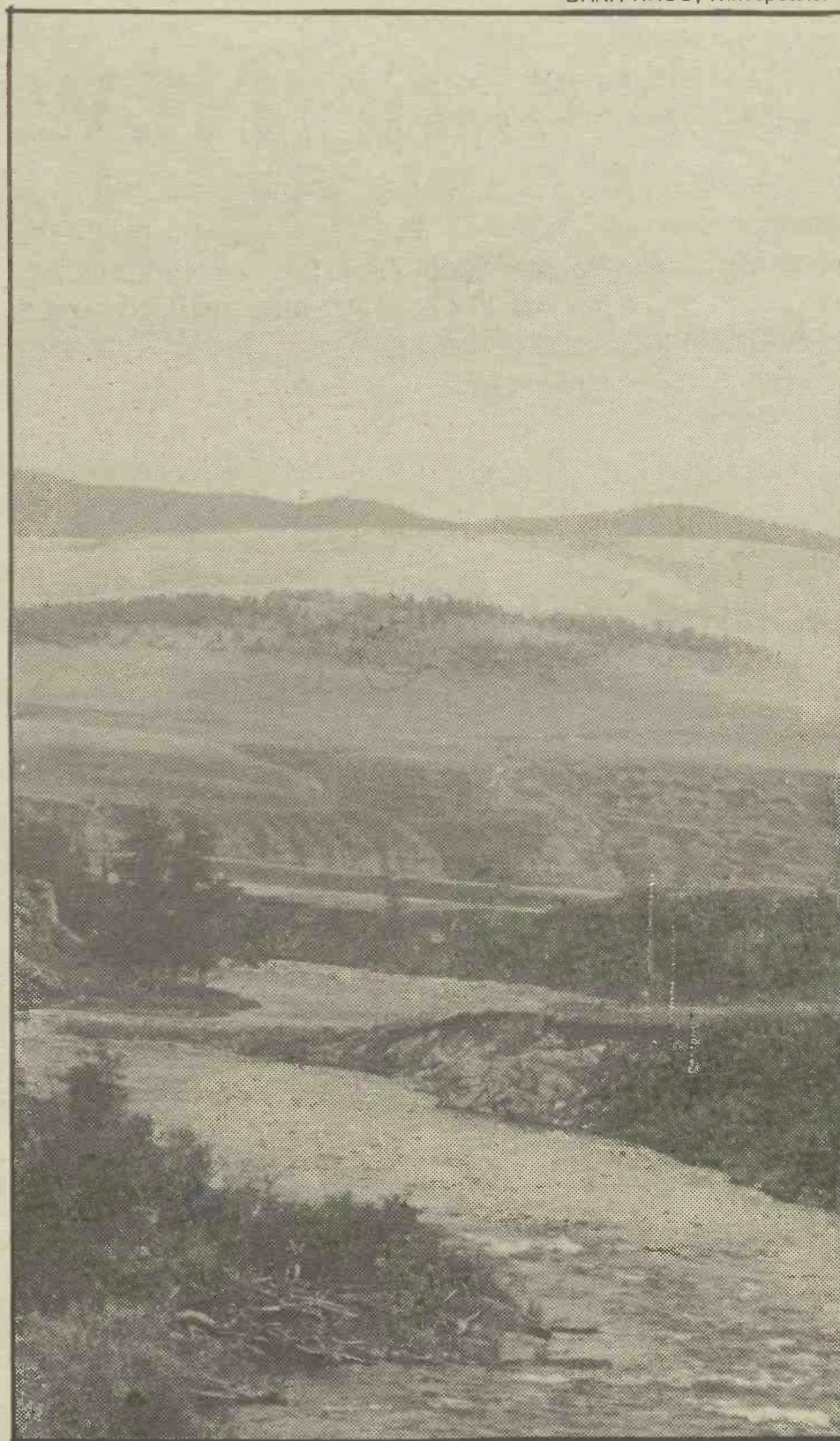
Maurice Aked, regional director of the medical services branch, said he doesn't believe there'll be a "terribly significant" increase.

Whether there's considerable pollution depends on if there's a substantial amount of mercury in the rocks and sand in the area of the dam, Hodes said.

"It (construction of a dam) frees up the natural mercury."

Mercury poisoning is "extremely rare," he said.

"You need very high levels to get that," he said. "It can cause nerve damage, it can cause skin conditions and it can cause blood conditions."



The Oldman River: Mercury no problem

Everyone has a certain amount of mercury in their bodies already, Hodes explained.

A nutritional study by Health and Welfare is also planned to determine what role fish play in the diet of the Peigan.

"The general logic is if mercury has increased in the fish population and people eat the fish, the mercury will build up in the people," said Art Murphy, regional environmental health officer for

Health and Welfare.

Alberta Environment studies indicate mercury pollution won't be a problem, said spokesman Janice Richter.

"We're going to be skimming all the top soil in the reservoir to eliminate some of the possible problems with mercury," to take extra precautions, Richter said.

The Alberta Research Centre is examining the environment department's studies, she said.

DANA WAGG, Windspeaker

Tumbleweeds

By Tom K. Ryan





Helping Hands: Edmonton police tend to a victim of inner city violence

GARY GEE, Windspeaker

Native volunteers sought by police to help victims

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

Police recruitment of Native volunteers met with both skepticism and praise during a victims services meeting downtown Wednesday.

Native social service representatives were on hand to hear of the Edmonton Police Department's newest initiative to attract area Native's to its multicultural division.

The victims services branch needs more volunteers to help console crime victims during in-home visits, said Sgt. John Warden.

Warden said Native representation is lacking in Edmonton.

"We feel we are not doing all we could for the Native communities," he said.

Barbara Budesheim, outreach worker at the Boyle Street Co-op, commended the idea but questioned the process.

"But how are they (Native volunteers) going to get to these places. Many of them don't drive," she added.

She said the reason more Natives haven't volunteered in the past is because they don't know about the service.

Warden said his department is working to get the word out to surrounding Native communities in Edmonton that Native participation is required.

"Our focus is on the volunteer. We are offering training in the whole realm of victims services and hope Natives will take advantage of the opportunities," he said.

He noted that a real need for Native volunteers is evident in the city's skid row area because of the large ratio of Natives who live there.

Victims services operates a 24-hour crisis hotline, personal support system, follow-up assistance, and victim's information service.

For more information on victims services call 421-2213.

Most murder victims Native

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

More than half the people murdered in Edmonton this year were Native, said the head of the Edmonton Police Department homicide division.

The stabbing death of John

Bennett Thrasher, a 25-year-old Indian from the Northwest Territories, was the third skid row murder in over a month and the 10th murder victim of 1989, Murray Barker said.

Barker said six of those killed were Native.

Thrasher died in hospital from a single stab wound to the chest after being stabbed by an unknown attacker.

He was found bleeding outside a downtown bar last Sunday.

Edmonton's last slaying occurred in the same area, outside the York Hotel Tavern at 10401 96 St.

Barker said 25 homicides occurred in Edmonton in 1988, and five were on skid row.

"Of those victims, only one was Native," he said.

Barker said there is a current rash of alcohol-related stabbings involving Native people in the Edmonton skid row area.

"We are finding a lot more people are carrying knives," he said.

Barker said most of the murder victims knew or were associated with their attackers.

There were 16 murders in Edmonton at this time last year. Only one native was killed in 1988, Barker said.

Detectives do not have any suspects in Thrasher's slaying.

Anyone with information about the murder is asked to call the police complaint line at 423-4567 or Crime Stoppers at 422-8477 (TIPS).

ASUM MENA



"CEREMONIAL PROCESSION" BY LAUREN WUTTUNEE

A FESTIVAL OF ART BY ALBERTA NATIVE ARTISTS
JULY 28 - SEPTEMBER 2, 1989
TUESDAYS - SATURDAYS, 10:00AM - 5:00PM
THE FRONT GALLERY
12302 JASPER AVENUE, EDMONTON
TELEPHONE: 488-2952



THIS SHOW AND SALE IS PROUDLY PRESENTED BY THE ALBERTA INDIAN ARTS AND CRAFTS SOCIETY

New IAA board elected

There are five new directors on the board of the Indian Association of Alberta.

Barbara Louis was elected by the membership of the IAA at the recent 46th annual meeting to join John Samson and Peter Bird as the Treaty 6

representatives. She replaces Louis Wayne.

Alex Crowchild and Howard Beebe Jr. were elected Treaty 7 directors, joining Frances Weaselfat. They replace Regena Crowchild and Floyd Smith.

And Fred Duranger and William Beaver were elected Treaty 8 directors, replacing Charles Beaver and Robert Cree. Also serving Treaty 8 are Bernard Meenen and Peter Joyce.

FOLLOW THE CROWD

The Canadian Red Cross Society has been involved in the training and teaching of basic swimming and water safety for over forty years.

Follow a Canadian tradition and register in a Red Cross Water Safety program today.



GRASSROOTS

Edson flooded by requests for help

By Gary Gee
Windspeaker Staff Writer

EDSON, Alta.

A dispute between the Alberta Native Friendship Centres Association and the Edson Friendship Centre is leaving the town's Native community without adequate support services, the centre's executive director charges.

"People are in desperate situations. I have case files three feet high. The need is here. The people are here. They are in crisis," says Sharron Johnstone, who also serves as its president.

Johnstone says the centre, which runs on volunteers, is overloaded by requests for help. The services include family and job counselling, handling queries about the justice system, unemployment insurance and welfare as well as helping the poor and hungry.

The centre, which opened in 1984, serves more than 800 people from eight communities around Edson.

Since Edson's Native Outreach office closed last November, the centre has now taken over its job referral function, Johnstone said.

At the annual June meet-

ing of the Alberta Native Friendship Centres Association, the Edson centre presented a proposal to join the provincial group, which has 14 members. Without membership in the group, the centre has been told it won't receive any federal funding.

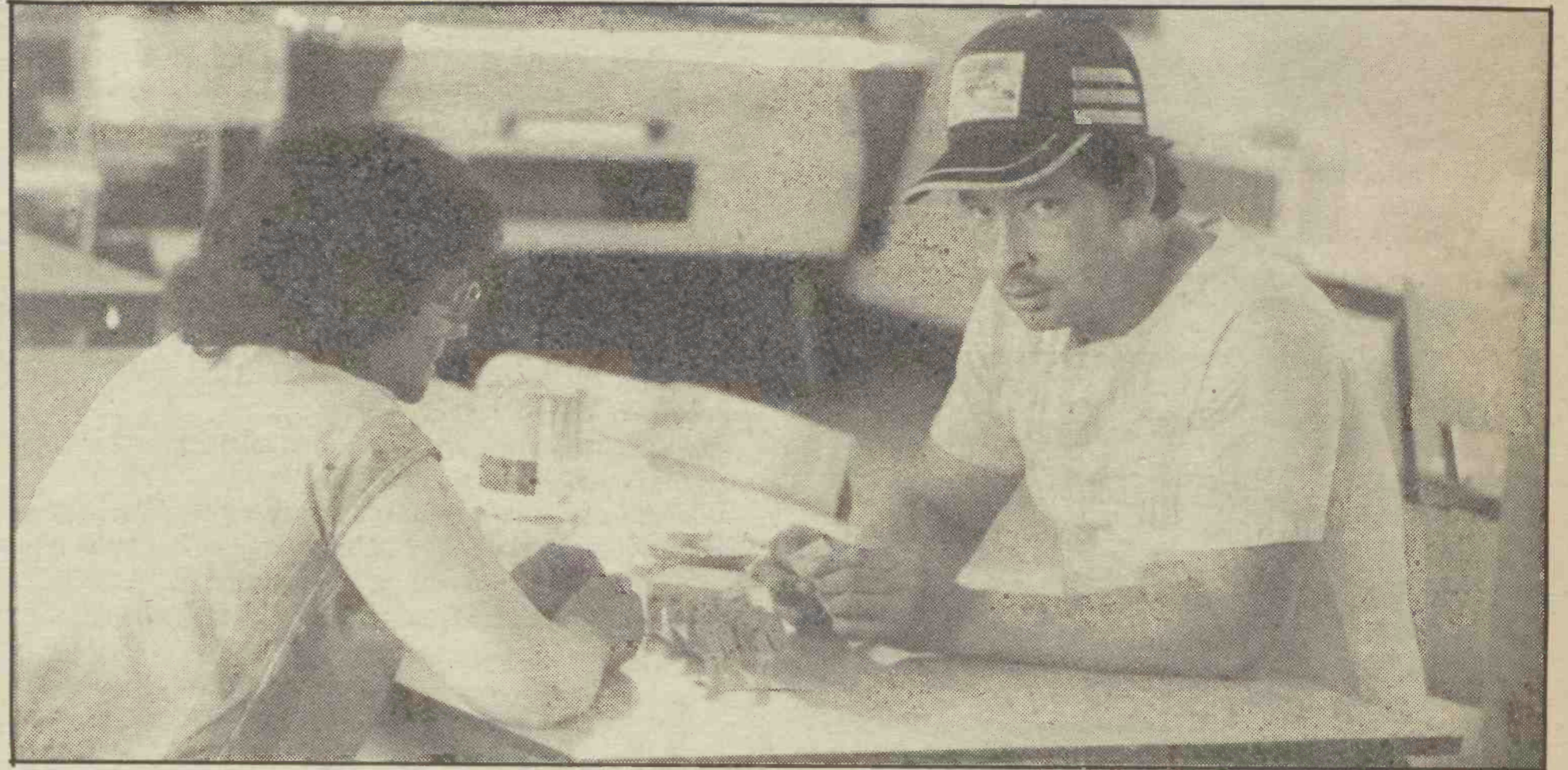
But the provincial association's board of directors stipulated that any friendship centre president must work as a volunteer and the positions of president and executive director be two separate positions held by two different individuals.

Edson's board of directors rejected that position because Johnstone would have to resign one of her positions. She earns a full-time salary as executive director but was elected as president.

