

Wind speaker

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July 14, 1989

Indian and Metis News...Every Week

Volume 7 No. 19

Dene to decide Chonkolay's fate

By Jean Lepine
Windspeaker Staff Writer

ASSUMPTION, Alta.

The Dene Tha' Indian band will hold a referendum Aug. 3 to decide whether to turf out their chief who refuses to step down, says a band councillor.

"The band members are unhappy with present chief, Harry Chonkolay, and feel they are being hindered," said Warren Daneis.

The unprecedented move followed two days of heated discussions at the Dene Tha' Cultural Gathering held July 13.

"They feel a chief that is in tune with our ever-changing society would allow us to progress," Daneis said.

Chonkolay, 81, is one of the longest serving chiefs in Canada.

After a half-century as chief, he was recently awarded the Order of Canada for his contribution to the Dene Tha' band. About 1,100 Dene Tha' live on the reserve, about 700 km northwest of Edmonton.

Chonkolay was instrumental in convincing the federal government to create the reserve at Assumption in the late 1940s and in obtaining a nursing station for band members and a reserve school.

He was asked to give a speech during the cultural gathering but he did not

attend or acknowledge the invitation.

"The people were hurt and frustrated at the chief's silence and interpret this to mean he doesn't care," Daneis said.

The people began questioning the chief's leadership last fall, and voiced their concern at the band meetings.

At a band assembly last February, Chief Chonkolay announced he would step down from his position at the upcoming Dene Tha' treaty days.

"Treaty day was held on June 13, but the chief refused to live up to his commitment, instead he tends to ignore us," Daneis said.

Chonkolay said he received from the Department of Indian Affairs four years after he took office stating he is chief for life.

The chief said he is adamant he won't step down until his health fails.



Pulp mills endanger Aborigine culture

Pictured here are elders of the Penan Aborigines of Southeast Asia, one of the world's oldest hunting and food-gathering cultures.

These rainforest inhabitants are now being threatened by giant Japanese-controlled pulp mill companies.

Those same companies are major shareholders of pulp mill companies presently entering Alberta.

A Canadian naturalist argues that Alberta Natives could face the same crisis as the Penan Indians. See story and photos on page 13.

Photo by Thom Henley

Bands form Indian NATO

By Jeff Morrow
Windspeaker Staff Writer

QUEBEC CITY, Que.

Canada's most militant Indian bands have made a commitment to unify their struggle against government aggression by signing a mutual defence pact.

Nine chiefs, including Lubicon Lake band chief Bernard Ominayak, signed the Treaty Alliance of North America Aboriginal Nations at last week's Assembly of First Nations conference in Quebec City.

The pact calls for Indian nations to rally in support of disgruntled bands protesting government policies they claim violate treaty rights.

The treaty calls on signatories to provide reinforcements and support to Native bands demonstrating on their own land.

Treaty signatories also believe the alliance will give

them a better opportunity to file human rights complaints with the United Nations.

A year of confrontations with the provincial and federal authorities has left Indian bands looking for new avenues to vent their frustration, said a Quebec Indian band chief.

Montagnais Chief Denis Ross, said his offices were raided last month by the RCMP attempting to recover band files.

Ross said band members tried to retaliate but were overwhelmed by a special RCMP unit.

The RCMP was after band records containing a list of unemployment insurance recipients being investigated for fraud.

A 40-member SWAT team raided the reserve after band members erected a barricade to keep RCMP officials from leaving with the records.

"We didn't want them to leave with our papers. They

just came in and invaded. They had no right," Ross said.

During the 10-hour standoff, police used tear gas and heavy equipment to remove the blockade built by 30 band members.

Ross said the 12 chiefs of Quebec have been working on forming alliance for more than a year.

Indian chiefs fear their bands, protesting for the rights of Native people, are being undermined by the Canadian government.

Joe Norton, grand chief of the Mohawk Council of Kahnawake, Quebec, said First Nations have failed to retain their rights by fighting divided.

He believes combining forces is the only way bands can battle effectively.

"It's finally a way to fight back. This pact is the first step in unifying ourselves. It will force the government to reckon with a wide spectrum of Indian bands across

Canada," he said.

Norton said the signatories are not ruling out armed confrontations with the police.

"We can lend support morally, politically or physically. We will do whatever it takes," he said.

A committee will be established by each band to discuss what type of support will be offered, he said, "even if it calls for bands to demonstrate in their own area."

Funds will also be collected to lend financial support to protesters.

The Lubicon band was also confronted by RCMP officers when band members blocked a road leading on to their Little Buffalo reserve last October.

The protest was held to draw attention to their 50-year-old land claim dispute with the federal government.

Chief Bernard Ominayak believes the protest would have been more successful if

the pact were in place.

"We had support, and we are grateful, but we (Indian bands) have to start standing together more," he said.

"The Aboriginal people lack the resources to fight these differences alone. Together, we can make it harder for the federal government to totally ignore the agreements they made with Native people." Ominayak said.

The pact was signed by Grand Chief Matthew Coon-Come, representing Quebec's 10,000 Cree Indians, Ojibway Chief Roger Jones and Restigouche Micmac Chief Ron Jacques.

A spokesman from the office of Indian Affairs Minister Pierre Cadieux, refuses to comment on the pact.

"The minister has to study it first," Maryse Pesant said.

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NEXT WEEK

NATIVE COUNTRY & WESTERN STARS

QUOTE OF THE WEEK

"The Aboriginal people lack the resources to fight the differences alone. Together we can make it harder for the federal government to totally ignore the agreements they made with Native people."

Lubicon Chief Bernard Ominayak, after signing a defence alliance pact.

Author fears Lubicon phone tapped

By Jeff Morrow
Windspeaker Staff Writer

OTTAWA

A noted Canadian author, researching a book about the Lubicon Lake Indians, believes the band is under scrutiny by Canada's spy agency.

John Goddard is currently working on a book about the Lubicon's 50-year-old land-claim fight of the Lubicon people.

He believes he has uncovered more about the 450-member band of Northern Alberta than he anticipated.

Goddard, a prominent Canadian journalist and Saturday Night magazine contributor, said he experienced cross telephone lines while making a call from the Lubicon band

advisory office in Edmonton a month ago.

Goddard was in Edmonton collecting updated information from band advisor Fred Lennarson when he tried to make an airplane reservation for a flight back to his Quebec home.

"I picked up the phone and couldn't get any dial tone," he recalled.

I checked everything out, the cords were all connected, and it seemed O.K., so I began to listen," he said.

Goddard said he heard voices on the line and recognized one as Lennarson's secretary Terri Kelly.

"I asked her about it the next day and she said she was never on the phone that day. It was really peculiar," he said.

Goddard started working

on his book while covering the land-claim dispute for Canadian Press.

He doesn't believe he is being spied on by the Canadian Security Intelligence Service (CSIS) because of his news background. But Goddard said suspicions that band officials are part of a continuous investigation are warranted.

However, the New Democrat Solicitor General critic said he is satisfied the CSIS investigation is over.

"I'm convinced the investigation has concluded," John Brewin said.

CSIS head Reid Morden confessed to staging a nationwide investigation of Native bands threatening violence.

"I asked him (Morden) and he acknowledged there had been an investigation,"

Brewin said.

"Obviously, we viewed it with a sense of outrage. But he said the investigation was closed. I am satisfied."

Morden said CSIS conducted the investigation last March after some Native leaders, including Assembly of First Nations Grand Chief Georges Erasmus, made remarks threatening violence if Native rights are not taken seriously by the government.

Lubicon Chief Bernard Ominayak was part of the probe because of threats he made to oil-drilling companies coming on to Lubicon land.

CSIS spokesman Gerry Cummings said Lubicon band members were merely questioned about their role in Ominayak's plans and were never the subject of an undercover investigation or

electronic surveillance.

John Haddon, Alberta regional director of CSIS, denied the Lubicon band was ever part of an investigation by his department.

"We're not looking at them at all. I don't consider them a threat to Canadian security," Haddon said.

Goddard tells a different story.

"There's been trouble with the phones before but this was the first time I had trouble with them," he said.

"I'm not an electrician, but I don't know what other possible explanation there is for that kind of disturbance with the lines (other than being tapped)."

The former RCMP security service, which was replaced by CSIS in 1984, was widely accused of meddling in Indian politics during the 1970's.

Blackfoot band get dictionary to revive language

By Jean Lepine
Windspeaker Staff Writer

LETHBRIDGE, Alta

The Blackfoot language is slowly disappearing but a new Blackfoot dictionary promises to keep it alive.

Indian languages were forbidden in the school systems, resulting in many of the younger generations not being able to use their mother tongue today.

The dictionary was written by authors Don Frantz and Norma Jean Russell, with the assistance of the Blood, Blackfeet, and Blackfoot tribes.

Frantz, a linguistics instructor, and some graduate students in the Blackfoot language embarked on the project eight years ago after realizing that a dictionary was essential for the survival of the language.

Earlier this year, the dictionary was published by the University of Toronto Press.

"This is the first dictionary of it's kind and I don't know if it will ever be completed," Frantz said.

"There is no way of knowing how many words there are in the Blackfoot language; we are still finding new words and meaning," Frantz said.

"Because there is a lot of

vocabulary to any language, the elders were used as advisors and had to come to a consensus on the meaning of the words used in the dictionary," he said.

The words are written in the standard writing form, making it easy for anyone learning the language or writing in Blackfoot to check spellings and correct usage of words," Russell said.

Although the project began eight years ago, Frantz began research over twenty years ago when he moved to the Blackfoot reserve to translate the bible in Blackfoot. He succeeded in transcribing the Gospel of Mark, which was published.

Frantz, an assistant professor of Native American Studies, has been teaching both the Cree and Blackfoot at the University of Lethbridge since 1978.

The project grew out of a Blackfoot linguistics seminars at the University in 1980.

Funding was provided by a development grant from the Muttart Foundation. Since 1982, the project was operated on funding by the Social Sciences and Humanities Research Council of Canada.

Forty-nine out of 53 Indian languages are dying, according to the Assembly of First Nations.



Horse sense

These horses at Assumption, Alta. put their heads together to figure out how to combat swarms of horse flies.

The horses found some relief from the irritating horse flies by rubbing each other's heads or rolling in the dirt.

Body from river ID'd

By Jean Lepine
Windspeaker Staff Writer

FORT CHIPEWYAN, Alta.

A body pulled from Lake Athabasca last week after a tragic boating accident has been identified as a local fisherman.

Using dental records, the medical examiner identified the body last Wednesday as 40-year-old Mathew Marcel.

His body was pulled from the south side of Lake Athabasca by local RCMP last Monday.

Marcel was the subject of a massive search by RCMP after it was reported June 24 that he and his brother Archie, 49, were missing from the Delta Fishing Co-op.

The pair had left to set nets for pickerel fishing in the lake the day earlier.

Archie's body was found June 25.

Following the incident, all the commercial fishermen in the area pulled their nets for a week and helped in the search.

The cause of the accident is still under investigation

but foul play is not suspected, an RCMP spokesman said.

The two dead are brothers of Chipewyan Chief Pat Marcel.

The RCMP spokesman said the deaths have been extremely hard on the family, which lost two other members in a winter drowning accident.

Funeral services will be held at the Roman Catholic church July 14.

Lake Athabasca is located on the shores of Fort Chipewyan, about 550 km northeast of Edmonton.

EXPRESSIONS



Elder in Reeboks

This unidentified elder in Reeboks was one of about 150 Dene Tha people to attend a band gathering July 10-12 at the banks of the Chinchaga River near Assumption, Alta.