The association's stand jeopardizes the centre's chances of receiving federal funding to hire paid staff, claims Johnstone.

Despite 40 letters of recommendation from local agencies, Johnstone says the federal Secretary of State rejected an earlier funding request because it does not belong to the provincial association.

Karen Collins, the association's executive director, says while there is no clause in the association's



GARY GEE, Windspeaker

Edson cultural centre: Volunteers are keeping the centre running

constitution that states one person cannot hold both positions, the association did not want to set a precedent by allowing Edson to be an exception.

Association president George Maillot says there would be a conflict of interest if one person held the position of executive director and president.

"We do not have any president of friendship centres in Canada as paid positions. The executive director is the only paid position. The president

must be a volunteer. When it comes to voting, which one is she (Johnstone) representing? It must be one or the other," he said.

Johnstone says she has offered to resign one of her positions.

"If I'm in the way of my community, then I can go," she said.

But the membership voted unanimously to ask her to stay on in both capacities.

Her contribution was too important to keep the centre running, Val Find-

lay, the centre's vice-president claims.

"She's a good president and runs it well as an administrator. We wouldn't accept her resignation. Why should she resign just because a provincial organization wants to tell us what to do in our community?"

Without federal or provincial funding, the centre will rely on volunteer fund-raising as it has done for the last four years, said Findlay.

Johnstone says volunteers at the centre have logged over 2,100 days in the past year to keep the centre operating.

"Everything we do is a real struggle. It would be a lot easier if we had some kind of funding. The people who are really suffering are the Native people in Edson.

"We are trying to be self-sufficient. But everywhere we turn, we've been running into dead ends and brick walls for the last year," she said.



Helen Gladue: IAA ignoring treaty women concerns

Gladue: Treaty Women want their concerns heard

By Jeanne Lepine
Windspeaker Staff Writer

EDMONTON

Alberta's treaty women of Alberta believe their concerns were ignored at the recent Indian Association of Alberta assembly, says the President of the Advisory Council of Treaty Women.

Helen Gladue said poor communication from both the federal and provincial governments, and lack of written reports from various leaders are of great concern to the organization.

"Without proper communication it is difficult for the organization to meet its mandate, which is to inform treaty women on the issues that affect them," she said.

The treaty women presented the IAA with a summary report on their involvement with treaty Indian concerns and problems that they

encounter on a daily basis.

Gladue encourages the treaty women to keep up their fight for equality.

"When treaty Indians get the runaround from Social Services, we advocate on their behalf. There is a big problem in the area of social services," Gladue said.

"The lack of interpretation of the provincial and federal regulations contribute to some of the problems that treaty Indians encounter with social services.

"We have submitted recommendations to the executive of IAA, to develop a task force for the purpose of reviewing the welfare manual," Gladue said.

Gladue urges Native leaders to be more dedicated to the cause of treaty rights.

Other areas of concern Gladue would like to see addressed by the chiefs and

council are:

- Treaty Indian veteran's rights including the policy pertaining to widows.
- The lack of reactions by chief and council to government movement on treaty rights.
- Treaty rights incorporated into agriculture, hunting, fishing, trapping, and Indian Health Care Commission.
- Child care cases.

Gladue recently received a certificate of merit in recognition for her work with Natives in their struggle for self-determination and her dedication to the IAA.

Gladue says she has been involved with the Indian movement for 23 years.

During that time she has never missed an annual assembly.

She recalls having to hitchhike to a few of the assemblies, because she was strapped for cash.

Jr. archeologists dig camp

Hellooooo, out there. I know where I am, but do I know where you are?

Of course not, I have trouble keeping track of myself.

I wish I did know where you were so we could sit down, have a cup of tea and shoot the bull.

So, why don't you help me out and give me a call or drop me a letter. Just remember, don't send your dog after me.

On with some of the happenings.



DROPPIN' IN By Jeanne Lepine

Telephone (403) 455-2700 to put your community happenings considered here free of charge...no news is too small.

Native elders and children, traditionally held in high esteem in Native culture, were the focus of the July 19 Indian Association of Alberta meeting at Hobemma.

Westaskiwin MP Willie Littlechild was presented with the 1989 Ralph Steinhauer Memorial Award for his outstanding contribution to Native leadership.

The IAA presented lifetime achievement awards to a number of individuals who have dedicated their time, talent and energies to improving lives of Alberta Indians.

Lifetime achievement awards were presented to Harry Chonkolay, chief of the Dene Tha' band, John Samson from the Samson band, Frank Cardinal from Sucker Creek band and John Testawits from the Duncan band.

Chonkolay, Canada's longest serving chief, also received the David Crowchild award for his dedication and distinguished service to the Indian Association of Alberta.

Certificates of merit were presented to both Native and non-Native individuals who worked for and with Natives in their struggle for self-determination.

For outstanding achievement and dedication to the Indian Association of Alberta, Ernest Crane of Saddle Lake band, Sylvia Arcand of Alexander band, Raven Lawrence Mackinnaw of the Ermineskin band and Helen Gladue of Beaver Lake band won certificates of merit.

Certificate of Merits for compassion and services towards treaty Indians were presented to Native Services Unit consultant Louise Hayes and RCMP Native Policing co-ordinator Tony Mahone.

Carolyn Janvier was presented with an award named after her for outstanding leadership for Native women. She has been a foster mother to 151 native children.

Nine young people were presented with Willie Littlechild Achievement Awards in recognition of their outstanding academic, athletic achievements and the contributions they have made to their communities.

From the treaty 6 area, Deanne Rain, Reginald Cardinal and Dale Raine were the recipients. From the treaty 7 area the recipients were Vincent Lee Breaker, Cynthia North Peigan, and Tammy Dodging Horse. From the treaty 8 area, Margo Yellowknee, Boyd Kiyanasew, and Glenda Gladue were the recipients.

Congratulations to all the winners.

EDMONTON: If you would like to find out more about archaeology and prehistoric Native technology, why not attend the Junior Archeologists' summer camp. You must be between the ages of 13 and 17.

On July 28, participants learned the basic procedures and techniques of archaeological excavation and data analysis.

On August 11, the focus will be on prehistoric technology. The participants will have the opportunity to make a weapon or tool from bone and stone. They will also be shown how to identify artifacts from different periods and technology development.

The session costs \$5. The program is offered by the Strathcona Archaeological Centre. For further information, call Wendy at 431-2368.

The White Braid Society is hosting their August bingos on August 9 at the Westend Bingo Centre and August 19 at the Fort Road Bingo hall. The White Braid dancers will be performing at the upcoming Edmonton Folk Festival and Heritage Days.

WHITEHORSE: Louise Profit-Leblanc, co-ordinator for the 2nd annual Northern Native Storyteller Festival, reports the Whitehorse festival was a success, with storytellers from across Canada.

There were several different workshops on the art of storytelling. Tents were set up with different themes, such as: Mask and Drum, Wives, Old Ones (where old legends were told), song and dance, and last but not least, there was a tent for children only.

One of the main attractions was the Northern Tent. This was what one would call a swapper's tent, where one could spin a yarn or pull a leg, as the saying goes.

FORT CHIPEWYAN: The community held a potluck supper by the lake in Father Casterman's honor last Friday.

After serving the northern communities for the past 30 years, he has been transferred to Ottawa, where he will work with the bishops.

The weather and food was commendable for the supper. The Cree, Chip, Metis and locals presented Casterman with a number of gifts. He will be missed.

En route to Ottawa, Casterman commented that he would miss the North and its beautiful people.

Father Casterman was the chairman for the Fort Chipewyan bicentennial committee. The committee are putting the finishing touches on one of their final projects: a brand new museum. It's hoped the building will be completed in time for a grand opening in September.

The Fort Chipewyan exhibit presently on display at The Provincial Museum in Edmonton to return to Fort Chip once the winter road is opened.

HIGH PRAIRIE: Heritage Days will be held Aug. 7 in High Prairie's Civic Park, across from the swimming pool.

The Eagle Day Program at the Rocky Native Friendship Center is still under way until Aug. 31. So, there's still time for children ages 5-13 to attend.

LAC LA BICHE: Native Perspective reporter Doris Bill will be leaving the radio station to work in her own community of Whitehorse, Yukon.

Doris and I took the Native Communication course together in Edmonton five years ago. I enjoyed studying and later on working with her before the radio station relocated. Our loss will be the Yukon's gain.

Keep in touch, Doris.

DRIFTPILE: The annual powwow and sports day will be held Aug. 11-13. Wilson Okeymaw will be master of ceremonies.

The powwow will feature many traditional dancer competitions and the sports competitions will feature archery, horse-shoes, Native handgames and other favorites. There will be something for everyone.

ST. PAUL: The Metis Association of Alberta's 61st assembly, Aug. 11-13, will be holding comprehensive workshops on the new framework agreement with Alberta.

There will be a variety of activities such as a fiddling contest, a parade, a Miss Metis Alberta Pageant and a slow-pitch tournament.

There will be a sober dance Aug. 12 and an elders banquet on Friday and Saturday night. Traditional foods will be featured.

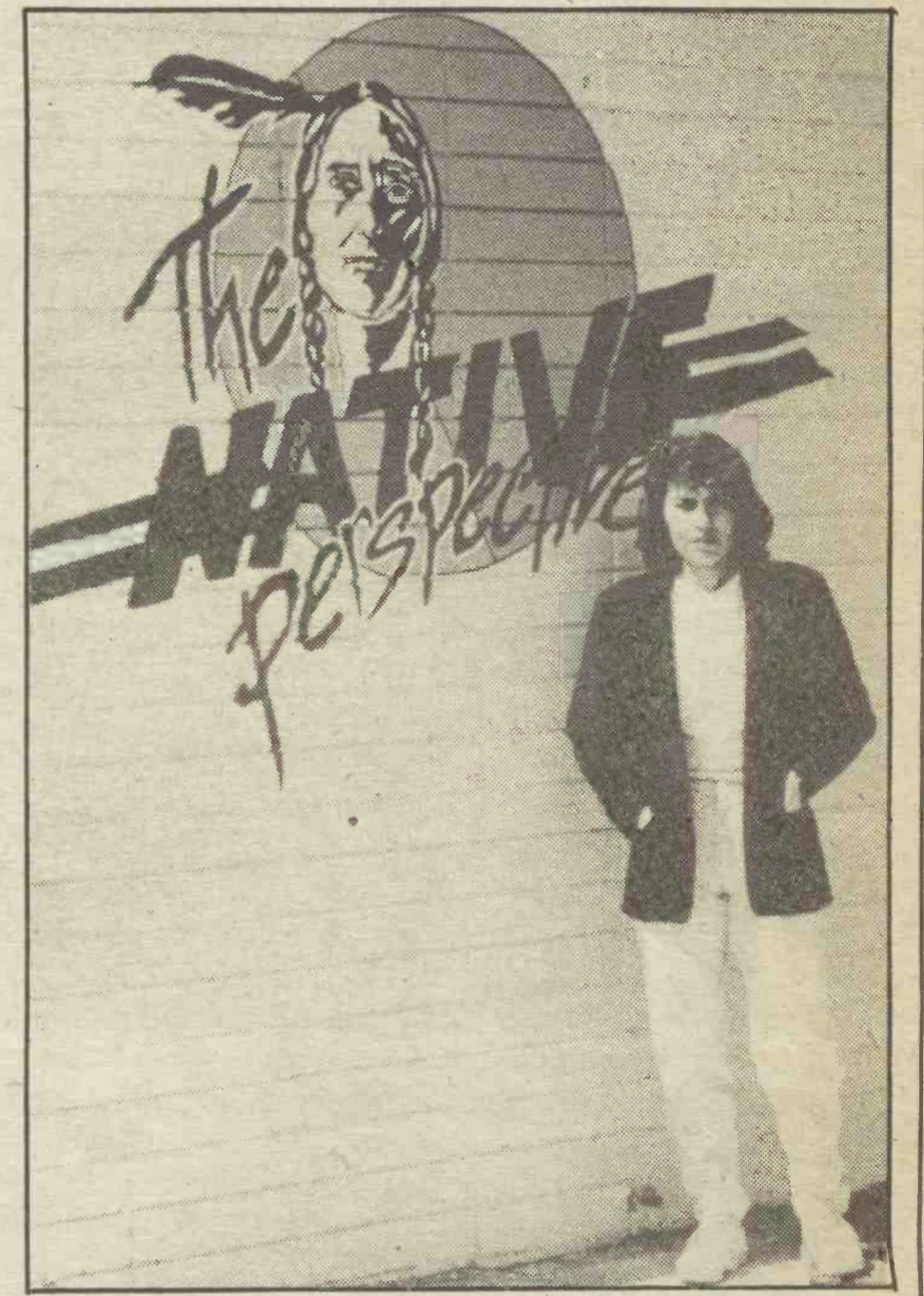
I haven't received any requests for birthday, wedding, anniversary or birth announcements as yet, and I know there has to be a celebration every day.

I came across a little brown dog the other day, and I thought for sure someone was sending me a message by their dog.

You should have seen me in the park, checking the collar and ears of this little animal.

He didn't hang around too long, I can tell you that. He was so scared he was trembling. And I had a feeling he knew I asked that you not send your dog after me.

Till next time, God bless.



Doris Bill: 'Going home to the Yukon'

Blackfoot reached cash deal

By Dana Wagg
Windspeaker Staff Writer

CALGARY

The Blackfoot Band has reached a unique funding agreement with Ottawa.

The deal, which is the first of its kind in Alberta, will give \$6.6 million to the southern Alberta band in 1989 under an Alternative Funding Arrangement (AFA) with the federal government.

"This agreement is a stepping-stone towards developing an Indian self-government framework before Dec. 1989," said Chief Strater Crowfoot.

"This agreement, which is for one year, allows the tribe to work things through before a multi-year agreement is signed in April 1990," he said.

Indian Affairs spokesperson Elizabeth Turbayne said the Blackfoot tribe was being given as much authority as possible under current legislation.