The gathering is the Dene nation's traditional way in which band members stand and address their fellow members about tribal concerns.

See pages 10 and 11 for more.

BERT CROWFOOT, Windspeaker

CLOSE TO HOME

Sarcee and McKnight negotiate

Committee will hear dispute

By Jeff Morrow
Windspeaker Staff Writer

CALGARY

Sarcee Nation Chief Roy Whitney Jr. and Defence Minister Bill McKnight are setting up a review committee to resolve a four-year-old land-use dispute between the Southern Alberta band and Department of National Defence (DND).

The two agreed to establish a committee during a meeting in Calgary Monday.

A three-member panel will evaluate the terms of a 1985 agreement that Whitney claims calls for leasing payments by the DND and cleaning up of a parcel of land used for military training.

Whitney said a gravel barricade separating the Sarcee reserve from

Canadian Forces Base Calgary, will not be removed until the band is convinced the dispute can be settled.

"The blockade will remain until we get satisfaction. We have to have guarantees and assurances," he said.

Weaslehead Bridge, linking Harvey Barracks with the reserve's northeast corridor, was blocked with heavy gravel and rock June 30 to keep troops from using Sarcee land for training exercises.

Whitney has vowed the Sarcee will do everything it can to ensure the DND cleans up spent and unexploded shells scattered throughout 1,500 hectares of land soldiers have used as a firing range.

Whitney contends the DND is not living up to its commitment to "decontaminate" the land

when the exercises concluded.

He said McKnight admitted responsibility by showing up at Monday's meeting.

"Of course he (McKnight) did not confess to us he's responsible, but showing up proves he admits it (that the agreement is valid)," he said.

Three British soldiers, who were training at Canadian Forces Suffield last Friday, were severely injured when an unexploded bomb went off while they were digging a trench. The three had to have their legs amputated below the knee.

The soldiers, whose names have not been released, are in stable condition in hospital.

Whitney blames the tragedy on the military for not policing its own ammunition and fears similar accidents could

happen to his own people.

"What about our children? We have to think about generations to come," he added.

McKnight has concluded there are no parallels between the Suffield mishap and the Sarcee dispute.

The committee will include one band councillor and a DND representative.

Calgary businessman Harold Millican has also been asked to take part in the review.

Millican was an Alberta government representative during free-trade discussions with the United States and a deputy-minister of federal and intergovernmental affairs in Peter Loughheed's government.

Whitney said he is not opposed to Millican's appointment.

NEWS BRIEFS

Land-claim lawyer dumped

A landmark Aboriginal land claims case involving Ontario's Temagami Indian band has gone to the Supreme Court of Canada.

But Bruce Clark, the band's lawyer who has spent the last 16 years preparing the case, won't be arguing for the band. Clark was fired after the band lost its case at the Supreme Court of Ontario.

The Ontario government has since offered the Indian band \$30-million to settle the claim, but the band turned that down and is seeking leave to appeal to the Supreme Court of Canada.

If the decision stands, it could set a precedent to allow any government to unilaterally extinguish Indian rights, Clark said.

The dispute began in 1973 in Haileybury, Ont., when the Ontario government wanted to build a \$80-million amusement park on Maple Mountain.

The band has always considered Maple Mountain its ancestral home, where their spirits go to rest.

Lubicon Day revives issue

Lubicon Lake Indians hope National Lubicon Day, planned for Oct. 15, will revive sagging interest in land-claim talks with the federal government.

Church, labor and women's groups in Alberta chose the day to draw attention to a 50-year-old land-claim dispute involving the Lubicon Lake Indian band at Little Buffalo in northwest Alberta.

The dispute continues to rage on despite the glare of the national media, which have made it one of the most celebrated Native issues ever.

Rev. Bill Phipps, a spokesman for the coalition, said the groups want to keep the issue before the public until an adequate settlement is reached.

The Lubicons set up barricades on roads leading into their traditional land, covering 10,000 square kilometres, last October.

Blockade a misunderstanding

A misunderstanding is to blame for the Lubicon Lake Indian band's attempt to block a gravel crushing company the band mistakenly believed was operating on their land, says an advisor for the band.

Fred Lennarson said the misunderstanding arose because there are two gravel pits in the area.

One is located on land the Alberta government has promised for the band

while another is about eight kilometres outside the boundaries of the proposed reserve.

Concerns about the province breaking its promise surfaced after a newspaper ad announced a \$113,000 contract for hauling and crushing gravel had been awarded to one of the pits.

Chief Bernard Ominayak and other band members went to Haig Lake last Monday to try to stop the company from removing the gravel.

The dispute comes at a time when the Cree Indian band is involved in on-again, off-again land claim talks with the provincial and federal governments.

Museum visitors want refunds

Some out-of-town visitors to the new Canadian Museum of Civilization in Hull are asking for their money back because many exhibits haven't opened.

Most exhibitions are not complete in the 45 per cent of the museum that opened to the public June 29.

But Museum director George MacDonald said museum admission charges are justified and show visitors how a museum is set up.

Many Indian bands are angry that sacred items such as medicine bundles would be displayed to the public.



Fred Lennarson



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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.

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YOUR WORDS

ILLUSTRATION BY KIM McLAIN, Windspeaker



EDITOR'S NOTEBOOK
By Kim McLain

Modern Indians get new stereotypes

The stereotype of an Indian wearing a ten-gallon hat and blanket, sitting in front of a tipi saying "How!" might be behind us now. But there are new stereotypes of the modern Indian to contend.

One stereotype, which fits in well with the recent so-called New Age movement, is the Indian with extraordinary mystical powers.

It's a stereotype that almost makes me smug. I think back to the times I sat in a movie theatre watching the old Indian conjure up some supernatural force to save the day. Or the wise Indian with ESP, who could look into your soul and see the true self, or even the future.

Another new stereotype is the image of the political, militant Indian. The image is usually a guy wearing long hair, a red headband and a second-hand army coat. And the militant never has time for small talk, he's always making grand speeches about the injustices white men are guilty of.

I guess we'll always have stereotypes, like the mystical guru or the political militant. And although I don't care for the stereotypes very much, I can live with them. What the heck, the images sure beat the drunk-on-the-street stereotype.

The thing that makes the stereotypes easy to live with, is an attitude that says "I don't really give a damn what society thinks of me."

Instead of dwelling on how the rest of society sees us, maybe we should take a look at how we see ourselves.



Plea for Peltier

Dear Editor:

I am writing to you to express my heart and request that you become involved as warriors with the freedom for Leonard Peltier and of our people.

The courts (justice system), corrections (jails) and the government all treat our people unfairly because there is a continued genocide against our people by those in power.

We must continue to fight this genocide and free Leonard and our people. We must fight to remain Indian people.

We must avoid their ways of greed and power. It will destroy in the same way it destroyed the Native Council of Canada, which was one of the most powerful voices of our people.

We must fight back to free our leaders and warriors like Leonard Peltier so they can continue to fight for our people.

We must as people of the First Nation fight so we will remain an Indian nation as well as our next generation and the next.

The education cuts were made because the government is afraid of our people fighting them in

their own systems.

Our leaders are representatives and they need our strength as warriors to keep themselves strong for the people.

We are warriors of the First Nations and we will continue to fight for Leonard's freedom and the people's freedom. We will fight until Leonard is free to walk on Mother Earth with his people and until our people and our way of life is respected and honored.

For we will never allow any government, religion or race of people to destroy our people. We will win this genocide because the pride of being an Indian is in our hearts.

Become involved in Leonard's struggles and the people's struggles, by praying to our Grand Father or writing to our leader to ask how you can help.

Pilayama (thank you) for hearing my words.

In the spirit of Crazy Horse,
Larry Carlston,
Interim President
National Native Brotherhood &
Sisterhood Council,
Renou, New Brunswick

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YOUR WORDS

Media gives distorted image of Native people

Dear Editor:

Why does the media steadily provide all ages of mankind with horrifying events occurring around the world?

Better yet, why do they blemish the truth and portray their story as facts?

These are only a few minor question a Canadian Metis would like some response to.

Our system of government, coupled with various levels of institutions including the media, has shown me and taught me, that our world is one big mass of confusion.

Many instances from the past

can allow me to say this.

Take for example, the North American Aboriginal people's living in our own country.

So often do I find interesting articles and compassionate stories of Natives struggling to survive.

Whether it's treaty rights, land titles or Natives adopting Native children, Windspeaker's message comes through loud and clear.

We aboriginal people do have traditional and cultural values and we're proud to show them.

My confusion lies however, not with the Native-controlled media but with the European media moguls.

Say for instance, the CBC, the American TV stations and various daily newspapers.

Most of what I learn concerning our Native people from these media is issues which are totally irrelevant.

It's nice to read news articles which strikes your own human emotions.

Not often enough have I read positive print about Aboriginal people from across our nation in our daily papers.

Moreover, other than documentaries, I have rarely seen positive press concerning North American Natives.

Every news item either gives me a sense of "what's the use?" or "what's the excuse?"

I am only thirty years of age and already I've grown accustomed to seeing all Aboriginal people seriously struggling to survive.

Whether it's at home, in the work place or in prison, non-Natives have the unfair advantage.

This is no hardluck story, it is merely the opinion of a young

Metis who probably would like to help all other Natives but realizes he cannot do it alone.

Too often, I have learned how easy it is to see discrimination in its worst form, but more often, I have felt discrimination directed at me.

I don't believe Natives are the only people suffering, more and more people around the world are experiencing severe hardships.

My concerns lie there. Where is it stated that all should not be equal? Why can't we have our land, our education or our own lifestyles?

Must the hurt, anguish and humiliation continue before society realizes the trend it's created?

This whole situation could be brought under control if only the persons in power could allow themselves to investigate the lows themselves.

Come and live on the reserves, on skid row, in prison or some low-cost rental housing, maybe then you'll realize the meaning of our message.

Some say there are plenty of opportunities. But where? Others offer advice for us to get an education. Where, in jail?

At least, there education is free and the prison officials are more than glad to provide it.

No amount of concern over who is at fault in our society can make the changes necessary for Native survival and evolution.

We need action, action and more action.

The media must extend their resources out to all people and allow the real truth to be seen or heard.

Right from the remotest areas to the most heavily populated, all Aboriginal people deserve to have their stories told.

We are not necessarily just interested with other countries with internal strife. How about our own country? Surely, there's enough truth to report about our own First People here in Canada.

All my relations,
Davey Maurice

Bill C-31 women silent victims of discrimination

Dear Editor:

Re: "The cheques are in the mail" by Doug Fisher which appeared in The Edmonton Sun June 16.

I, myself, am very happy that redress was given to the Japanese Canadians.

They are rewarded for their unity as a strong group fighting for a wrong to be corrected. They won; witness the millions of dollars they are getting back.

You also mentioned some minority groups and as I dislike being redundant, nevertheless, I will reiterate my position.

You forgot to mention our Native women and their children from Bill C-31.

I think everyone forgot them because they are such a silent minority.

They lost their Indian status and eventually won their status back in June 1985. They were paid redress from 1985 only if they were resourceful enough to apply for status.

What about the past loss of land, schooling and health-care benefits for these Indian women?

Except for a very few, they were not strong enough, vocal enough or united enough to fight for their rights because they were only women and children.

Historically, they have always been the underlinings.

I know because I am one of those women and I speak from first-hand experience.

I only wish we had a strong voice in our government which would champion our cause.

How many times have I written our government representatives only to get sloughed off?

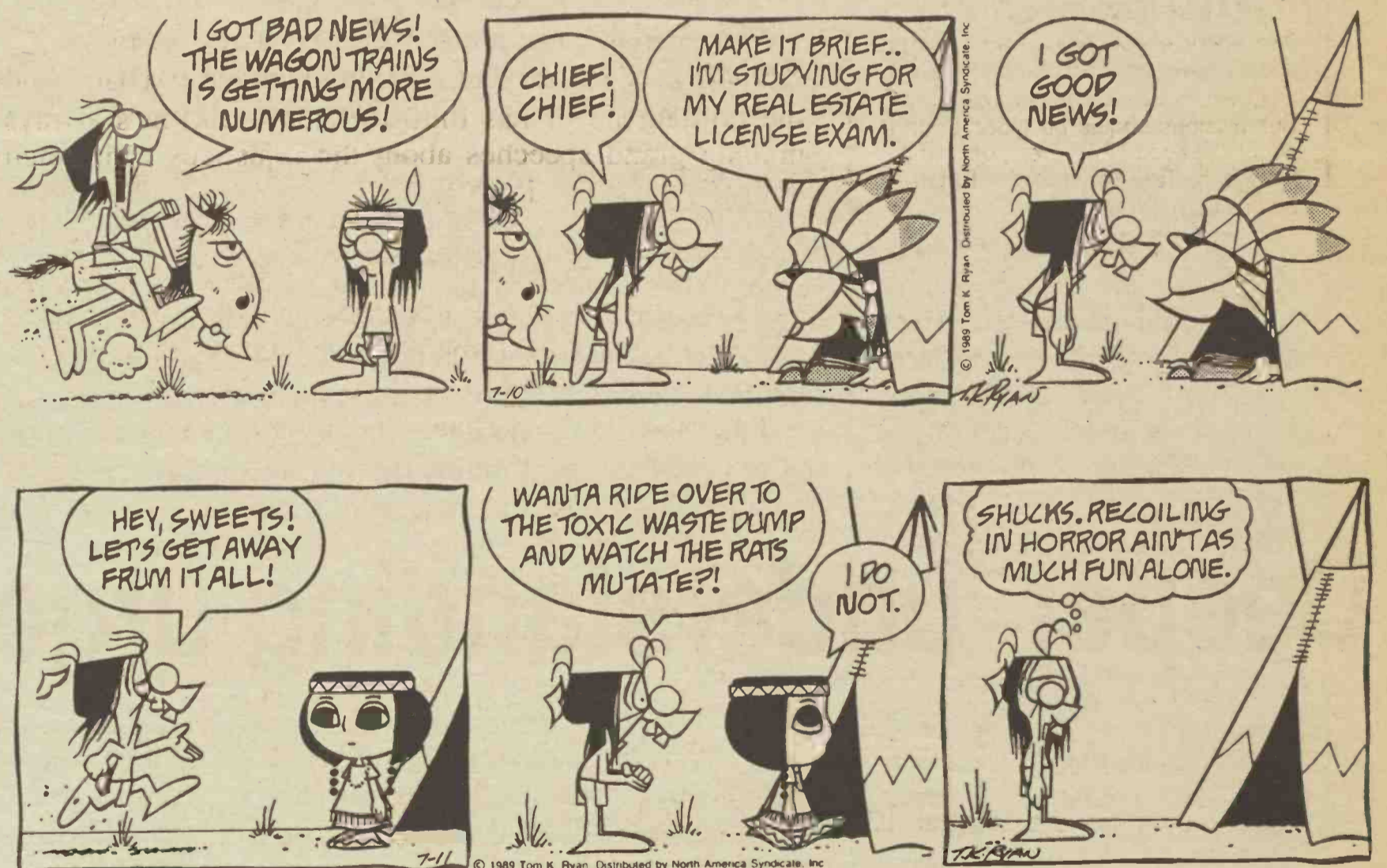
I lost my Indian status in 1962 and lost 25 years of benefits I was born with as my rights as an Indian.

I bore the brunt of discrimination being Indian and I did not reap any of the benefits. But the men did.

Sophie Maglione
c.c. Indian Affairs
Minister Pierre Cadieux

Tumbleweeds

By Tom K. Ryan



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Native liaison needed to quell racism

By Gord Smiley
Windspeaker Correspondent

LETHBRIDGE

A former member of Cardston RCMP stressed the need for a liaison officer to work with the southern Alberta Blood Indian band at a provincial inquiry last Wednesday.

Cpt. Patrick Kamenka told a \$2-million inquiry investigating strained relations between the band and police he would endorse a liaison officer and a cross-cultural course specifically related to the Blood reserve.

Kamenka's statement comes on the heels of a similar request by Mike Bruised Head, director of the Sik-Ooh-Kotoki Friendship Society in Lethbridge.

Bruised Head said such a program would help build trust between the two sides and ease tensions.

Kamenka was the RCMP officer who assisted Lethbridge police in the investigation of the death of Ivan Gary Chief Moon in December, 1984.

Chief Moon's death is one of five Blood Indian deaths to be investigated by the six-month inquiry, ordered by Premier Don Getty after a request by

Blood Chief Roy Fox.

Chief Moon, 25, was found lying underneath the Whoop-Up Drive bridge in Lethbridge. Police believe he accidentally fell from the bridge to his death. He was found with a blood alcohol level of .20 per cent, well above the legal impairment limit of .08.

But Chief Moon's relatives believe he was murdered.

His mother Mona Chief Moon said she believes "stories" her son was thrown from the bridge.

"I know my boy was murdered, I know it," said Mrs. Chief Moon.

Chief Moon said she's heard rumors a gang of non-Natives jumped from a taxi after they saw her son on the bridge and dumped him over. However, no one has been able to substantiate the story.

Chief Moon's cousin, Shirley Chief Moon, told the inquiry her cousin would often come home beaten up following an evening of drinking.

Meanwhile, Kamenka told inquiry commissioner Carl Rolf Native special RCMP constables at the Cardston detachment and the reserve often meet resistance and reluctance when policing the reserve,

Canada's largest.

"I felt at times the family rivalries that existed created some problems," said Kamenka, now an instructor at the RCMP training academy in Regina.

Kamenka said often special constables are reluctant to pursue investigations because of their closeness to the community.

"I think they find difficulty integrating back, but I think if I was policing in my own town, I'd encounter the same problem," Kamenka said.

Kamenka's testimony lends support to statements heard earlier at the inquiry from a former special Native constable with the Cardston RCMP.

Janice Many Grey Horses told the inquiry in May she was shunned by her own Native community.

Many Grey Horses said she was ridiculed by members of the Blood band, who resented her patrolling the reserve.

"I felt I couldn't go out to the public anymore. I was always confronted about the type of job I did," Many Grey Horses said.

Many Grey Horses eventually left the force because of the pressure from the band and because

of the racist remarks she suffered from her own RCMP colleagues.

Kamenka said he didn't believe Native special constables from other reserves would solve the problem of trust among the band.

He said community service and outreach programs initiated by the Cardston detachment in the early 1980s, but curtailed because of budget restraints, would help to eliminate the negative attitude most Natives have toward the RCMP.

Kamenka added tensions between RCMP and the Bloods heightened dramatically during the 1980 Blood Indian blockade near Cardston and took nearly five months to subside.

The blockade will be dealt with later by the inquiry.

He said he was personally in danger during the heightened tension when he responded to a vehicle rollover on the reserve.

"I heard something like 'he's outnumbered 25 to one,'" Kamenka said. However, he said a nearby off-duty special constable managed to quell the hostilities.

Deeper understanding urged

By Gord Smiley
Windspeaker Correspondent

LETHBRIDGE

The cousin of a Blood Indian found dead in early December 1984 made an impassioned plea Tuesday at a provincial inquiry for a deeper understanding of the Native culture among police.

Mike Bruised Head, executive director of the Sik-Ooh-Kotoki Friendship Society in Lethbridge, suggested the Lethbridge city police hire a Native liaison officer to build trust between police and the Indian community.

"A lot of Native people don't want to open up to the police," Bruised Head told a provincial inquiry investigating strained relations between the police and the southern Alberta tribe.

"They're reluctant because further

consequences may develop."

Bruised Head said city police officers should be required to take a cross-cultural course to gain a better understanding of Natives.

"I don't think we want special treatment. I think we want a deeper understanding of our culture and some type of respect."

Bruised Head's cousin, Ivan Gary Chief Moon, 25, was found dead Dec. 9, 1984, lying underneath the Whoop Up Drive bridge which links south and west Lethbridge. He had a blood alcohol reading of .20 per cent, well above the legal impairment limit of .08.

Bruised Head's brother, Jordan Head, earlier told the inquiry he heard rumors months after Chief Moon's death he may have met with foul play but didn't tell police because he felt they wouldn't listen to his concerns.

"Because of these bad feelings going on between the Natives and the police, I didn't think anything would be done," said Head.

Head said a friend told him a group of whites told her they would do the same thing to her as they did to his cousin.

Head admitted to Lethbridge city police lawyer Phil North he didn't put much weight into the friend's statement because she was intoxicated.

The detective who investigated Chief Moon's death said there was nothing to show anyone was with Chief Moon at the time of his death.

"All my investigation and everything I came up with said it was accidental," Det. Mike Soroka told the inquiry last week. "I completely ruled out foul play...that's my thinking and honest belief."

Chief Moon's death is one of five being

investigated by the \$2-million inquiry, ordered by Premier Don Getty after a request by Blood Chief Roy Fox. All of the deaths have been linked with alcohol.

Head said many of the bad feelings he referred to are based on rumor spread among the Blood tribe but said he had no first-hand experience of police mistreatment of Natives.

Head testified he had been drinking with Chief Moon the night before his cousin's death, but said he didn't think Chief Moon was intoxicated. Head referred to his cousin as "getting happy."

Chief Moon had accompanied Head to a west Lethbridge residence along with a group of friends following an evening of drinking at two downtown bars.

Head said he left the party at about 2 a.m. It was the last time he saw his cousin alive.

BLOOD INQUIRY

Coroner reveals blood count .30

By Gord Smiley
Windspeaker Correspondent

LETHBRIDGE

The pathologist who examined the body of a Blood Indian found dead in 1984 said the man's blood alcohol level could have been as high as .30 per cent hours before his death.

Dr. Roderick Mackay of Lethbridge told the \$2-million Rolf Commission Thursday the blood alcohol level of .20 per cent found in Ivan Gary Chief Moon's body could have been considerably higher.

Mackay based his conclusion on the fact that the last time anyone saw Chief Moon was between 4 a.m. and 5:45 a.m., the same day he was found dead.

The legal impairment limit in Alberta is .08 per cent.

Mackay told the inquiry, investigating a series of Blood Indian deaths and the strained relations between the band and police, Chief Moon's alcohol level could have indirectly caused his death.

"Blood alcohol causes motor in-coordination and may be related to the reason for falling," Mackay told Commissioner Carl Rolf.

Police believe Chief Moon fell 30-40 feet to his death from the Whoop-Up Drive bridge in Lethbridge.

Chief Moon, 25, was found Dec. 9, 1984, lying underneath the bridge. A police investigation ruled out foul play and determined Chief Moon's was accidental.

Relatives believe, however, Chief Moon was thrown from the bridge, possibly by a gang of non-Natives.

However, Kelsey Chief Moon said his brother had been in a fight about a month before his death with two Chinese, a Vietnamese and a non-Native man.

Chief Moon said he also believes his brother was hit by a car just prior to his death because of several bruises and scrapes found on his brother's body.

Mackay said Chief Moon died from multiple blunt-force injuries consistent

with a fall of about 40 feet.