"It establishes a new financial and administrative relationship between the tribe and the federal government. It is also an encouraging step for all Indian governments in Alberta," Turbayne said.

It's a sign Ottawa is committed to giving Indian governments increased control over their affairs, she claims.

The AFA gives the 3,700-member Blackfoot Tribe responsibility for social development, community services, band membership and economic development.

Since the program's inception about three years ago, 32 AFA agreements have been signed with a total value of more than \$334 million.

Alberta is the last of the 10 provinces to sign an AFA with Ottawa, said Jim Fleury, Jr., acting program director for the province.

The agreement signed with the Blackfoot is "probably one of the larger one-

year agreements.

"The Blackfoot Tribe is a very progressive tribe. They have a very responsible council and a very competent administration," Fleury said.

"The prospects are fairly good for a couple more AFA agreements (to be signed) this year," he said.

But Bigstone Chief Chuckie Beaver said he's not interested.

"It would be a long time before we go into an AFA," he said.

Existing funding is not adequate, he said.

Beaver said he also doesn't like the strings attached to an Alternative Funding Arrangement. He'd prefer to be given a lump sum of money, which the band could decide how to spend.

"We can establish our own policies and programs to develop our own people," he said.

University of Alberta Native studies professor Michael Asch said Ottawa

and Natives strongly disagree on what type of self-government is acceptable.

The signing of an AFA "is a significant step but it's not a sure step towards self-government. Hopefully, it is," he said.

But there does seem to be a willingness by Natives to accept what the federal government is willing to offer within existing legislation, he said.

"The danger of not accepting what the federal government is offering is you still have the Indian Affairs regime, which everyone wants to get rid of," Asch said.

However, he said, it seems clear from Crowfoot's remarks that AFAs and similar arrangements are seen as steps towards self-government.

The danger of accepting Ottawa's offers is the federal government can cancel the programs, he said.

"They (the Blackfoot) have decided to take that chance," Asch said.

GRASSROOTS

Back to Batoche draws 3,000 people

LYLE DONALD, Windspeaker

By Lyle Donald
Windspeaker Correspondent

BATOCHÉ, SASK.

With temperatures soaring over 30 F, an estimated 2,000 Metis people from across Canada gathered here to celebrate the annual "Back to Batoche Days" last weekend.

And although the turnout was a disappointment, organizers still consider the weekend a success.

"Even though it was one of the lowest turnouts we have had in a while, it was still a big success," said organizer and Metis National Council president Ron Rivard.

"Most of all, we made a profit and we never fell into a deficit."

Beauvel's annual jamboree and the North Battleford powwow drew much of the crowds from Batoche, which has hosted 20,000 for the celebrations in recent years, Rivard said.

Batoche Days are well known for their high-calibre Metis square-dance, jigging, and fiddling competitions. And this year was no exception, with competitors coming from across the country to take part in the three-day event.

Three of Canada's top fiddlers, Reg Bouvette of Manitoba, Calvin Vollrath of Alberta, and Johnny Arcand of Saskatchewan, provided the music for the dance competitions.

"I come to Batoche every year and enjoy competing in the different events," said Rose Boyer of Saskatchewan. "This is my culture and I am going to make sure my grand-



Tuning in: Reg Bouvette, one of Canada's top fiddlers provided some of the music for the dance competition

children have the same pride in their culture as me and my children."

Other cultural events such as the bannock-making contest and the traditional Metis dress contest, added a lot of extra color to the weekend event.

Make room in the kitchen ladies, because when it comes to making bannock, George

Lafleur of Sled Lake, Saskatchewan made the best and fluffiest gravy-soaking biscuits around.

Lafleur not only won the bannock-making contest, but he also took first place in the traditional dress in his buckskin suit.

Another major highlight was the procession to the mass grave site, commemorating the 1885 Riel Resistance.

One group left on the march after mass services at the grounds, lead by British Columbia Metis Federation President Norm Evans and Father Doucette, who walked behind an RCMP escort.

The procession featured speeches by Metis leaders of the Prairie provinces.

A second group lead by Maria Campbell did not want an RCMP escort.

A traditional pipe ceremony was held, not only to recognize the men who fought for the land, but also their wives, mostly treaty women who stood by their sides throughout the battle for Metis rights.

Unlike the first ceremony, there were no scheduled speakers, but anyone who wanted to speak was given the Eagle feather.

"Next year, we will be getting together with the other groups so our dates will not conflict with their events," Rivard said.

Contest Winners:

Square Dancing -
1st: Chief Burly Memorial Dancers (Sask)
2nd: Pegus Riverside Dancers (Manitoba)

Senior Jigging (male) -
1st: Tim Cote
2nd: Mitch Miller
3rd: Harry Lawrence

Senior Jigging (female) -
1st: Thereasa Desjarlais
2nd: Josephine Whitehawk
3rd: Eliga Lawrence

Junior Jigging (male) -

1st: Richard Whitehawk
2nd: Wescott Sutherland
3rd: Wendall Sutherland

Junior Jigging (female) -
1st: Pamela Whitehawk
2nd: Tamara Cameron
3rd: Camillia Bragent

Junior Fiddling -
1st: Randy Hamilton

Senior Fiddling -
1st: Dean Bernier
2nd: Alf Peterson
3rd: Paul Olson

Bannock Making (Senior) -
1st: George Lafleur
2nd: Eliga Lawrence

Buckskin Parade -

1st: George Lafluer
2nd: Rose Boyer

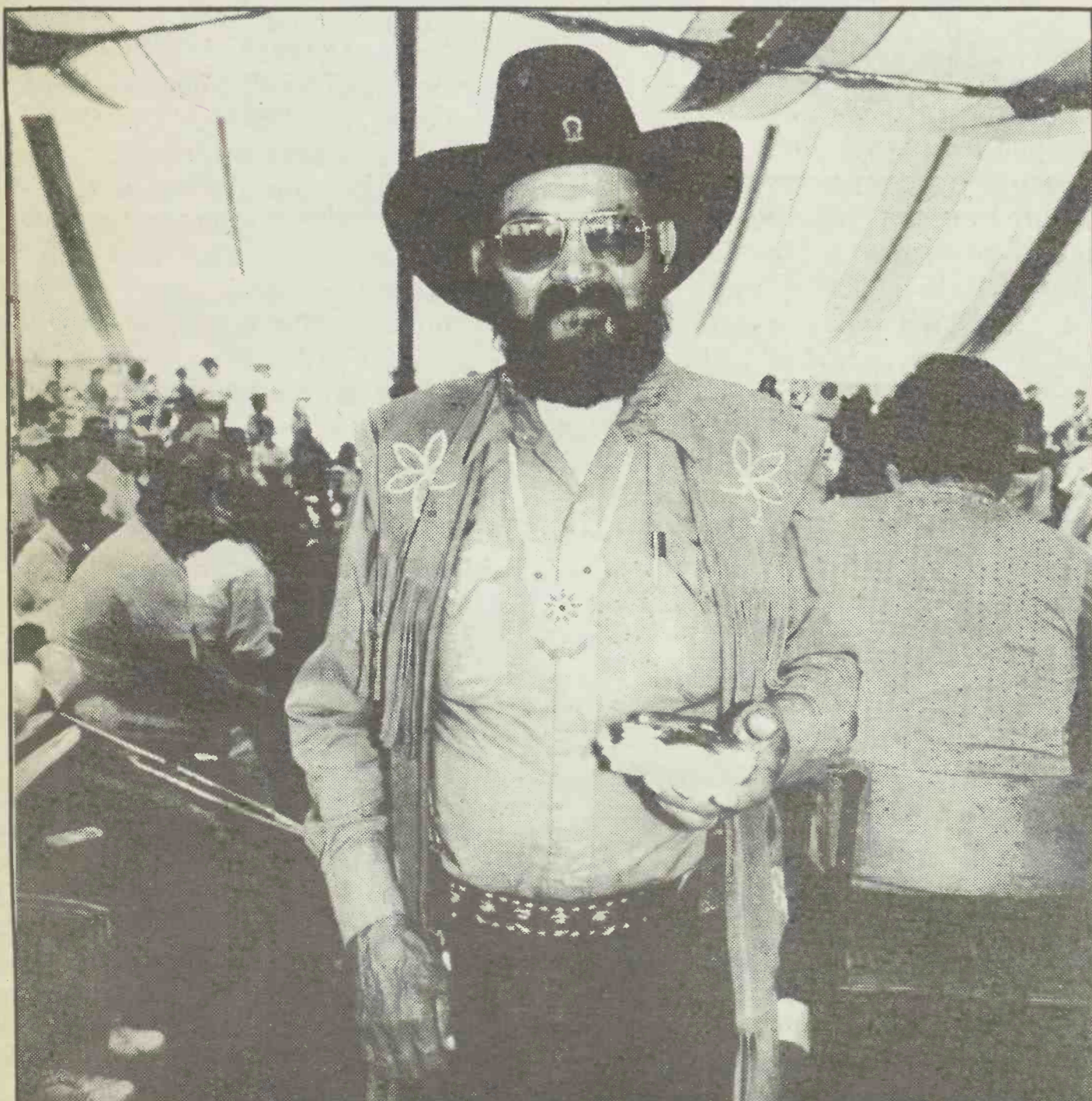
Horseshoe Toss -
1st: Don Hershey
2nd: Dustin Quewezanzne
3rd: Tom Fiddler

Tug-o-war (Women's) -
1st: Hawkeye Team

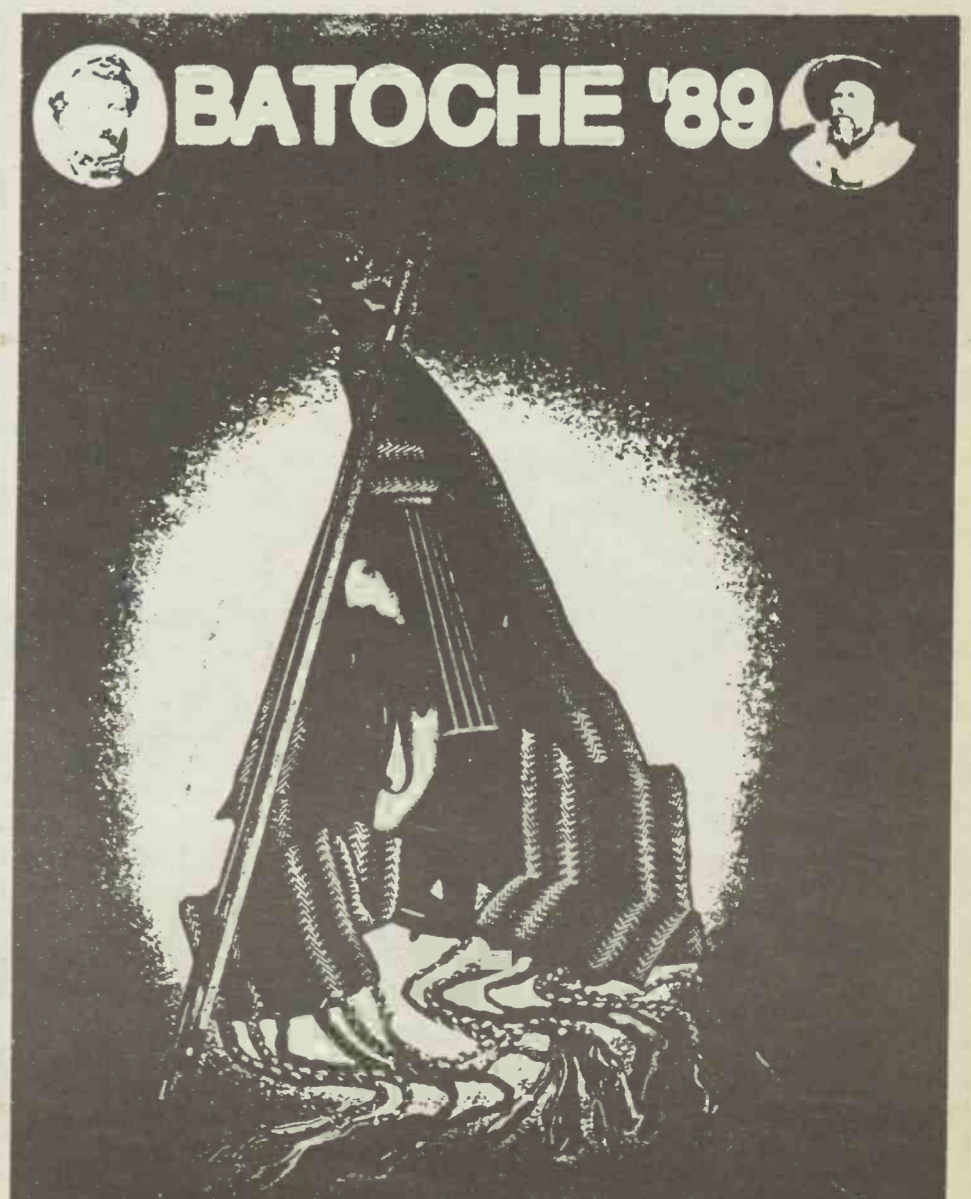
Tug-o-war (Men's) -
1st: Hawkeye Team

Talent Show -
1st: Peggy Verette
2nd: Arnold Renier
3rd: Justin Cash

Mr. & Mrs. Batoche -
Gil Cardinal
Peggy Verette

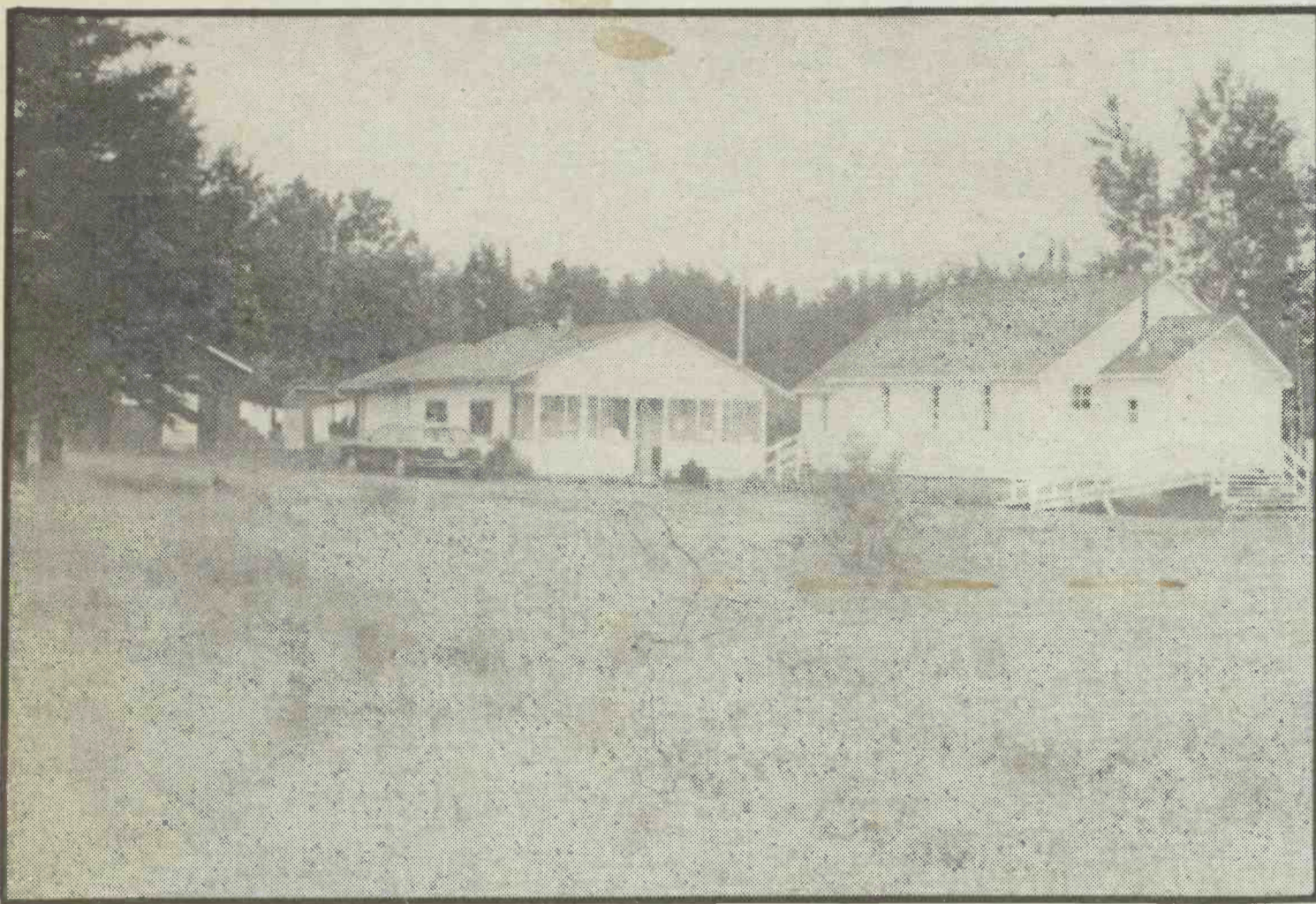


George Lafleur of Sled Lake made the best and fluffiest gravy soaking biscuits around. His buckskin suit also took first place in the traditional dress category.



LYLE DONALD, Windspeaker

A SPECIAL INVEST



The community of Susa Creek: A new beginning around the corner GARY GEE, Windspeaker

By Gary Gee
Windspeaker Staff Writer

SUSA CREEK, ALTA.

From the Smoky and Kawka Rivers north towards Grande Prairie to the Berland River south towards Jasper National Park lie graveyards and old campsites which only local Indians can find.

Marked by wooden crosses, the graves serve as a ghostly reminder that an indigenous group of nomadic people roamed that vast expanse of prairie at one time, beginning more than one-hundred-eighty years ago.

Historians say the area was inhabited by a group of Freeman and Iroquois Indians who came west from Eastern Canada with the fur traders in the early 1800s.

By 1819, and possibly a decade earlier, the group were hunting and trapping in the mountainous regions near the upper waters of the Smoky River, according to research compiled in a doctoral thesis by University of Alberta graduate student Gertrude Nicks.

Seasonal trapping and fur trading forced a nomadic lifestyle where the group came into contact with other Native groups in a large expanse of territory in west-central Alberta, resulting in intermarriage and economic partnerships.

Nick's research also indicates that nineteenth century fur trading accounts refer to Freeman and Iroquois in the area between Jasper House and the south side of the Peace River as if they were members of the same regional band.

Many of the Iroquois remained and settled in the area. They also had strong ties to the Roman Catholic church and the pilgrimage to the tiny hamlet of Lac Ste. Anne every summer, beginning in 1889, became a significant part of their summer activities. Some Iroquois also settled there.

Nick's research shows that by 1911, a large area around Jasper was set aside as a national park and with the arrival of the Grand Trunk Railroad, the Iroquois people who had settled there were deemed to be "squatters" and evicted. The dispossessed families were promised the freedom and right to settle anywhere outside park boundaries.

Some moved to the community of Entrance just outside the park and others moved further north to the Grande Cache area and settled there.

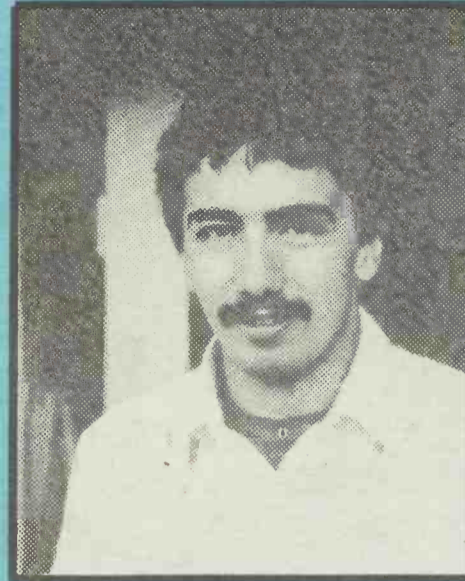
Today, 79 years later, the descendants of that indigenous group near Grande Cache are attempting to resurrect their claim to aboriginal title of the area based on their lengthy occupation of land in the area.

People in the Native communities of Susa Creek, Muskeg Seepee, Kamasak Enterprises, Wanyandie Flats, Victor Lake and Joachim Enterprises, which lie just outside the town of Grande Cache, have applied to the federal department of Indian Affairs for status as treaty Indians.

The communities are situated within the boundaries of Treaty 8, but claim their groups were forgotten when that treaty was signed in 1899.

"We were missed, basically left out of the treaty signing. We plan to finally challenge

Treaty 8 status sought GRAND CACHE INDIAN STRUGGLES FOR SU



Dave MacPhee:
Leading the fight



An uncertain future: A hopeful innocence shines through this young girl's face

that," declared Susa Creek resident Dave MacPhee who is leading the fight to gain treaty status.

Four years ago, a genealogical study was begun to determine the heritage of the estimated 350 Native residents living in the six co-operatives around Grande Cache.

According to MacPhee, the findings determined that a majority of the inhabitants were of Cree Indian heritage.

Using church records, family documents, Hudson's Bay fur trading records, and archival material, they discovered at least 80 per cent of all residents were of Indian descent.

The rest, said MacPhee, are non-status Indians and Metis.

In 1972, the Alberta government awarded the communities near Grande Cache 4,150 acres of land to settle claims to aboriginal title for the area. In addition, they were granted temporary hunting and trapping rights.

MacPhee said the agreement, which created the co-ops, is considered too inadequate by the residents.

Time is running out on the communities, he said. With no mechanism for economic development, the communities are stagnating, he said.

In addition, the land is subject to property taxes but MacPhee said a majority of residents have not paid taxes in three years because most of them cannot find employment.

"It's just a matter of time before the government does something," he noted.

Life in the co-operatives has always been difficult, said MacPhee, with its accompanying social problems.

The establishment of the town of Grande Cache in 1968 smack in the middle of the Native communities helped fuel discontent and frustration, he said.

"The suicide rate was one a year in the 1970s out of 250 people. It's now dropped down to once every two years," he noted.

As well, he said Native children drop out of school in grade six and turn to alcohol and drugs as they face a very bleak future.

Unemployment is running high, the communities still do not have services like running water and adequate roads, and the promotion of the area for tourism has encroached on land Natives have long considered their traditional hunting and trapping grounds, said MacPhee.

In 1985, a member of the community was charged with hunting out-of-season, which brought the issue of aboriginal rights back into the forefront for the community.

The charge was later withdrawn after meetings with Alberta wildlife officials but MacPhee said the incident sparked renewed incentive for the community to establish what hunting and trapping rights they were entitled to and whether they had title to the land they were inhabiting.

"We want a reserve, not a few patches of



Summer recreation: Horses still roam wild in the Susa Creek community

GARY GEE, Windspeaker

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STIGATIVE REPORT

sought after 90 years

INDIANS:

JUGGLING SURVIVAL

GARY GEE, Windspeaker

land. And we want the right to hunt, fish and trap like any other treaty Indian," said MacPhee, emphatically.

Ron Hanson, an officer with the provincial Native liaison office, said the province will have no legal alternative but to charge someone again unless they are a registered treaty Indian.

Although the group has yet to find written documentation about what government promises were made in 1911 when their ancestors were forced out of Jasper National Park, MacPhee says elders in the community remember verbal promises being made to the Indian groups by the government-of-the-day.

MacPhee believes they were promised the right to live like other Indians keeping their traditional lifestyle of hunting, trapping and fishing in addition to promises allowing them to settle on land outside park boundaries.

Ironically, it was a non-Native person who pushed the Native community to fight for treaty status.

MacPhee credits Judy Desjarlais, a non-Native woman who married a Native man in the Muskeg community, as the catalyst in getting the community organized.

Desjarlais initiated the genealogical study in 1985 and, at the time, it caused plenty of debate in the Native communities, recalls

MacPhee.

"It opened up a whole can of worms for the whole community. But she told us: You have to stand up and fight for your rights."

Desjarlais, however, won't see the fruits of her work. Tragically, she was killed in a car accident a year ago.

The community has set up a memorial fund in recognition of her important contributions to their struggle for recognition.

"It opened up a whole can of worms for the whole community. But she told us, 'You have to stand up and fight for your rights'"

"She was a very hard driven person and a good person," recalls MacPhee, sadly.

"We now know what she did for us. I believe we would be a band by now if she hadn't been killed."

Tony Mandamin, the lawyer hired to represent them, says Indians only gave up aboriginal title to land

by surrendering it to the Crown in 1763, which later led to treaty negotiations that created Indian reserves.

Grande Cache Indians did not surrender aboriginal title to their land, stressed Mandamin.

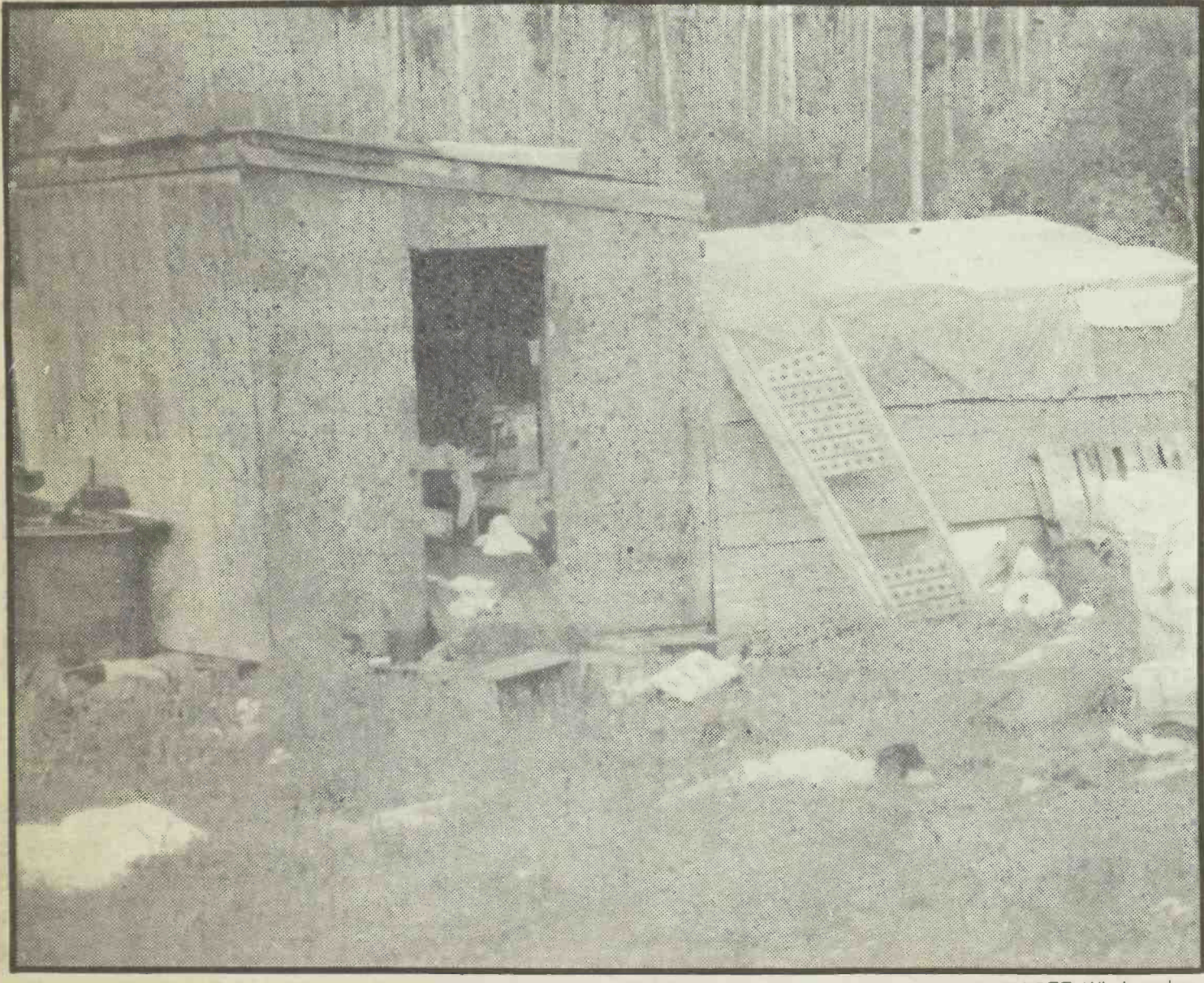
"Our legal argument is that the Grande Cache Native people are of aboriginal descent and entitled to be registered because of their genealogical history. There are certainly all indicators they were a community," he said.