The two most significant injuries were a torn aorta and a collapsed lung, both consistent with either accelerating or decelerating injuries, Mackay said.

Chief Moon's body also had several cuts and abrasions attributed to the fall, in addition to several scars and bruises already several days old.

Mackay said he could neither rule out or rule in a traffic accident.

"There is no evidence for it and no evidence against it," he said.

Mackay also confirmed the Lethbridge city police's conclusion that Chief Moon didn't die on impact from the believed fall. Earlier police testimony indicated Chief Moon struggled upon impact, creating markings around the body.

"With the injuries he received, he may have lived minutes to hours," said Mackay. "I can't be sure how long it would take him to die."

Police found no foot or tire tracks near the body to indicate someone may have deposited Chief Moon's body where it was found.

Mackay also said Chief Moon's left thumb, which was found missing its nail, was a "days old" injury already starting to heal.

However, friends and relatives who said they had been drinking with Chief Moon the night before he died testified they saw no indication of the injured thumb.

Chief Moon's death is one of five to be investigated by the inquiry ordered by Premier Don Getty after a request by Blood Chief Roy Fox.

The call for the inquiry was sparked when Bernard Tallman Jr., a Blood Indian, was found dead in a ditch southeast of Lethbridge. He was killed by a single rifle-shot to the back of the head.

Tallman's two non-Native killers were convicted of second-degree murder and sentenced to life in prison without eligibility for parole for 15 years.

The inquiry will resume Tuesday in Lethbridge.

GRASSROOTS

Workshop explores sex abuse

By Jean Lepine
Windspeaker Staff Writer

LETHBRIDGE, Alta.

A five-day workshop focusing on the dysfunctional patterns in the Native family will be part of development program for young adults.

The workshop will be part of the Rainbow Youth Conference sponsored by the Four Worlds Summer Institute held at Lethbridge on July 24 - 29.

There is a growing realization that the sexual abuse of children is one of the root causes for many significant problems in life adjustment, Dr. Cruz Acevedo said.

He will lead the five-day workshop examining drug addiction, family violence, sexual abuse and suicide.

Through therapy, Cruz will encourage participants get in touch with their emotions and forgive themselves and their abusers.

Acevedo specializes in community-based treatment of sexual abuse and developing integrated health

programs which include Acevedo will be assisted by Roberta Nadeau, who will lead participants through experiences in art, music, and drama to increase their growth.

Nadeau's work with the disabled and sexual abuse victims has received widespread acclaim and interest. She is an art therapist, artist, lecturer, consultant and was formerly curator at Calgary's Muttart Gallery.

The presenters of New Directions, Ivy Chelsea and Nelson Johnson from Alkali Lake British Columbia, encourage family participation at a workshop on community development through personal growth.

The focus will be on changing negative feelings into positive ones and healing by looking towards a healthy future.

The cultural traditions workshop will feature Fred Anderson and Frank Brown, from the Bella Bella reserve in British Columbia.

Having maintained their cultural identities and lifestyles they serve as role



Rocker with a message: Nick Alexander

models to those trying to keep their Native pride.

They will also share their talents in West Coast art, drumming and singing.

Based on traditional rites of passage, Brown has developed a model process of self-actualization for youth at risk, which he will share.

Music the universal languages, will be an added feature to the cultural traditions workshop.

Nick Alexander, an accomplished musician, will present a workshop on music as a tool for positive communication.

Alexander is leader of a group called Winter Hawk,

described by critics as "red hot Indian rock."

Alexander will demonstrate the musical transition from traditional Native American rhythm to the new contemporary music.

He uses this as a tool in presentation about prevention of substance

abuse, and caring for ourselves, our environment, and Mother Earth.

The traditional native games workshop will include tips on the experiences necessary for the serious business of identity formation in Native Games.

Native games establish the foundation of a lifetime of growth and are at the forefront in the creation of values, beliefs and ideals. They strengthen decision-making capacities and the ability to learn.

There will be an informative session about drugs focusing on making responsible decisions about street drugs. The discussion will touch on the nature of addiction; factors leading to addiction, such as family and social pressure, or lack

of self-esteem and motivation.

All workshops are open to youth 14 to 25 years of age, their families and individuals who work with youths. Youths under 16 must be accompanied by an adult.

The Four Worlds Summer Institute in Lethbridge is also offering seminars in inter-cultural and inter-tribal perspectives in wholistic-healing beginning July 16 - July 20. For more information contact Wayne Morris at (403) 328-4343.

Participation in the "wholistic-healing seminars has been overwhelming in the past," said Morris.



Good News Party Line

FIRST NORTHPEACE POWWOW

August 6 & 7, 1989
FORT VERMILION
Sponsored by:
Mountain People's Cultural Society
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Lac Ste. Anne Annual Pilgrimage
July 22-27, 1989
ALBERTA BEACH (west of Edmonton)
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for information

PUT IT HERE.

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

Grant MacEwan Community College

PROJECT RESOURCE PERSON NATIVE WOMEN PRE-EMPLOYMENT TRAINING CAREER DEVELOPMENT PROGRAM COMMUNITY EDUCATION DIVISION

The Career Development Program assists adults in developing their basic job readiness and life management skills. The program has two course options, Native Women Pre-Employment Training and General Career Development. This position is with Native Women Pre-Employment Training.

THE POSITION:

The individual will work as part of an instructional team with major responsibility for classroom preparation and delivery. The individual also will assist in community liaison, student recruitment and selection.

This is a full time term position from August 14, 1989 until June 30, 1990. This position may be subject to renewal.

THE PERSON:

Candidates should have a post-secondary education in a related field. Adult education experience in the areas of life management and/or job readiness skills is required. Experience working with Native education would be an asset.

SALARY: \$22,181. to \$27,862. per annum to start (dependent upon education and experience).

CLOSING DATE: July 21, 1989

To apply for this position please reply in confidence quoting Competition No. 89-07-073.

The College is a restricted smoking environment.

Apply to:

HUMAN RESOURCES DEPARTMENT
BOX 1796
EDMONTON, ALBERTA T5J 2P2

Notice to Membership Indian Association of Alberta

Resolution of the IAA Board of Directors

WHEREAS the Bylaws of the IAA provide that all Treaty Indians registered with an Indian Band in the Province of Alberta shall be eligible for membership,

AND WHEREAS the Bylaws further provide that the members of the IAA shall be such persons as are admitted as members,

AND WHEREAS it has always been the practice of the IAA in cases of dispute to require confirmation of registration with an Indian Band by the Chief or Councillor of the respective Band,

BE IT THEREFORE RESOLVED that in cases of dispute about a person's registration in an Alberta Indian Band, confirmation of the fact of registration in that Band will be required from the Chief or a Councillor of the concerned Band prior to the person being accepted as a member of the Association and eligible to vote in the proceedings of the 1989 annual meeting,

AND BE IT FURTHER RESOLVED that inclusion of a person's name in the Band Lists provided by Alberta Bands in Treaties 6,7 and 8 shall be accepted as confirmation of the fact of registration of that person with the respective Indian Band.

IN FAVOUR: 15
AGAINST: 0

CARRIED UNANIMOUSLY ON JUNE 8, 1989



Indian Association of Alberta

INDIAN ASSOCIATION OF ALBERTA
11630 Kingsway Avenue
Edmonton, Alberta
T5G 0X5
Telephone: (403) 452-4330
452-4331

NOTICE OF TEMPORARY GUARDIANSHIP TO: HOWARD RICKY RAIN

Take notice that an application for Temporary Guardianship of your children, born on May 9, 1980, August 26, 1982, December 2, 1985, November 27, 1987, May 14, 1989, will be made on July 24th at 9:30 a.m. in Edmonton Family court, courtroom No. 51.

Contact: Spencer L. Speedy
Alberta Family and Social Services, (city) Spruce Grove

Telephone: 962-8681

GRASSROOTS

WINDSPEAKER PHOTO FILE

Chonkolay honored by Order

By Jean Lepine
Windspeaker Staff Writer

HIGH LEVEL, Alta.

Assumption Chief Harry Chonkolay, one of the longest-serving chiefs in Canada, has seen his reserve change from a hunting and trapping society to one in step with modern times.

Chief Harry Chonkolay, of the Dene Tha' band, was honored by his appointment to the Order of Canada by Gov. Gen. Jeanne Sauve June 28.

Chonkolay was cited for the inspirational leadership he has provided the Dene Tha' band during his 51 years as chief.

"Being a strong advocate of education, he has always stressed the importance of traditional values, languages and culture and persevered in upholding his people's rights and promoting their needs," the citation read.

"I am very happy with the recognition by Canada for my efforts to help my people and work with the non-Native. I will continue to do so," Chonkolay said in an interview, with his daughter Marg translating from Dene.

With five other Albertans, Chonkolay was named to the Order of Canada. In all, 74 Canadians were appointed.

Chonkolay said the hardest thing about being chief was meeting the high expectations of his people.

"For example, when something is needed on the reserve, people think it's easy to get. They don't realize it takes time so they turn their anger and frustrations to the chief

"I would have quit long ago if I didn't have a strong will. As a chief, you are there for the people and you do the best you can," he said.

In 1938, when the band first start looking into the possibility of getting a reserve, the chief at that time wanted Chonkolay to be his successor.

At first, Chonkolay refused but he later gave in to the chief's wishes.

The former chief decided having a good translator would be an asset in negotiations and since Chonkolay had a wife that spoke English, it was decided he was the best candidate.

When he took office in 1938, Chonkolay's first priority was to get a reserve for his people.

He was instrumental in convincing Ottawa to create the Assumption reserve in 1940. Later, his persistence helped obtain a nursing station for band members and a school.

About 1,100 Dene Tha' now live on the reserve, about 700 km northwest of

Edmonton.

At 81 years of age, Chonkolay still maintains a trapline and is in good health, which he attributes to his activeness.

"If I had to sit still, I'd die," he said.

Married for 60 years, the chief credits the wisdom of the elders who arranged his marriage with his happy family life.

"Today, the young people choose their own mate and too often they make the wrong choice," he observed.

"Long ago, your mate was picked by the elders. They took into consideration the weaknesses and strengths that could be contributed to construct a healthy and unbreakable bond.

"After the decision was made by the elders, you were told who your mate was going to be and that was that," he recalled.

At an early age, Chonkolay was taught to respect his elders and the traditional Indian ways.

"In 1964, when liquor was made accessible to



Has seen reserve change: Chonkolay

Indian people, our lives began to change.

His wife, Elizabeth agrees: "No longer, do our young people respect our ways. It is sad and it hurts us so."

"I can remember when our people were proud, and the women all had their own gardens. We use to compete for the best garden prize. It was so nice. The location of our reserve was picked because of the good farm land, and the lake would always provide us with fish," said Elizabeth, 79.