"Their history is that they are descended from Iroquois people who moved from Eastern Canada and settled here. On that basis they



Norman and Adele McDonald: Catholic religion a strong spiritual influence

GARY GEE, Windspeaker



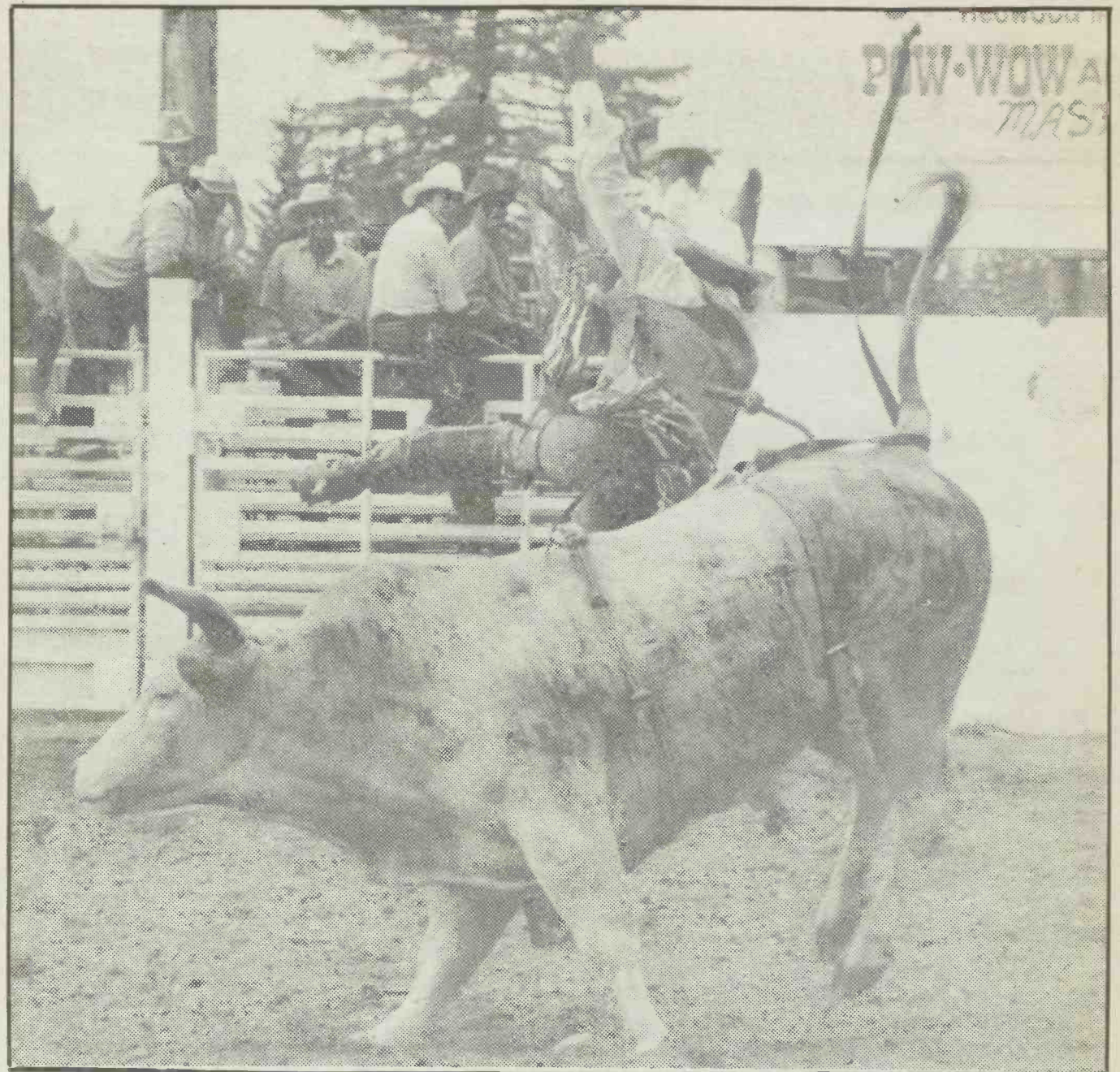
Ungainly sight: This dilapidated shack is one of many in disrepair

GARY GEE, Windspeaker

have entitlement to register as Indians," he said. Mandamin says if Grande Cache Natives are given treaty status, the minister of Indian Affairs has the power to recognize new Indian bands. "Indian bands are communities with long-standing histories. Grande Cache Indians trace their roots back to the early 1800s before the signing of Treaty 8 in 1899. It seems to me there would be sufficient basis for recognition of them as an Indian band," he said. If the Indian band is recognized by the minister, then all members of the band, including non-status and Metis, would be considered Indian, said Mandamin. The Enoch lawyer says the band plans to base any legal arguments on three precedents that have already been set in recognizing new Indian bands. They include the Michel Band, located 60 km northwest of Edmonton, which were not considered part of Treaty 6, until the 1950s. "That band basically has the same history as Grande Cache," said Mandamin. "They were also descendants of the Iroquois who came out west," he noted. The O'Chiese Band near Rocky Mountain House, which did not have a reserve until the 1950s but fall under Treaty 6, will also be used as precedent. As well, a Micmac Indian band living near Conne River, in Newfoundland, which was recognized as a band recently, will serve as a precedent, said Mandamin. MacPhee says the application for treaty status is now being processed by the federal department of Indian Affairs after a three-year wait due to a backlog of claims from non-status Indians who have been given treaty rights under Bill C-31. MacPhee believes six of the residents have had their status reviewed by the department, another 14 will be reviewed soon, while 200 are on a waiting list. Jim Allen, Indian Affairs membership entitlement director, said the department is currently reviewing the Grande Cache claim but says no conclusions have been reached. "At this stage, it's a little premature where we're headed. It depends on their ability to establish a claim," he said. Allen says to gain treaty status, a person

must demonstrate they are descended from persons who have been recognized as members of Indian bands. "It may be a problem because they claim they were a separate group who were forgotten. There were no bands in that area as we define it. "But they were Indians. We have no quarrel with that. But it's a little early to come to any conclusions," he said. Bill Sewepogaham, Treaty 8 vice-president for the Indian Association of Alberta, said the band still has to prove it has a legitimate claim. "But I think they were forgotten from the treaty. That was their hunting territory at the time," he noted. "It looks positive but it will be a long process. The people there have to decide where they want to go." MacPhee said members are already preparing to set up a band council. The band will be called Aseniwache Neheyo, which stands for Rocky Mountain Indian in Cree. "Within a year, we will have a chief and an election," he predicted. He said the band still needs financial help to pay legal costs and to do more historical research. It has been turned down for funding by every federal and provincial government agency it has applied to. The community plans to seek moral support from other Indian bands across Canada, to ensure that they will not be denied what they believe is due them. He criticized governments in the past for not dealing justly with his people. "We've always been dust under the carpet where nobody will look. To this day they haven't lived up to their responsibility. We just pray that won't happen again." Their desire to be recognized as Indians fly in the face of long-held assumptions that the people in the communities were mainly Metis, says MacPhee. According to MacPhee, both the Metis Association of Alberta and the Indian Association of Alberta have tried to recruit members to join their organizations for years, a charge denied by the MAA. As far as MacPhee is concerned that debate is over. "We consider ourselves treaty Indians without the government's blessing," he said.

SARCEE POWWOW AND RODEO



Bounced: It's a rough ride for this cowboy but the onlookers are somewhat amused.

The Wayne Gretzky of Grass Dancing

By Dana Wagg
Windspeaker Staff writer

SARCEE RESERVE, AB

He's known to some of his peers as the Wayne Gretzky of grass dancing.

And while he's used to being praised for his powwow dancing, the compliment still brings a smile to the face of Sheldon Scalplock.

"I'm getting a lot of compliments from a lot of the older people," Scalplock said.

"There is a lot of younger people I encourage when they're first grass dancing by complimenting them and I show them different moves.

"I have a lot of younger people come up to me and ask me for a move or a word of advice. I do whatever I can to help out these younger dancers, and even dancers my age," he said.

He's following in the footsteps of his father, Alec, who was well-known on the powwow circuit.

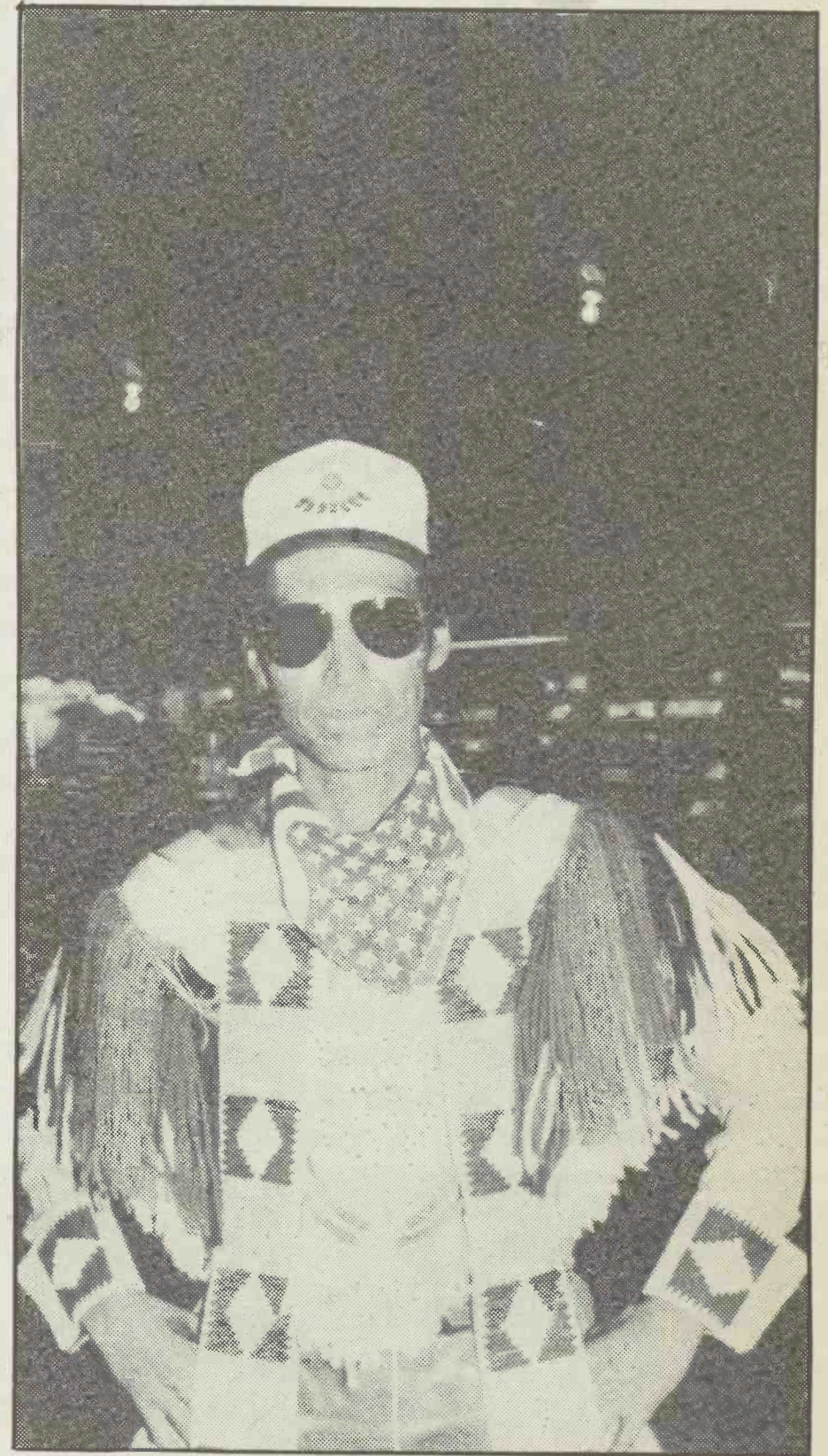
He was a big influence on Sheldon and is missed after he suddenly died last September. Alec last danced at Morley at the Nakoda Powwow.

"I had the best powwow teacher," he said, proudly noting his father had been world champion grass dancer in 1958 at Sheridan, Wyoming.

"I learned everything from my father. He taught me since I was knee high and always gave me encouragement. I owe a lot to him.

"Whenever I'm out there dancing, I always think of him," Scalplock said. "He always warned me one day I would have to be out in this world alone without having him to look up to and having him to depend on like I did before."

As well as dominating the



Sheldon Scalplock: "I had the best powwow teacher."

powwow circuit for 20 years, his father was a member of the Blackfoot Reserve's drum group, the A-1 Club, which had a reputation for being one of the best, said Sheldon.

A Calgary resident, Scalplock has been grass dancing since 1981. The dance caught on pretty quickly since being introduced from the United States, he said.

"Grass dancing has a lot to do with footwork and making

your movements nice and smooth and slow. In fancy dancing, they dance a little faster; it's more of an upbeat, faster beat than grass dances and traditional," said Scalplock, who invented many of his own moves.

The 27-year-old's rainbow-colored outfit stands out in the powwow crowd.

Orange-colored yarn hangs from his predominantly red outfit while a U.S.A. kerchief wraps around his neck.

Photos by Dana Wagg



Faces of Delight: While many were content to enjoy the powwow, these children found the kiddie rides the place to be.



Meeting Place: Powwow is a time to dance, celebrate and renew friendships.



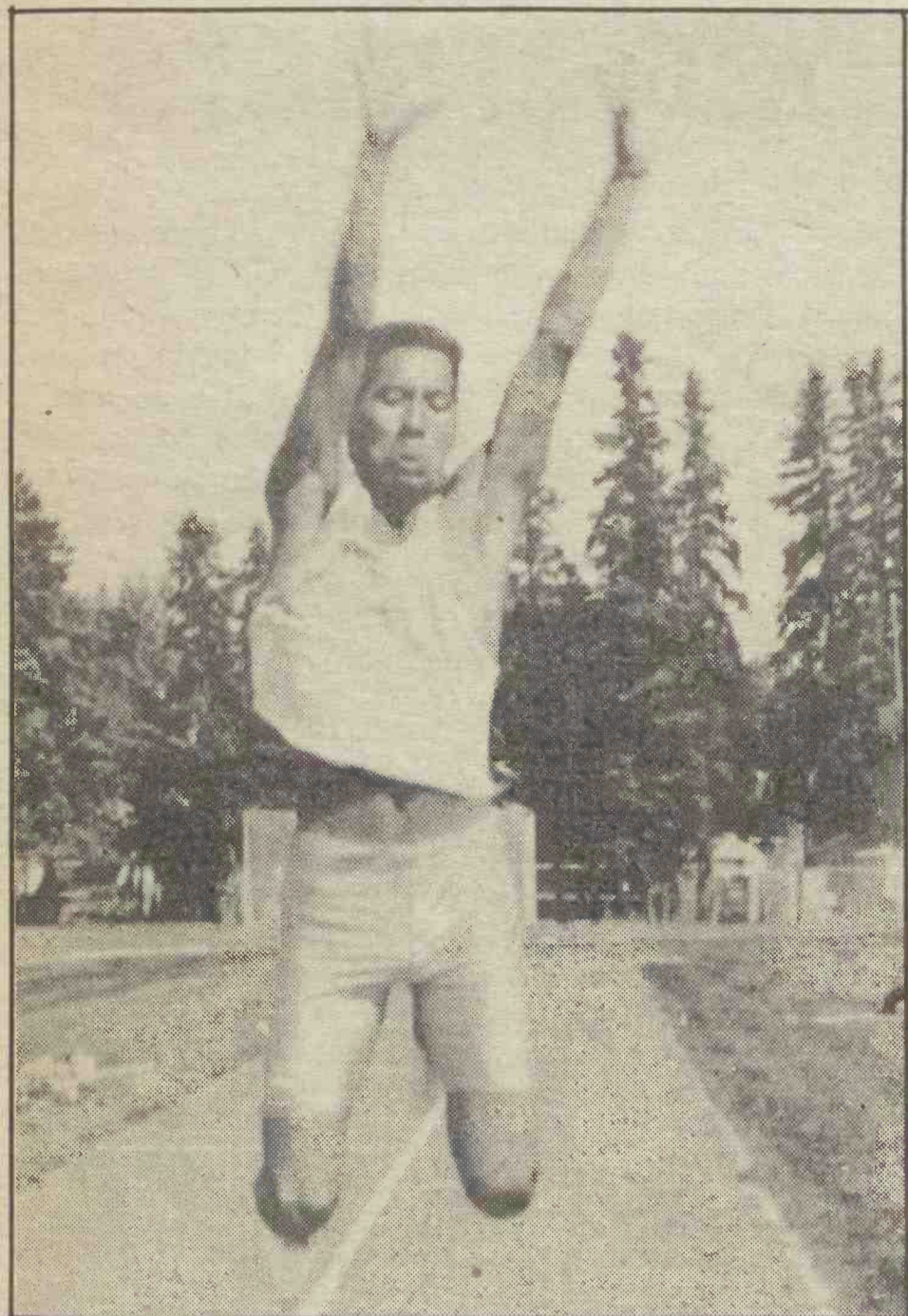
There were as many different faces as there were people.



Taking Shelter: Arlene and her son Corey take cover

SPORTS & LEISURE

LYLE DONALD, Windspeaker



Clayton Kootenay of Fort McMurray



Kenny Lalonde: Halfway to go.

Track and Field meet a success

By Lyle Donald
Windspeaker Correspondent

EDMONTON

With dreams of competing in next year's North American Indigenous Games in Edmonton, more than 30 athletes took part in the 5th annual Friends in Sports track-and-field competitions.

"This year's competition was suppose to be hosted by the Regina Friendship Cen-

ter, but because of a staff change over there, they felt they would not have enough time to get things together to host the event," said Anne Cardinal, program coordinator for the Edmonton Friendship Center.

"So, we decided to bring it back here and keep it going."

The competition was held last weekend at Edmonton's Southside Athletic grounds. Dylan Thomas, of the Friendship Centre, said he believed

the two-day event was a success.

With several volunteers helping out and good cooperation from the athletes, everything fell into place for the tournament.

The competition was originally set for July 15-16 but was cancelled due to inclement weather.

"I think we would of had more athletes if it was held on the original date in the middle of the month because people

probably planned their holidays during that time, but you don't know what Mother Nature is going to throw at you," he said.

An awards barbecue and dance was held on the last night, when the winning athletes were awarded with medals.

Members of the board of directors and Friendship Centre President Vic Letendre were on hand to present the awards to the winners.

Results:

Javelin (Jr Girls) -

1st: Kuni Albert
2nd: Lydia Courtorielle
3rd: Didi Capot

(Jr. Boys) -

1st: Jody Ground
2nd: Lance Morin

(Intermediate Girls) -

1st: Claudette Cardinal
2nd: Cheyenne Fletcher
3rd: Pam Carifelle

(Intermediate Boys) -

1st: Peter Morin
2nd: Kevin Auger

(Senior Boys) -

1st: Clayton Kootenay
2nd: Kenny Manyheads
3rd: Greg Halcrow

Shotput

(Jr boys) -

1st: Peter Luong
2nd: Brent Donald
3rd: Randy Wong

(Jr girls) -

1st: Jennifer Kootenay
2nd: Kuni Albert
3rd: Tina Yellowdirt

(Inter. boys) -

1st: Peter Morin
2nd: Sel Golder
3rd: Kevin Auger

(Inter. girls) -

1st: Claudette Cardinal
2nd: Cheyenne Fletcher
3rd: Pam Carifelle

(Sr. boys) -

1st: Lyle Morin
2nd: Greg Halcrow
3rd: Clayton Kootenay

Discus

(Jr. girls) -

1st: Nadine Peacock
2nd: Tina Yellowdirt
3rd: Heather Black

(Jr. boys) -

1st: Jody Ground
2nd: Peter Luong
3rd: Brent Donald

(Inter. girls) -

1st: Cheyenne Fletcher

(Inter. boys) -

1st: Sel Golding
2nd: Peter Morin

(Sr. boys) -

1st: Greg Halcrow
2nd: Vern Willier

Long Jump

(Jr. girls) -

1st: Jennifer Kootenay
2nd: Barb Stolarchuck
3rd: Kuni Albert

(Jr. boys) -

1st: Peter Luong
2nd: Jody Ground
3rd: Brent Donald

(Inter. girls) -

1st: Pam Carifelle
2nd: Cheryl Ward

(Inter. Boys) -

1st: Sel Golding
2nd: Kenny Lalonde
3rd: Peter Morin

(Sr. boys) -

1st: Clayton Kootenay
2nd: Greg Halcrow
3rd: Vern Willier

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Private Erwin Lance Peigan with full military honors

Born: January 20, 1967

Died: July 7, 1989
Baden Baden, West Germany

Predeceased By

Parents: Agnes and Charlie
Brothers: Larry Peigan and Vernon Nachtegaele

Survivors

Fosterparents: Victor and Charesena Nachtegaele
Loving Fiance: Bonnie Hotomani
Grandparents: Suzanne Nachtegaele and Mae Bulbeck
Brothers: Malcolm and Trevor Peigan and Larry Nachtegaele
Sisters: Joyce Morin, Sharon Tailfeathers, Faye Peigan, Sheila Budd and Margaret Mueller.

Military Funeral Services Took place at the
Montana Recreation Centre
Hobbema, Alberta on
Tuesday July 18, 1989

Internment
Central Cemetary
Hobbema, Alberta

2:00 P.M.

pallbearers
First Battalion
Princess Patricia Canadian
Light Infantry

ARTS & ENTERTAINMENT

White Braid Society seeks performers



White Braid Society president Martha Campiou-Zarutsky: New dancers must be committed

Jeanne Lepine
Windspeaker Staff Writer

EDMONTON

The White Braid Society is looking for disciplined dancers to take part in stage

performance.

They must be committed to choreography, the new focus of the society, said the society's president.

"The society is interested in building a storyline into their dance routine. This

would provide more entertainment, rather than just a show of dance steps," said Martha Campiou-Zarutsky.

The society has been seeking funds for the past two years.

Last month they learned

they would receive only \$500 in provincial grants this year. They had applied for \$26,000 to keep the society going for another year.

Two bingos a month have been the only other means of funding for the society.

Strapped for funds, the society had to relocate to the basement of the president's home.

But, Campiou is no quitter and is determined to keep the White Braid Society from folding.

Campiou developed the concept of a Native dance troupe that perform on a professional stage.

With this concept in mind, she approached several government departments for funding.

The Native Municipal Affairs provided the White Braid Society with seed money for a study on how a Native performing troupe fare.

The study is looking at developing choreography for presentation.

The society's project

worker is confident that the developed choreography with a native flare would be well accepted.

"At the moment we are seeking the financial possibilities available to us," said Ross White.

White's understanding of the Native culture comes from years of being an observer of Native culture. His background is in stage management.

The burden at this time is the financial aspect rather than the production. It will have to have a continuity, says White.

"Because of Martha's ability to promote a Native concept, several companies have shown interest," White added

"By creating an affiliated company of White Braid, we can encourage those in the Edmonton area, even those with no previous experience in dancing," Campiou said.

There will be a six-month training period and if successful the dance troupe will embark on a month-long tour.

Campiou believes the program will be a success because there are several suitable venues in Alberta.

"Once the performance is properly developed, segments could be brought to the schools," Campiou said.

Campiou views the dance not just as a performance, but a work experience for the Native's and a chance for them to have their stage crafts.

The company, which will focus on performing, must be an affiliate company of the White Braid society, which pertains to Native culture.

Despite their financial difficulty, the White Braid dance troupe are still performing.

They will perform at the Edmonton Native Heritage Days Aug 12.

The society is taking bookings.

The society is trying to keep up the membership of all Native dancers.

Those interested in performing can contact White at 424-1237.

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Air Canada will be conducting an employment information session as follows:

Time: August 10, 1989 0900-1600

Place: Native Employment Services Association Office, #301, 10603 - 107 Ave., Edmonton, Alberta

For further information, or to schedule an appointment, please contact the receptionist at Native Employment Services Association 428-9350.

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Date : le 10 août 1989, de 9 h à 16 h

Endroit : Bureau de l'Association des services d'emploi des autochtones Bureau 301, 10 603, 107^e avenue Edmonton (Alberta)

Pour de plus amples renseignements ou pour fixer un rendez-vous, veuillez communiquer avec la réceptionniste de l'Association des services d'emploi des autochtones au (403) 428-9350.

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Qualifications: Applicants must possess a Valid Alberta Teacher's Certificate, as well as an E.C.S. Diploma. Also, an ability to speak Cree and Working knowledge of Native Children/People would be an asset, but not a requirement. Valid Class 5 Driver's Licence, able to provide own Transportation. Good Physical and Mental Health.

Interested applicants should forward a complete resume including two (2) professional references.

Salary Commensurate with Qualifications.

Closing Date August 11, 1989 at 4:30 p.m.

Please forward resume to:

Sturgeon Lake Band Administration

P.O. Box 757, Valleyview, Alberta, T0H 3N0

Attention: Lydia Kowalchuk, Assistant Administrator 524 - 3307 for additional information

BREAKING NEW GROUND



Leo Jacobs: Ready for smooth sailing

\$50M Resort slated for Athabasca

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

A \$50-million tourist resort will be built on the banks of the Athabasca River to help restore Native heritage to Northern Alberta, says the president of Blackstar Development Corp. in Edmonton.

Native entrepreneur Leo Jacobs says Indian heritage in the Athabasca region has been ignored for too long. So, enticing world travelers to experience life before the European settlers came is the best way to revive a forgotten culture, he says.

Jacobs believes Alberta's wilderness could once again inspire a "gathering of nations" and give Natives the opportunity to share their ancient lifestyle with the world.

"And it has the potential

to generate social and economic benefits for Native people. It will be a way to showcase our culture even if we can do it in a business setting," he says.

The three-phased project will eventually employ 300 to 350 full-time workers during the summer peak-periods, and 200 during the off season.

The resort is being financed by the Japanese and private and corporate sponsors.

Jacobs is also looking for financial support from the federal and Alberta tourism departments because he envisions a surge of foreign interests in his resort.

"It will be more than just your average resort," Jacobs insists. "It will be a way to relive a genuine culture."

After six years of research, Jacobs, 35, discovered a growing trend by international tourists wanting to get back to the

basics and discover what Aboriginal heritage is all about.

Jacobs, of Calling Lake, has no background in hotel management, but says he learned the ropes while visiting European resorts after hatching his plan for the Athabasca getaway in 1983.

When the third phase of the project is complete in 1997, Jacobs will turn the business over to an international hotel chain for management but will continue to control the Native cultural events.

He says the resort will continue to have a Native theme and Native involvement.

Native dances and arts and crafts will have the greatest focus, Jacobs says.