"The gardens, fish and wild game kept the families busy. It also provided each

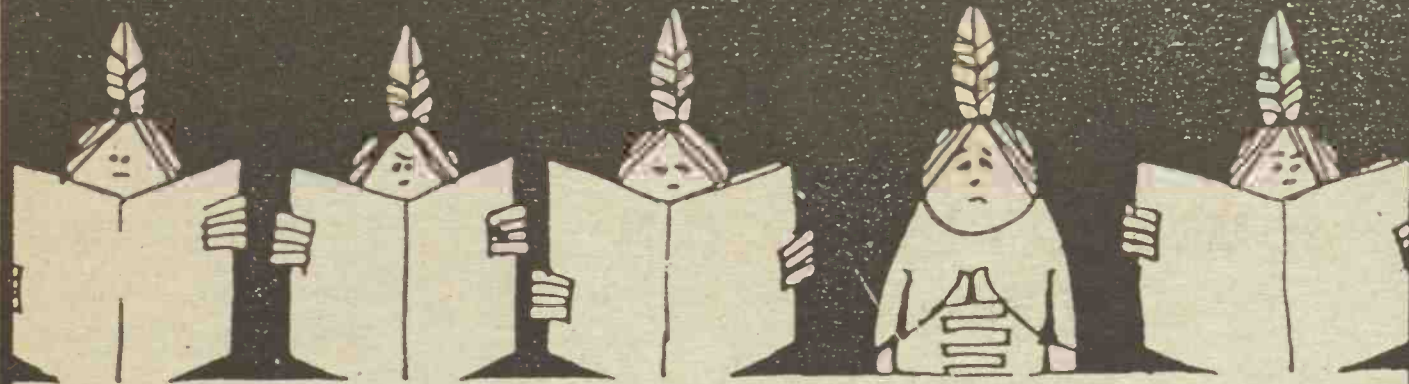
family member with a responsibility towards the family as a unit.

"My husband is a good man, and I am very proud of him. He has always been a good provider and a good father," she said.

Four of the couple's eight children are still alive. Three boys died as infants and Frank, the third eldest son died in a car accident in 1969.

"We are so proud of our parents. I think the whole family will accompany dad, when he goes to Ottawa to receive the order," his daughter said.

WHY BE LEFT OUT?



You too can 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, photos and cartoons. Don't miss a single issue.

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Little Red River Tribe

Box 1165, High Level, Alberta T0H 1Z0

SCHOOL SYSTEM EVALUATION

Proposals are being invited for a complete school system evaluation of the Little Red River Cree Tribe.

Three schools operate in John D'Or Prairie, Fox Lake, and Garden River, each with a Local Board and with representatives to a Regional Board of Education.

Evaluation team will be expected to work within parameters set by a Regional committee of three.

Proposals should include vita of principals suggested areas of evaluation and outline of costing.

Deadline: September 1, 1989

Mail or FAX proposals to:

M. Fyten
Director of Education
Little Red River Cree Tribe
Box 1830
HIGH LEVEL, Alberta
T0H 1 Z0

Telephone: 759-3811
FAX: 759-3780

GRASSROOTS

Bea to pass Droppin' In on to Jean

Gla ne tou? Tansi?

Hello family, friends, fans and neighbors.

Last week I reported that perhaps I would continue writing the column.

Because my new position in the production department is proving hectic, I've decided to hand over the reins to our new community reporter.

(Hey, it goes with the turf, you know.)

Remember the first time I came by to fill Mark McCallum's Droppin' In shoes?

I do. It was scary alright. McCallum's shoes were at least five sizes too big but with your continued support and friendliness, we managed to amble along our merry way, eh?

Nothing is lost. Heck, we gained priceless friendships and experiences along the way which will always be cherished.

So, give this new gal, Jean Lepine, a warm welcome OK?

Now the news ...

Edmonton: Remember Operation Beaver? (See Windspeaker March 17, 1989 issue for story.)

Operation Beaver is an international program under the direction of Frontiers Foundation, a federally chartered non-profit organization, which supports the advancement of disadvantaged communities across Canada and the Third World.

Western coordinator Wesley YoungChief says five people from the United Kingdom, two Americans and five Canadians will be assisting the Native Counselling Services of Alberta and Frontiers Foundation with their upcoming projects this summer.

Six Alberta projects are scheduled for the summer, YoungChief said in his letter.

The communities listed for these projects include Assumption, Lac La Biche, Loon Lake, Peerless Lake, Trout Lake and Wabasca.

Contact YoungChief at 477-1340 for further details.

Congratulations: To Valerie Merrier and Joey Mailhot on the arrival of their first baby girl, Tracie Lynn who was born July 10. This greeting comes to you from Sylvia Gambler.

And a happy 18th birthday wish goes out to the new father, Joey Mailhot July 26, from the Gambler family in Wabasca.

Wabasca-Desmarais: Entrepreneur Larry Gladue, 34, has failed at a half-dozen businesses, but is ready to try his luck at another.

"You could fail 100 times and be successful on the 101st try," said the unsinkable Gladue, who is not afraid to take risks.



DROPPIN' IN By Bea Lawrence

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

"It's not like the end of the world," he says, referring to his latest business failure.

He's tried everything from bottle depots and arcades. One winter, he even hauled 23 tonnes of coal for sale.

Now, Gladue is starting up a bi-monthly newspaper for the 7,000 residents of Wabasca, about 350 km north of Edmonton.

Gladue hopes to recruit the local folk, but if no locals respond, he'll consider others. The town is about two-thirds Native and has about 100 businesses.

If you'd like to join in this band-sponsored venture, contact Gladue at 482-2898 or Marcel Gladue at 891-3836 or 891-3040.

Boyer River Band: Boyer River people know 44-year-old Jerry Bulldog as a local trucker with a liking for drinkin' and fightin'.

But 150 graduating students from Stony Plain's Westerra trade school (near Edmonton) know Bulldog as

the only Indian to graduate from the trade school this year.

Recently, Bulldog, a Beaver Indian, graduated from Westerra's one-year community newspaper course.

"I got tired of working the rigs and getting dirty," said Bulldog who is a married father-of-two.

"I needed a change of lifestyle," he says. "It was the same old thing, over and over. I wasn't making anything of myself."

For Bulldog, also an ex-boxer, the turning point in his life came two-and-a-half years ago, after he was jailed for fighting. He felt so bad, he cried and he vowed then, when he got out he'd set new goals and stop drinking.

He stayed off the booze and in school. Watching others sober up and prosper gave him hope.

The people of the Boyer River band live near Rocky Lane, a small town about 30 km east of High Level.

That's another weekly wrap for all you avid Droppin' In readers.

Stay tuned. Lepine will be droppin' by next week to fill your community news interests and I'll remain the silent partner for now.

(Yes, I will miss writing. But, someone has to put your favorite newspaper together. Right?)

Meanwhile, be happy, be good and smile!



STEPPING STONES TO THE FUTURE

THE INDIAN ASSOCIATION OF ALBERTA'S
46th ANNUAL ASSEMBLY

The Indian Association of Alberta's Annual Assembly will be held at the Panee Memorial Agriplex in Hobbema on July 18, 19 and 20.

In conjunction with the assembly, the I.A.A. will present an informative Indian Business Trade Show. Other events include:

- July 18 - Opening Ceremonies
- Banquet honoring Indian War Veterans and Native Special Constables
- Ralph Steinhauer Memorial Award
- July 19 - Banquet honoring Elders and Youth
- Round Dance
- July 20 - Nominations and Elections for the I.A.A.'s Board of Directors
- Closing Ceremonies



Indian Association
of Alberta

Alberta

NATIVE PROGRAM CO-ORDINATOR

Competition No: SG89E8210-001-WDSP

VARIOUS LOCATIONS - You will be responsible for the development, coordination and delivery of a wide range of institutional programs with special emphasis on the Native offender. Responsibilities include functional supervision of contract staff and volunteers. Extensive liaison with other centre management and staff, community resources and community agencies is required to achieve program goals. Your assistance in entry level staff recruitment and staff training will build upon staff awareness of Native issues. Knowledge of a Native language is an asset.

QUALIFICATIONS: High School Diploma plus related coursework and extensive related experience including experience with Native organizations and culture. Additional education will be considered in lieu of experience. A related university degree is desirable.

Note: Please indicate location preference.

Salary: \$32,328 - \$40,128

Closing Date: July 21, 1989

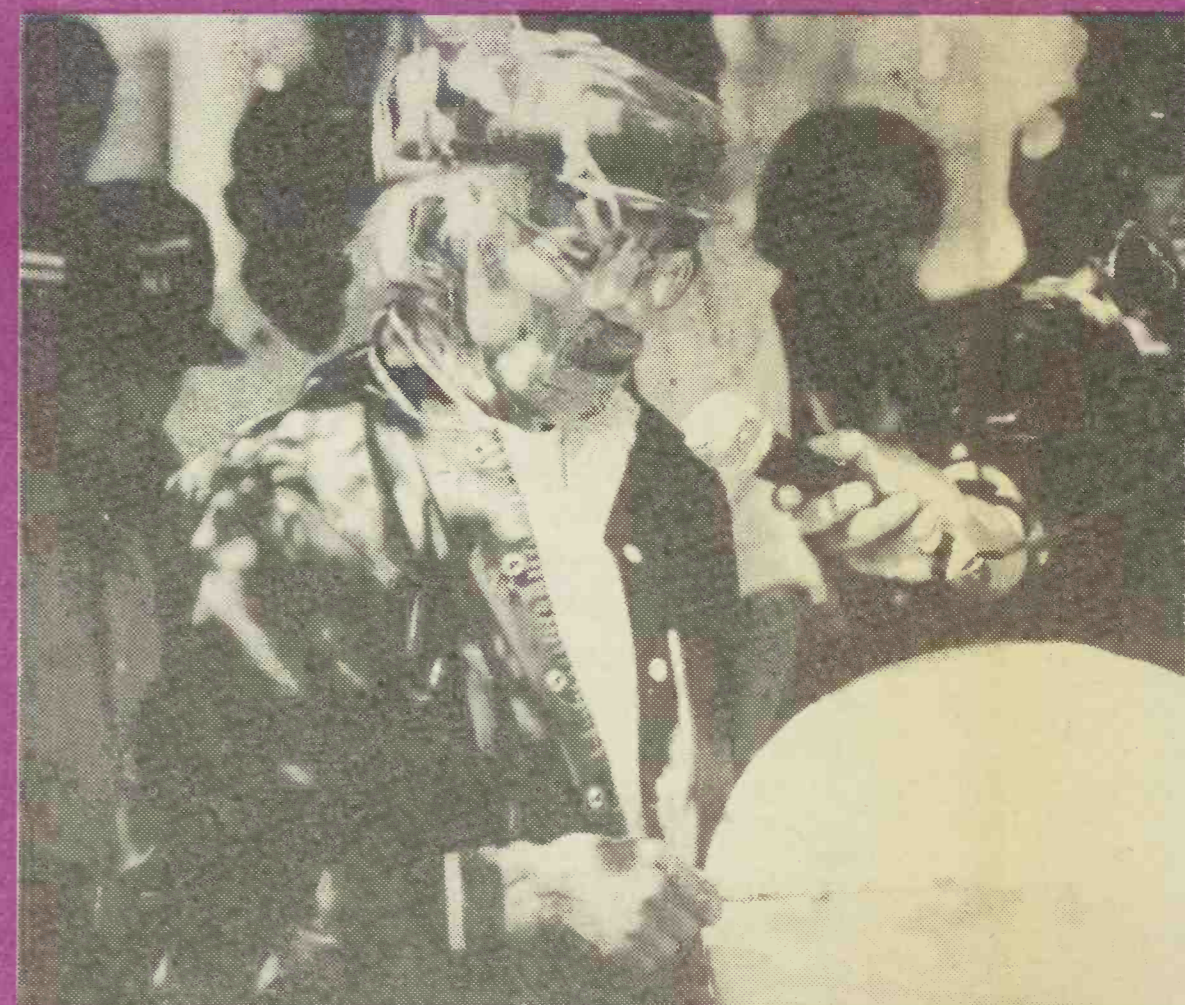
Solicitor General

Please send an application form or resume quoting competition number to:

Alberta Government Employment Office
4th Floor, Kensington Place
10011-109 Street
Edmonton, Alberta
T5J 3S8

DENE GAT

*Elders and youth of the band
share thoughts at comm*



About 150 members of the Dene Tha' Indian band gathered at Asinik, 100 km northwest of Edmonton, for a sharing of thoughts last week.