The facility will also include a convention centre, golf course and three-hour tours on a 31-foot, 12 passenger cabin cruiser

along the Athabasca River.

More extensive trips will be offered to display the historical features of the Athabasca area that were flourishing even before the early fur traders and settlers came to Alberta's vast wilderness.

Now, says Jacobs, it's time to rekindle that era.

Construction of the 132-room main lodge will be completed in 1990, along with an 18-hole championship golf course, jet boat arena and 40 condominiums.

Phase two will be topped off with a 100-room addition, more condominiums and an trailer park.

In 1997, a 150-foot vertical slope ski hill with T-bar and a bobsled and luge run will be added.

Since July 1, Blackstar Adventure Tours has been offering boat trips along the Athabasca River.



Indian and Metis News...Every Week

Keep up to date on all the latest news of the Native community by reading the Windspeaker newspaper every week. And that's not all to enjoy, for Windspeaker also includes an entertaining selection of commentary, history, stories, cartoons and photos. Don't miss a single issue.

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Teresa Desjarlais
Take notice that an application for Temporary Guardianship of your child, born on May 1, 1988, will be made on August 23rd at 9:30 a.m. in Edmonton family Court, Courtroom No. 41.

Contact:
Roberta Sutherland

Alberta Family and Social Services (city)Edmonton

Telephone:
453-7832

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PUT IT HERE.

Call or write the editor to include good news of non-profit events you want to share, courtesy of AGT.

NADC Public Forum

Grande Cache
7:30 p.m., Tuesday, August 15, 1989
Union 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 may contact the Northern Development Branch in Peace River at 624-6274 for assistance.



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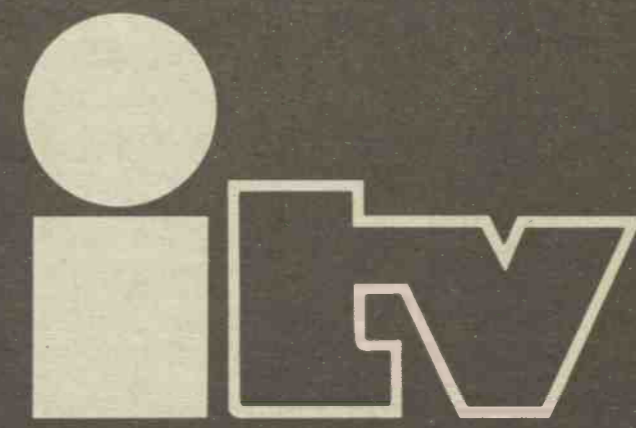
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Amazon abounds with hired killers

(Editor's note: Lester Howse, a 45-year-old Cree from Buck Lake, Alta., spent six weeks in the Amazon in the spring of 1986. Howse was invited by Brazilian anthropologist Carmen Junqueira as part of a cultural exchange. This is a diary of his adventures and the persecuted Brazilian Natives he met during his travels.)

By Lester Howse
Windspeaker Correspondent

THE AMAZON, BRAZIL

Flying by jet toward the Amazon Forest makes you realize that Brazil is a large country.

As you get closer to the Equator, you begin to feel the heat inside the jet. The air conditioners have little or no effect against the natural power of the sun.

As we settled in to stay for

the night in Porto Vehro, I was invited to visit a "F.U.N.A.I. National Indian Foundation Post" which was situated on the edge of town, as most of them are.

While we were driving there, I was told these posts were set up by government to accommodate the Indians as they were brought in from their villages to receive medical attention.

As I walked around the grounds of the post, it reminded me of an unkept barnyard, complete with buildings which you could see through and which leaked when the rainy season came.

F.U.N.A.I., which stands for "Indian Affairs", have set up a bureaucracy in this area which provides for non-Natives to deliver services to the various tribes, but most of the services are either non-exis-

tant or exist only on paper. (Does this sound similiar to anyone?)

At the post, I was met and interviewed by a representative from the National Television Corporation who asked me what I thought about Brazil.

When I replied that I did not like the conditions of the "Indian post" or being refused entry into the area where 80 Indians had been machine-gunned to death, he stopped the cameras.

He began to laugh and explain through an interpreter that if he allowed me to criticize the government policy on National Television, he and the crew would be immediately imprisoned or perhaps killed.

Knowing that the government of Brazil is a military

dictatorship, I began to realize the amount of power and control the army had over everyone. But be that as it may, the people seemed happy.

The next morning, we began our journey by truck through the state of Motto Grosso toward the state of Rhondonia, which is situated in the southern part of the Amazon Forest.

Along the way, I was completely taken in by the beauty of the land, the trees stand so tall that you would have to lie down and look up to see the tops of them.

There were birds of every color imaginable and plants as large as the trees on the Canadian Prairies.

Toward evening, we stopped to eat at a small village that obviously thrived

on the logging industry. As you breathed in, you could smell the smoke coming from the sawmills and covering the whole sky in that area.

While we were waiting for our food, I noticed one of the loggers talking loudly to Carmen and Betty as though he were angry.

Thinking that there may be a problem, I began to walk toward them.

Carmen turned and took my arm, explaining what the commotion was all about.

Apparently, the man talking loudly asked her and Betty if I was a Cinta-Larga Indian.

Carmen replied: "Yes, he is."

She, in turn, asked him why he wanted to know.

He said that he knew the Cinta-Larga's and that they were wonderful people.

At this time, Betty took hold of my other arm quietly saying it is best we leave.

In the presence of 20 loggers, both women turned to kiss me on the cheek.

As we slowly walked back to the truck, Carmen explained to me that the man was lying, because the Cinta-Larga Indians are not friendly to outsiders, especially toward the loggers, who they considered their enemies.

It was at this point in our journey that we seriously discussed whether or not we should arm ourselves since we were entering a dangerous area where hired killers abound.

These hired killers are paid by the rich to enter virgin territory, massacre the Indians and clear the way of any resistance to gain access to the resources they want.

Orientation offered: Get familiar with U of A Campus

By Jeanne Lepine
Windspeaker Staff Reporter
EDMONTON

The Native Adult Orientation program is offering native adults the opportunity to become familiar with the University of Alberta campus August 13-18.

The university's Native Student Services in conjunction with the faculty of Extension have made the program available to promote post-secondary education for Native adults.

The program is designed to give participants an introduction to a specific area of

study university classes.

Participants are not required to have a grade 12 diploma.

The only requirements are that one must have an interest in attending University and must be over 19 years of age.

"There will be daily sessions throughout the week for students on pre-admission requirements, housing, and day care facilities. The students will be shown how to take advantage of all campus libraries and how to complete admission procedures and registration," says Yvonne Buffalo, one of the coordinators.

Professors and graduate students from six different faculties will give lectures to the participating students.

Guest speakers, chosen representatives from Native organizations and community spokesmen will also give guest lectures daily.

The course costs \$227, with accommodation and \$150, without accommodation.

There is a special bursary available to applicants who are unable to pay the fee.

To apply for this bursary call Shawna Cunningham at 492-1990 or Yvonne Buffalo at 492-1991.

Video Joe tapes powwows

By Jeanne Lepine
Windspeaker Staff Writer
SEATTLE, WA

Travelling the powwow circuit can be very trying at times. But, to make a living videotaping powwows can be just as trying says a Native video promoter.

Vernon Joe, 47, of Indian Video Productions has been travelling in Alberta and recently videotaped the Saddle Lake Powwow and the Nechi Poundmaker Powwow.

He has been videotaping a variety of Indian cultural events for the past year.

Using his library of tapes,

he intends to produce an alcohol and drug prevention-awareness tape for children, families and schools.

Joe is currently putting the finishing touches to his tape on the Indian Child Welfare Act.

The videotapes are available at powwows and rodeos being taped.

During breaks, Joe shows his tape and takes orders, which he is able to fill immediately. He takes his duplication equipment to every taping. The prices vary from \$35 - \$50, U.S.

Joe hopes he can get some contract work in the near fu-

ture. He would like to develop programs geared to helping children of Native ancestry.

A member of the Swinomish band, he attended the University of Washington where he received his bachelor of arts degree and his master's in Social Work.

Before taping a powwow, Joe has to get permission from the co-ordinator of the event.

Joe is interested in learning where the major powwow are being held in Alberta this summer.

To contact Joe, write 9425-11th Ave. S.W. Seattle, Washington 98106

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These are entry level positions which may lead to higher level career opportunities. Fluency in the English language is essential for some positions; knowledge of both English and French is required for other positions. All candidates while being trained will receive a training allowance.

To be considered, please send your résumé and transcript of marks quoting competition number 63-9262-2 (W8E) to:
Leslie Achtemichuk
Resourcing Officer
Public Service Commission of Canada
Room 830, Canada Place Building
9700 - Jasper Avenue
Edmonton, Alberta T5J 4G3

Closing date: June 16, 1989

Personal information which you provide is protected under the Privacy Act. It will be held in Personal Information Bank PSC/P-PU-040, Personnel Selection Files.

Vous pouvez obtenir ces renseignements en français en communiquant avec la personne susmentionnée.

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EXPRESSIONS



Amy and Carrie Houle from Goodfish Lake Band play for the Bad Company fastball team.

SUMMER Rodeo Calendar

Just in case some rodeo fans missed this Summer Rodeo Calendar last week, we're running it again.

Indian Rodeo Cowboy Association

Standoff, Alta.	July 21-23
High Level, Alta.	July 22-23
Sarcee Reserve, Alta.	July 27-30
High River, Alta.	August 5-9
Buffalo Ranch, Alta.	August 5-7
Morley, Alta.	August 19-20
Gleichen, Alta.	August 18-20
Rocky Lane, Alta.	August 19-20
Morley, Alta.	August 26-27
Brocket, Alta.	August 26-27
Hobbema, Alta.	Sept. 1-3
Standoff, Alta.	Sept. 8-9

Northern Alberta Native Cowboy Assoc.

Ma-Me-O Beach, Alta.	July 15-16
Kehewin, Alta.	July 22-23
Marlboro, Alta.	August 5-7
Hobbema, Alta.	August 12-13
Sucker Creek, Alta.	August 19-20
Hobbema, Alta.	August 26-27
Hobbema, Alta.	Sept. 3-4
Bonnaville, Alta.	Sept. 8-10
(Regional Finals)	

Please phone in your rodeo dates to Windspeaker at 455-2700

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- Only 75 entries accepted
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- Texas Scramble
- Stuffed Pig & Prime Rib Barbecue
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For More Information Telephone
 John Fletcher at (403) 435-4424
 or Cara Currie at (403) 429-4065
 (403) 585-3744

*ALL PROCEEDS WILL GO TO THE NORTH AMERICAN INDIGENOUS GAMES.

SPORTS & LEISURE

Ambulance serves Native cowboys

By Rocky Woodward
Windspeaker Correspondent

MA-ME-O BEACH, Alta.

Pimatisowin. In Cree, it mean "life".

This is the name given to the unique ambulance service that travels with the Roasting Cattle Company.

In most cases, ambulance service is obtained from the town or closest town a rodeo is being held at.

But Pimatisowin ambulance workers have earned the trust of the cowboys who ride in rodeos supplied by Roasting Cattle Company stock.

The husband-and-wife team of Hazel and Tim Millar and paramedic Chris Hall have earned that trust for some very good reasons.

"For awhile, the cowboys sort of frowned upon me because I was a woman," Hazel Millar recalls.



Hazel and Tim Millar: 'We've gained their trust'

ROCKY WOODWARD, Windspeaker

"I remember one cowboy was hurt and I said 'OK, drop your pants!'" she said. "He said 'you've got to be kidding.' I said 'Heck. You've seen one backside,

you've seen them all.

"We've gained their trust and they know they can count on us to be there for them all the time."

The ambulance service is new to Ma-Me-O Beach. Located on the Pigeon Lake reserve, it began service

July 1.

"We want people on the reserve to know we're there for them now," Millar said.

In actuality, the ambulance service has been around for more than two years and almost half of its employees are Native.

"Most of the time, we make housecalls on the elders and children. We drive people into hospital who need medical attention," Tim Millar said.

Ambulance service that work the rodeos usually charge about \$60 per hour.

However, there were frequent complaints by some cowboys that the ambulance services were never available when needed.

Pimatisowin works differently.

They are available at each rodeo they attend and don't charge the rodeo producer Herman Roasting for their services.

"The only time a charge is made is when we attend to a hurt cowboy or need to drive someone to hospital," Hazel Millar said.

Cowboys who travel the circuit where Pimatisowin service is available know they are in good hands.

"They feel safe in knowing we travel the circuit with them," Tim Millar said.

Arrangement were made with the Hobbema Health Centre, with the approval of the Four Bands Administration, to provide and welcome Pimatisowin, which serves the Pigeon Lake area and the NANCA rodeo circuit.

Windspeaker

Indian and Metis News...Every Week

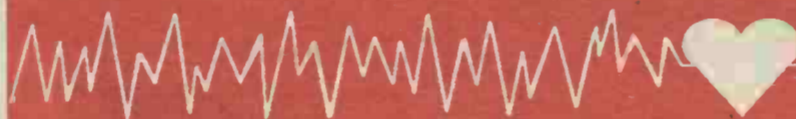
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EXECUTIVE DIRECTOR

Bonnyville Canadian Native Friendship Centre - Bonnyville

Function: The primary function is to direct the total organization towards a high standard of operation in achieving the goals and objectives of the Bonnyville Canadian Native Friendship Centre.

Duties: Responsible for all phases of management, including administration, supervision of staff and promotion of all areas of the organization. Ensure that board directives, personnel rules and regulations are adhered to and are implemented, in order for the programs of the organization to operate effectively and efficiently.

Ensures that accounting procedures are followed in order to have proper financial control and administration. Arranges for monthly financial and staff reports to the Board of Directors.

Consult and participate in the development of existing and new programs for continuous personal and intellectual growth of the organization. Maintains good working relations with the Board of Directors, government and community agencies, other native organizations and the public at large.