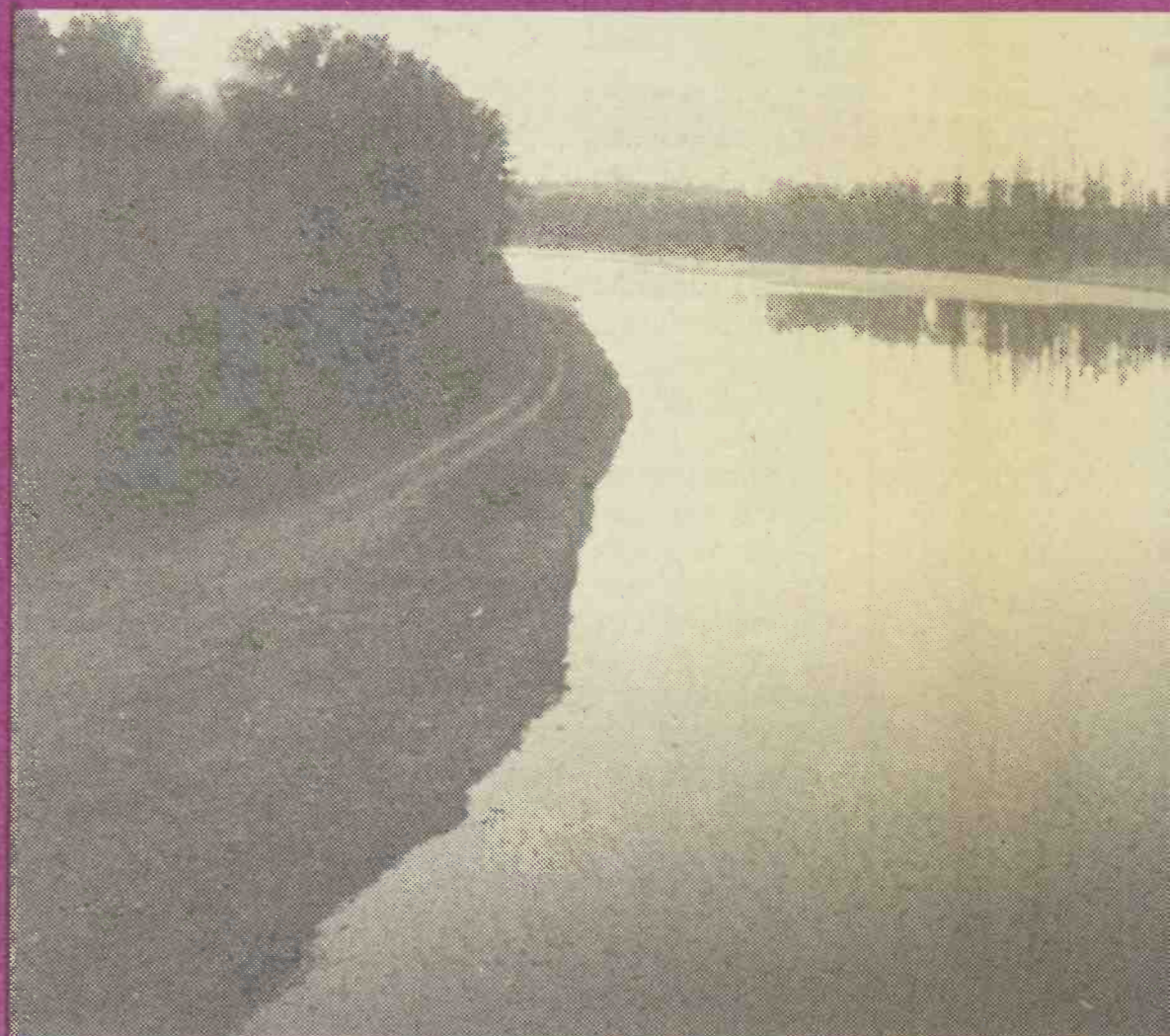
The gathering was held July 10-12 in the traditional way in which the band will stand and address their fellow members about such matters as cultural retention, tribal unity, land use, education, the environment and other concerns.

In the evenings, the band celebrated with tea dances and hand games.

The 1,100-member band has faced many hardships in the past, including alcoholism and drug abuse.

They feel the answer is to return to their traditional ways. In the past, 250 Dene Tha' members have admitted themselves for alcohol treatment at Poundmaker's lodge in St. Albert.

The elders are a very important part of the Dene culture and through their wisdom, the Dene have begun to return to their traditional ways.



PHOTOS, CLOCKWISE FROM FAR LEFT: Jillian Salopree, a local youth, hanging around. The Dene Tha' Drummers, a youthful group, sing songs learned from their parents. The site for the gathering was Asinik, 100 km northwest of Edmonton. The site for the gathering was Poundmaker's lodge in St. Albert. The site for the gathering was Poundmaker's lodge in St. Albert.

GATHERING

Members of the Dene nation community get-together



and gathered at Assumption, about 700
its last week.

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outh, hanging around. Elder Alexis Seniantha, because of his dreams, he's regarded as
sing songs learned from the elders. A band member shares his thoughts with the
e for the gathering was on the banks of the beautiful Chinchaga River.

OTOS BY BERT CROWFOOT

GRASSROOTS

SARAH CARDINAL, Special to Windspeaker



Black Eagle at mass: Father Tony Duhaime baptizes a child at the Native Pastoral Centre

Duhaime proud to be chief

By Jean Lepine
Windspeaker Staff Writer

EDMONTON

The sight of Father Tony Duhaime, in his chieftain's headdress, officiating at the mass at the Native Pastoral Centre on July 9, was an honor to the parishioners

"I am very proud of my

chieftainship, and wear my headdress at all Native functions. Wearing the headdress during the entire service is proper as it honors our Lord," he said, comparing it to the Queen wearing her crown while officiating at public functions.

The oblate priest served

on the Blood reserve for 16 years prior to his retirement. Last July, he was made honorary chief and given the name Black Eagle.

"Eagle is the honorary part of any name, as the eagle represents the king of the sky," said the retired priest, who now resides in St. Albert.

Duhaime administered baptism to four new members, Jennifer and Nicole Cardinal, Toni and Charlene Moosawah. Receiving her first communion was Melina Blackman.

Following the service a lunch was shared by the congregation.

Mark "Mike" Morin

Enoch's Morin to be missed

By Lyle Donald
Windspeaker Correspondent

ENOCH RESERVE, Alta.

Mark "Mike" Morin of the Enoch reserve died suddenly last Friday morning of a heart attack at the age of 57.

Mike was well-known as a community sports enthusiast who always supported local tournaments on the reserve.

Earlier this year at the Enoch All-Native Hockey Tournament, Mike said one day it would be great to see an all-reserve team win the tournament without importing players from off-reserve.

Mike was the first coach of the Enoch ladies' fastball team on the reserve.

With his easy-going way and his good sense of humour, he led the girls to several league and tournament championships.

He is remembered as a

coach who never held any good players back and always encouraged two of his best pitchers, his daughter Debbie and Gladys McDonald, to play in higher fastball divisions in the city.

Prior to coaching the Enoch ladies' team, Mike was instrumental in the formation of the Sunburst "AA" baseball league in Edmonton.

To his family, Mike will be best remembered as a loving and caring husband, father and grandfather.

"He was always involved with us, either coaching in sports, or physically being there to support us whenever we needed him. That is why we are such a close family," his daughter Marilyn said.

Mike leaves behind his loving wife Sally, son Kenny, six daughters, Yvonne, Debbie, Marilyn, Donna, Adel (Georgie), Beverly, and 11 grandchildren.

EMPLOYMENT OPPORTUNITIES

LOUIS BULL RECREATION - YOUTH COORDINATOR

DEFINITION:

This position involves the planning and provision of various recreational programs for the members of the Louis Bull Reserve.

The Employee will be responsible for the supervision of the field workers - task assignments and scheduling. Assist the recreation director in programs where applicable.

TYPICAL DUTIES:

- Plan, organize, present and evaluate programs offered for the youth considering their ages, interests and abilities.
- Drive the youth participants to and from their recreation programs
- Ensure that equipment and supplies that are used in programs are properly stored and cleaned
- Report any vehicle or facility maintenance difficulties to the recreation director
- Keep accurate records of all programs expenditures/revenues
- Keep record of any difficulties (suspensions) of participants
- Assist in the advertising/promotion of the recreation programs
- Prepare a monthly report/summary evaluating previous months' programs, participants, etc.
- Submit a yearly budget outline for the youth program to the recreation director
- Provide the recreation programs within the guidelines and budget as outlined by the Louis Bull Band Council and Administration
- Assign duties and work schedule to field workers and supervise activities
- Assist other staff with their duties as required
- Work in conjunction with other band and community recreation departments as required

KNOWLEDGE, SKILLS AND ABILITIES:

- Must enjoy dealing with the public, especially youth
- A strong background in recreational games, crafts and activities
- Ability to both follow and give direction/instruction
- Ability to drive and supervise a bus/van of participants
- Willingness to work evenings and weekends - Long Hours

QUALIFICATIONS:

- Current First Aid
- Minimum Class 4 License - ability to get a Class 2 License
- Previous experience in Recreation Programming or a Recreation, or related Diploma

CLOSING DATE: July 20, 1989

INTERVIEWS: July 25, 1989

CONTACT: Dale Raine

Personnel Officer
Louis Bull Tribal Administration
Box 130
Hobbema, Alberta
T0C 1N0
Telephone: (403) 585-3978



TALLCREE TRIBAL GOVERNMENT

Director of Social Development

DUTIES:

To administer a social services program to the three tribal communities of North Tallcree, South Tallcree and Beaver Ranch. The Director has complete responsibility for income security, adult care and work opportunity programs.

QUALIFICATIONS:

- Minimum education required: graduate of 2-year social services program.
- Knowledge and appreciation of the culture and customs of Natives, Cree-speaking preferable.
- Ability to work independently
- Excellent organizational/administrative skills
- Excellent financial management skills

Salary is negotiable, dependent upon qualifications.

Send resume to:

Ruth Auger/Ron Henriet
Office Manager
Tallcree Tribal Government
Box 100
Fort Vermilion, Alberta
T0H 1N0
927-3727

Closing date: July 31, 1989.

MOTHER EARTH

Pulp mills endanger Aborigine culture

By Jeff Morrow
Windspeaker Staff Writer

The Penan Aborigine of Southeast Asia, one of the world's oldest hunting and food-gathering cultures, is being wiped out by the same Japanese companies planning a pulp mill in Northern Alberta, says the founder of the Rediscovery International Foundation.

More than 70 per cent of Borneo's Sarawak rainforest, where the Penan have lived for at least 10 thousand years, has been logged by Japanese forestry giants, Canadian naturalist Thom Henley said.

Henley argues that Alberta's Natives could face the same crisis as the Penan Indian band since Japanese companies started logging in Sarawak more than a decade ago.

One of the primary importers of timber resources from Sarawak is Mitsubishi Corporation, which, along with Honshu Paper Company of Japan, is a majority shareholder of Crestbrook Forest Industries Ltd. of Cranbrook, British Columbia.

Crestbrook's Edmonton-based pulp mill company, Alberta-Pacific Forest Industries Ltd., is planning a \$1.3-billion bleach kraft mill near Athabasca. It is said to be the biggest of its kind in the world.

"I'm not surprised these companies are coming to Alberta. The Japanese are the biggest vampires on the planet today," Henley said.

"It's escalating in Sarawak. Alberta should see the writing on the wall."

During a recent tour of the Malaysian island of Borneo, Henley visited the Penan tribe in Sarawak.

He said the 650-member band has been protesting the depletion of its forest but are ineffective because of Japanese influence on the Malaysian government.

"The clear-cut logging areas are enormous. There are 30-foot-high log piles in the rivers. They believe there will be a holocaust in the next seven years," he said.

Alberta Pacific has been widely criticized for its proposal to control a 130,000-square-km section of provincial forests.

The plant's future manager said fears of deforestation are unfounded.

"We, of all people, have to sustain the forests. We have to have it continually healthy because we require the wood," Gerry Fenner said.

According to Fenner, Alberta Pacific will use the most advanced reforestation process available.

Alberta Pacific would be cutting its own throat if it ignored sustained growth, he said.

But Alberta Pacific is leaving reforestation plans out of its environmental study, charges the New Democrat opposition environment critic.

John McInnis also attacked the company for ignoring the impact of deforestation on Northern Alberta Native bands.

McInnis believes the Alberta government is selling out Alberta's Native communities in the same manner the Malaysia government did to the Penan.

"We have every reason to be suspicious and we should be very concerned with the similarities," McInnis said.

"It's happening so fast. It's just like what happened in Sarawak. Before you know it, we will lose control of the land."

Alberta Environment Minister Ralph Klein believes Japanese companies are responsible to the environment and the province should take advantage of its vast forestry resources.

Klein warns the Japanese will have to conform to Alberta's standards if they want to operate a pulp mill in the province.

"Foreign investment in Alberta is not a problem to me, especially if it's from the Japanese. I think they have become sensitive to the environment in their own right," Klein said.

Bigstone Chief Charles Beaver said Northern Alberta band members don't want Klein's assurances, they want federal intervention.

Depletion of Alberta forests could harm Native lifestyle and heritage, said Beaver, spokesman for the Treaty 8 environment committee.

"We're not just talking about the impact pulp mills will have on surrounding communities. It's not one particular group of people, the farmers or Treaty Indians; it's everyone," he said.

"We have to ask ourselves what about the generations to come? What about the next 20 years? What about the



"The clear-cut logging areas are enormous. There are 30-foot-high log piles in the rivers. They (Penans) believe there will be a holocaust in the next seven years."

PHOTOS BY THOM HENLEY

people who live there? It's the whole aspect of what it's going to do to our resources," he adds.

The chiefs of Treaty 8 are demanding the federal government conduct its own environment study to ensure Native concerns are recognized.

The chiefs argue that the federal government is responsible for Alberta Pacific's logging area, where several Indian bands live.

If the Japanese are allowed to control Indian land, the future of Alberta's Indigenous people is at stake, Beaver warns.

Crestbrook spokesman John Dutton said his company has no intentions of allowing its Japanese shareholders control its forestry operations in Alberta.

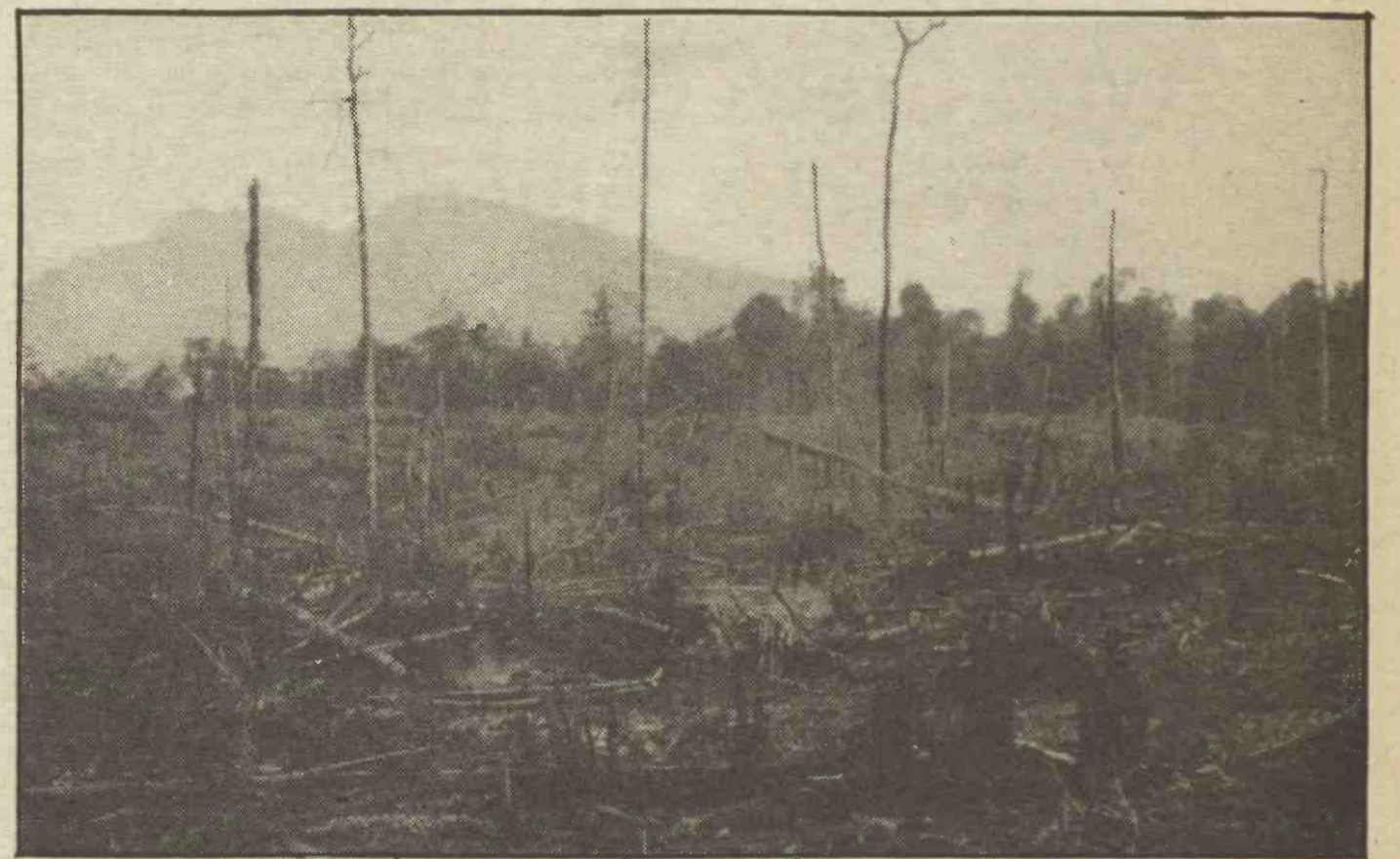
Japan-based Mitsubishi and Honshu hold a combined 65 per cent interest in Crestbrook. The other shares are Canadian owned.

Dutton said the Japanese will have limited access to Alberta's forests.

"Whatever they do outside Canada is their own business," he said.

Godo Stoyke, director of the Rainforest Action Group of Edmonton (RAGE), notes the Japanese have a history of laying claim to timber resources to supply their cumulative society.

Japanese multinational corporations have become so aggressive in their quest to control the world's forestry



market, that restrictions have done little to harness their appetite for timber resources, Stoyke said.

Japan, which has only one-fortieth of the world's population, consumes 52 per cent of all the logs traded internationally.

Stoyke said one-third of Sarawak's 125,000 square km land mass is now barren from logging activity.

A 1987 report shows that Mitsubishi imported 292,000-cubic-metres of Sarawak timber for wood production in Japan.

The Penan have fallen prey to the same promises given to the Natives of the Philippines a decade earlier, Stoyke said.

"And now that the Japanese are finished with Borneo, they are coming here."

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
Bonnville, Alta.	Sept. 8-10

(Regional Finals)

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

Chuckwagons, talent show, baseball and rodeo

Goodfish celebrates treaty

By Diane Parenteau
Windspeaker Correspondent

GOODFISH LAKE, Alta.

Rainy weather failed to dampen the spirits of local residents who attended Goodfish Lake Annual Treaty Days last weekend.

Many of Saturday's event were postponed until Sunday due to rain, with fewer participants and spectators taking part.

The three-day celebration held July 7-9 included a men's and ladies' fastball, men's baseball, a talent show, a parade, a pancake breakfast and a rodeo with chuckwagon races.

However, Saturday's continuous downpour cancelled the chuckwagon races until Sunday. The rain turned the two-day talent show into a one-day event and made Sunday morning's pancake breakfast a complete washout.

"Saturday was a no-show because of the rain," said talent show coordinator Ruby Whitford.

"But Sunday was good. We had a four-hour show. We also had the Edmonton Travellers square-dance group performing."

Competition categories included vocals, fiddling and jiggling.

Whitford was relieved by the break in the skies Sunday that allowed the talent show to take place.

She has been working as a volunteer for the treaty days celebrations for ten years and hates to see the rain spoil the schedule.

"It disappoints people when it rains and we have to cancel," said Whitford. "We always get a good turnout. They really like our shows."

Whitford expressed her appreciation to the Charles Shott Sea Breeze Band for providing back-up music and to Emcee Joe Blyan for his brand of humor which lightened up the show.

Both fastball and baseball tournaments also attracted fewer teams than expected. Only seven ladies' fastball, nine men's fastball and seven men's baseball showed for the

Friday afternoon start.

"A lot of teams didn't make it, figuring it would be rained out," said Goodfish Lake Recreation Director and event organizer Rene Houle.

The Callihoo Errons took first place in the ladies' event beating out the Edmonton Bronk Pacers. Goodfish Lake Bad Company placed third.

Over in the men's competitions, the Alexander Teepee Crawlers and CFB Air Base were unable to finish their final game when time ran out. They split first place.

Slave Lake North Stars placed first in baseball while the Kikino Saints took second.

In third and fourth place were the Goodfish Lake Canadiens and the Lac La Biche Dodgers respectively.

"The crowds were good on Sunday and financially we showed a profit this year," Houle said.

Stands over at the rodeo grounds were relatively full Sunday afternoon, with seven major events

highlighting the competition.

Special added attractions included junior events, mutton-busting and clown Ricky Ticky Wanchuck and a Rodeo Queen contest.

"It turned out pretty well," said Rodeo Club manager Ricky Cardinal.

Rodeo events went ahead as scheduled rain or shine. Results were not available at press time.

Talent show results:

Men's vocals - Louis Cardinal, first and Daniel Houle, second

Female vocals - Rachelle Shott, first and Annette Prudent, second

Jr. male - Lorne Shirt, first
Jr. female - Delma McConnel, first

Old-time fiddling - Ronny Cardinal, first and George Berland, second

Sr. jiggling - Ervin Bouchet, first and Louis Cardinal and Carol Bedger, second

Jr. jiggling - Elizabeth and Tammy Desjarlais, first and Tannis Bouchet and Shana Lehman, second

3rd Annual Buffalo Golf Classic

WIN Golf Approved

August 5-6, 1989

Wolf Creek Golf Course
Ponoka, Alberta

- \$100 entry fee per person
- \$60 entry fee for juniors
- Tee-off time 9am Sat. & Sun.
- Novelty Prizes for each hole on the first day
- Top 40 Qualify for Championship after first day
- Awards
- Barbecue and Dance on Saturday night



For Further Information:

Calvin at 585-2648
Carla at 783-2771
Herb at 585-4059
Pat at 585-2111

Or send entries to:
Buffalo Golf Classic, Box 355, Hobbema, Alberta T0C 1N0

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A Division of the Aboriginal Multi-Media Society of Alberta

SPORTS & LEISURE

Cold Lake treaty days

Rain wrecks fest

By Diane Parenteau
Windspeaker Correspondent

COLD LAKE, Alta.