Foster an environment of teamwork and commitment through the organization by developing and improving methods of good communication and training.

Responsible and answerable to the Board of Directors.
Qualifications: Extensive administration and management experience in the service of organizations. Good communication skills (written and oral) are a requirement. Proposal writing and budget preparations a necessity. Some accounting experience desirable. Experience and knowledge of the Native Friendship Centre Movement and other native organizations is an asset. Knowledge of the aboriginal cultures and able to speak the Cree language a great asset. Must be willing to do some travel.

Salary: Negotiable with experience. **Closing Date:** August 31, 1989. **Send Resume to:** Personnel Committee, Bonnyville Canadian Native Friendship Centre, Box 5399, Bonnyville, Alberta, T9N 2G5

Activities Coordinator

Bonnyville Canadian Native Friendship Centre

Function: To Develop and coordinate the implementation of family unit programming initiatives. The activities shall be aimed at providing the membership and community with the opportunity to learn, participate and share.

Duties: Plan activities that are within the goals of the B.C.N.F.C. Ensure that there are adequate funds. Prepare proposals for funders. Develop and update files. Make presentations on behalf of the B.C.N.F.C. to groups, agencies and schools.

Qualifications: Good communication skills (written and oral). Proposal writing and budget preparations are a necessity. Experience and knowledge of the Native Friendship Centre Movement and other native organizations is an asset.

Salary: Negotiable with experience.

Closing Date: August 31, 1989

Send resume to: Personnel Committee
Bonnyville Canadian Native Friendship Centre
Box 5399, Bonnyville Alberta T9N 2G5

SPORTS & LEISURE

Morning comes early for Roastings

By Rocky Woodward
Windspeaker Correspondent

MA-ME-O BEACH, Alta.

Morning comes early for Herman and Doris Roasting. At 5 a.m., they are already rounding up stock, horses, bulls and cows to be transferred to the rodeo grounds at Ma-Me-O Beach.

All the equipment needed for the rodeo must then be loaded on the Roasting's trucks that include steel fencing for the rodeo corral.

It's not an easy job, but both Herman and Doris make it sound easy.

After all, they have been rodeo-stock suppliers for more than 20 years now.

Doris and Herman Roasting are members of the Louis Bull Band, one of the Four Bands of Hobbema.

They have been married for 30 years and proudly admit that the whole family, five boys and three girls, are deeply involved with rodeo life.

"As a matter of fact, there are three generations participating in this rodeo,"



Herman & Doris Roasting: Making rodeo a family affair ROCKY WOODWARD, Windspeaker

Herman says, pointing to the Ma-Me-O Beach rodeo grounds.

Twenty years ago, the Roasting family began to raise cattle and horses.

Today, they have more than 250 head of horses, 200 head of cattle, 60 bulls and the list goes on.

It grew into the Roasting Cattle Company.

"It has gotten so busy lately that we have to turn down requests to supply rodeos with stock," he explained.

This summer after the Ma-Me-O Beach rodeo, the

Roastings will head north. Travelling in a convoy, it is a family affair.

Usually as much as 150 head of rodeo stock must be transferred to rodeos at Edson, Sucker Creek, Wasbasca and the All Indian Rodeo at Kehewin.

"All the children, even the girls, are learning every aspect of rodeo life and how to run the business," Doris Roasting said.

"The main reason I love doing what I do is that it gives me the opportunity to help promote Indian rodeos," she said. "Seeing

our young cowboys get a chance to compete and eventually go to the world finals makes it all worthwhile."

"Cowboying is in my blood," added Herman, who can still throw a mean rope in team-roping events.

"I've got a few years left," he jests.

Herman is president of the Northern Alberta Native Cowboy Association (NANCA) Region 10.

For more than two years, the Roastings stressed the need for the Indian National Finals Commission (INFC)

in the United States to recognize and sanction their region.

It took a lot of long hours and travel to convince the INFC, but in the end, the couple, along with help of cowboys like Butch Deschamps, won the commission's approval.

"It was a big win for us," Herman remembers. "Now, cowboys competing in Region 10 events have a chance to attend the rodeo finals each year in November in New Mexico."

There is a lot of hard work to stay on top as stock suppliers.

Today, Roasting stock can be seen at rodeos including IRCA and CPRA, amateur and professionals.

It has been two years now since the commission approved NANCA Region 10 and Herman says he owes it all to the cowboys who have stuck with him over the years.

"Most of the cowboys you see here today didn't let me down. Although we were not sanctioned by the INFC more than two years ago, they still came to the rodeos and competed. My hat goes off to them," he

said.

The couple are also proud of their children.

Ever since they were old enough to climb up on a learning barrel, ride a heifer and a horse, they have been teaching them the art of cowboys.

Today, all their children work or compete at rodeos.

"I teach them how to look for good stock, how to treat animals because heck, I figure I've only got a few years left in rodeos and I want them ready to take over," Roasting said.

Along with keeping care of cattle and horses over the years, the pair have also raised 15 foster children.

If ever there was a true blue cowboy, a Zane Grey classic, the Roastings are it.

After all, what other home-grown country family would offer you a friendly chat, a spot at the family dinner table and say with a wide country grin: "Now how about a good ole cowboy-fashion ride on our favorite rodeo mustang, Sky High!"

The Roastings. May ever sunrise be the same; friendly and warm, cowboy-style.



Indian and Northern Affairs Canada
Affaires indiennes et du Nord Canada

Indian and Northern Affairs Canada is pleased to announce a new program to train...

Wildlife Management Technologists

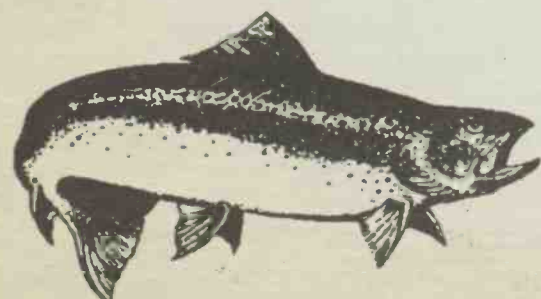
This intensive, two-year program will be offered primarily on the NAIT campus in Edmonton. The training will include two, 8-month periods of classroom instruction and two, 4-month periods of on-the-job training. Graduates will receive a diploma in Biological Sciences. This training qualifies the individual to work as a warden in one of the National parks or as a ranger in one of the Provincial parks.

Applications are now being accepted for the program, which begins September 18, 1989.

For more information and applications please contact:

Leona Shirt
Assistant Manager, Employment and Training
Indian and Northern Affairs
Suite 630, 6th Floor, Canada Place
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Application deadline: August 23, 1989
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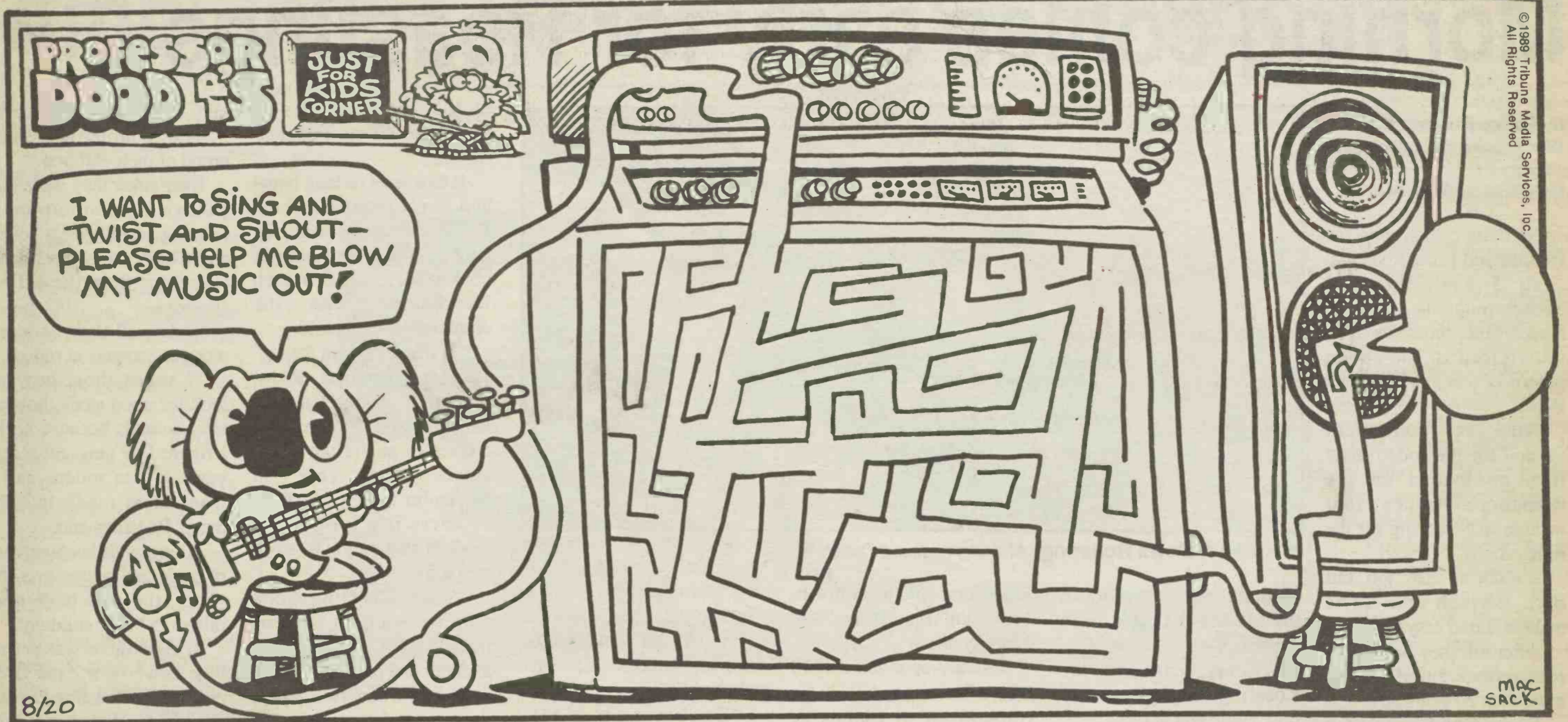
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ACTIVITY PAGE



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DRAW IT!

WHERE IS TOBY'S VIOLIN?

Send the Riddle!

Q. WHY DID THE LADYBUG SING FROM A LADDER?
A. SO SHE COULD HIT THE HIGH NOTES.
ELISHA ANGELES, CHESTERTON, IN

Q. WHAT FOOD ALWAYS PUTS ON A SWEATER WHEN HE GOES OUT?
A. A CHILI DOG.
JAMIE ARMSTRONG, MIAMI, FL

Lesser Slave Lake Indian Regional Council
Takeover Celebration 10th Anniversary

POWWOW

& SPORTS DAYS

August 11, 12 & 13
1989
Driftpile, Alberta

Opening Starts 4pm, Friday, August 11
Feast 6pm
Registration Friday 6-9pm
Powwow Grand Entries:
Friday 7pm
Saturday & Sunday 1 and 7pm

Host Drum:
Red Bull

Master of Ceremonies:
Wilson Okeymaw

POWWOW SECTION

Traditional - Men's & Ladies' Prizes 1st \$900 2nd \$700 3rd \$500	Singing/Drumming Competition Prizes 1st \$1,000 2nd \$800 3rd \$700 4th \$500
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Men's Grass Dance Prizes 1st \$900 2nd \$700 3rd \$500	
Traditional - Teens (ages 13-17) Prizes 1st \$500 2nd \$300 3rd \$150	Archery
Grass - Teen's (ages 13-17) Prizes 1st \$500 2nd \$300 3rd \$150	Horseshoes
Fancy - Teens (ages 13-17) Prizes 1st \$500 2nd \$300 3rd \$150	Gymkhana
Traditional - Junior (ages 7-12) Prizes 1st \$200 2nd \$150 3rd \$100	Hand Game Prizes 1st \$900 2nd \$700 3rd \$500 4th \$400
Fancy Dance - Junior (ages 7-12) Prizes 1st \$200 2nd \$150 3rd \$100	For More Information, Call: Fred Campiou (403) 355-3868
Tiny Tot - To be paid daily Specialty Dance - Hoop Dance	

First 10 teepees Paid
Teepee Poles Available
No Alcohol or Drugs Allowed on Premises
24-Hour Security

Camping Grounds near Dance Area

The Regional Council and organizing committee of this event are not responsible for any damages, injuries or losses incurred by participants or spectators.

Sucker Creek Recreation Rodeo & Fastball Tournament

August 19 & 20, 1989

EVENT	PURSE	EVENT	PURSE
Saddle bronc	\$200.00	Team Roping	\$200.00
Bareback	\$200.00	Sr. Barrel Racing	\$200.00
Bull Riding	\$300.00	Jr. Barrel Racing	\$100.00
Steer Wrestling	\$200.00	Jr. Steer Racing	\$100.00
Calf Roping	\$200.00		

Send or phone entries to **Central Rodeo Entry**
Address: Box 442, Hobbema, AB., T0C 1N0
Telephone: (403) 585-3852

Entries Open: 12:00 - 6:00 p.m. Date: August 14, 1989
Call Back: 12:00 - 6:00 p.m. Date: August 16, 1989
Contractor: Roasting
Local Entry Office No.: 523-4426 - 8:30 a.m. to 4:30 p.m.
Before: August 14, 1989

Fastball Tournament
August 19 & 20, 1989
8 Fastball Teams
\$200.00 Entry Fee
Prize money: 1st. - \$800.00, 2nd. - \$500.00, 3rd. - \$300.00
(Pending number of entries)
All entry fees to be called in before August 16, 1989.
Telephone: 523-4426 day or 523-3494 evening.

Saturday Evening
URBAN COWBOY DANCE with MECHANICAL BULL RIDING CONTEST
\$200.00 Prize money & entries
Entry Fee: \$5.00
First-go-around 9:30 p.m.