Rain played havoc with outdoor events planned for the Annual Treaty Days Celebration last weekend.

The heavy thunderstorms and winds caused the cancellation of a long list of events held at English Bay on the Cold Lake First Nations Reserve July 8-9.

Among the casualties of the rain were children's games and races, canoe racing, a talent show, beach volleyball, slopitch games, the weiner roast and the fireworks scheduled for Saturday night.

The weather picture brightened on Sunday when torrential rains changed to occasional showers and some previously cancelled events went ahead as planned.

"Crowds were down from last year," said weekend organizer Bernice Martial.

She sits on the treaty days organizing committee

with 20 other community volunteers.

"It was mostly community members and settlement members. We also did very good (attracting people from) the town," she said.

English Bay has excellent facilities for hosting an outdoor summer event of this nature, Martial said.

Not far from the sandy lakefront sits the enclosed dance floor and talent show stage. With walls constructed from rough, square logs and concrete flooring, it provides a natural setting to listen and watch local musicians and dancers.

Unfortunately, entries and spectators numbers were disappointing for Sunday's talent show.

"There were a lot of other things going on around the area last weekend," Martial said, adding the other events may have contributed to the decline from previous years.

On the other hand, a new added attraction, the triathlon, did very well.

"This year, we had a

triathlon which was great," she said. "It was a really good response."

Entrants swam, jogged and canoed their way to the finish line.

The addition of the triathlon event at the treaty days was an attempt by Dene' Counselling Services to encourage physical fitness.

"We are looking at the holistic approach; healthy of body, spirit and mind," said committee member Vicki Jacob.

Jacob and fellow co-workers from Dene' Counselling Services organized and ran the triathlon event.

"The first twelve to finish received T-shirts," Jacob added.

On Sunday night, the fireworks displays that was postponed Saturday went off without a hitch.

"A lot of people stay for the fireworks," Martial said.

"I was surprised. I think we should have fireworks on Sunday all the time, just to hold the crowd."

1st. Annual PRAIRIE CLASSIC

Men's and Ladies Open Fastball Tournament
JULY 29, 30, 1989

Yorkton, saskatchewan

(York Lake Ball Park - 5 km south of Yorkton)

Men's Prizes:

- 1. 2,000. Trophy
 - 2. 1,500. Trophy
 - 3. 1,000. Trophy
 - 4. 800. Trophy
- Men's Entry Fee: \$350.

Ladies' Prizes:

- 1. 1,500. Trophy
 - 2. 1,000. Trophy
 - 3. 800. Trophy
 - 4. 600. Trophy
- Ladies' Entry Fee: \$250.

- Modified Double Knock-out
- Prizes Based on 16 Team Limit Entry
- Entry Fee: Certified cheque or Money Order Only Made Payable to The Peepeekisis Prairie Dusters
- Entry Fee and Registration Deadline: July 21, 1989
- Non-refundable Entry Fee

TEAM AWARDS

- Most Sportsmanlike
- Best Dressed

INDIVIDUAL AWARDS

- Most Valuable Player
- Best Pitcher
- Best Hitter
- Best Infield
- Best Outfield

ALL STAR SELECTION

For Registration/Information, Contact:
Evelyn Poitras - 569-8582 (Regina) Larry Renton - 782-7001 (Yorkton)

● Refreshments Available on Grounds ● Camping Accommodations Available
Sponsored by the Regina Peepeekisis Prairie Dusters Ladies Ball

Job Opportunity

PROJECT OFFICER

QUALIFICATIONS:


1. Previous work experience with Native organizations or Band Council.
2. Social development experience or background.
3. Effective writing skills.
4. Proposal writing experience.
5. Knowledge of organizational skills and the ability to initiate social development programs both short and long-term planning.
6. Public Relation skills.
7. Ability to speak Cree would be an asset.

Salary negotiable depending upon experience and qualifications.


Competition Deadline Date: July 20, 1989 - 4:30 p.m.

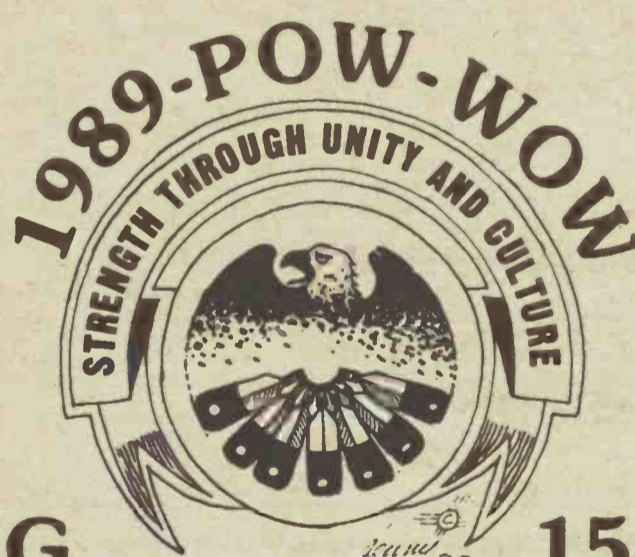
Please send resume to:

TRIBAL ADMINISTRATOR
Bigstone Cree Band
General Delivery
Desmarais, Alberta
T0J 0G0



PRINCE ALBERT INDIAN & METIS FRIENDSHIP CENTRE





1989-POW-WOW
STRENGTH THROUGH UNITY AND CULTURE

AUG. 15-17

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P.A. EXHIBITION GROUNDS


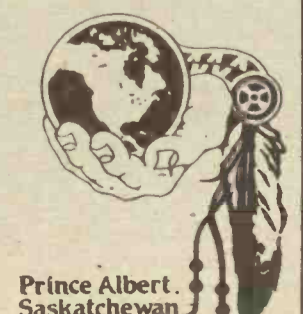
	\$9030.00 Prize Money			
HOST DRUM BATTLE CREEK SINGERS	Men's Golden Age (50 & over)	500.00	300.00	100.00
	Ladies Golden Age (50 & over)	500.00	300.00	100.00
	Men's Traditional	500.00	300.00	100.00
	Ladies Traditional	500.00	300.00	100.00
	Men's Grass	500.00	300.00	100.00
	Ladies Jingle	500.00	300.00	100.00
	Men's Fancy	500.00	300.00	100.00
	Ladies Fancy	500.00	300.00	100.00
	Jr. Boys Traditional (11 - 16)	100.00	75.00	50.00
	Jr. Girls Traditional (11 - 16)	100.00	75.00	50.00
Jr. Boys Grass (11 - 16)	100.00	75.00	50.00	
Jr. Girls Grass (11 - 16)	100.00	75.00	50.00	
Jr. Boys Jingle (11 - 16)	100.00	75.00	50.00	
Jr. Girls Jingle (11 - 16)	100.00	75.00	50.00	
Jr. Boys Fancy (11 - 16)	100.00	75.00	50.00	
Jr. Girls Fancy (11 - 16)	100.00	75.00	50.00	
Boys Traditional (10 & under)	50.00	40.00	30.00	
Girls Traditional (10 & under)	50.00	40.00	30.00	
Boys Fancy (10 & under)	50.00	40.00	30.00	
Girls Fancy (10 & under)	50.00	40.00	30.00	

M.C. GORDON TOOTOOSIS

GRAND ENTRY
1:00 p.m.
and
7:00 p.m.

- REGISTRATION & CAMPING DAY - AUG. 14
- DAILY RATIONS
- SECURITY
- NO ALCOHOL/ DRUGS ALLOWED
- 1st 10 DRUMS

FOR MORE INFORMATION CALL...
BRENDA SAYESE (306) 764-3431

COMMITTEE NOT RESPONSIBLE FOR ACCIDENTS OR LOST PROPERTY ON GROUNDS

LOOKING BACK



Then and now: Left, the wedding party of Jean Marie Tallay and Marie Madeleine Bassa in Fort Vermilion, 1937. And, the same couple, with Bishop Legare, 50 years later.

Finding a wife 50 years ago

Story as told by:
Jean Marie Tallay

"We made the trip on horseback, the four of us, from Habay to Fort Vermilion.

There was Jean Pastion, George Martel, Johnny Martel and I. We also had a pack horse.

My wife, Madeleine Bassa, had been brought to the residential school at Fort Vermilion as a child and being one of our people, (a

Dene Tha'), she would normally get married to someone from here.

Having been at school for nine years, she was now 19 years old and of age to be married and there were many young men at Hay Lakes. But how could a marriage be arranged?

Without knowledge on my part, a distant uncle of mine wrote to her so we could get acquainted.

We were living then at

Zama Lake and in March, I received a letter from her brother asking for me.

This letter was written without my knowledge as I had no intention of getting married. In fact, if it was my decision, I probably would still be a bachelor...it's like I was taken without my consent! God knows that this is really the way it happened: I was stolen!

So my brother went to Habay to pick up the letter and brought it to me. I then

went to my brother-in-law, Michel, who could read, and he said: "Wow! A girl is asking for you!"

"How can that happen?" I said. "I don't even know any woman and I never spoke or wrote to anyone. How could I be getting a love letter? If someone is going to steal me, that is too much!"

I went to my dad and told him that what they did to me was not right.

"Listen, my son," he said. "The reason this was done was because your mother is not very well and I thought this woman who had been to school would make a good wife for you so when her brother proposed to write you a letter, I agreed. That's why you received that letter."

"I am young," I told him, "and all I care about is living out in the bush and trapping and hunting. Getting married is the last thing on my mind."

Just as I was leaving to go trapping for beaver, another letter arrived.

It said: "We did that without your consent, but now it's up to you if you want to write back."

Then my dad said: "That girl is expecting a letter and you can't just ignore her like that, so don't just send a letter, at least send her some money."

So I sent her \$130 and wrote: "I'll be there on the 15th of the month for Rodeo Day."

I went hunting for beaver. I hunted all spring and five days before the rodeo, I arrived at Fort Vermilion. One of my sisters, however, was very sick when I left.

I left with \$2,000 in my pocket. I've never asked for a woman before, so I lost a lot of money.

I bought what I needed for myself and spent \$150 on clothes for her. It cost a lot but I didn't mind.

We were married in the church at Fort Vermilion.

Then my brother phoned and said I would probably not see my sister alive.

I just wanted to get to

Meander River, so I asked the store manager to borrow money to get back home.

I paid someone \$260 to take us back to Meander River by horse-drawn wagon and borrowed \$200 to buy food.

But when I reached Meander River, it was already too late...I learnt that my sister had died. I called for a wagon to pick me up and bring me to Zama Lake and paid another \$200.

It was hard for my parents to lose their daughter. We all felt sad.

I thought over what my parents had asked me to do and figured they had told me the truth.

My wife and I were able to be by their side and bring them consolation and we have lived happily together all these years.

Taped interview in Dene Tha' language, recorded by Father C. Piche June 8, 1989.

Translation by Nora Martel.

Job Opportunity

LAC LA BICHE SCHOOL DIVISION NO. 51
invites applications for the following position

PRINCIPAL

CENTRAL ELEMENTARY SCHOOL

The town of Lac La Biche is a growing and prospering community located approximately 220 kilometers northeast of Edmonton with a current population of approximately 2500.

At the commencement of the 1989-90 school year, the Central Elementary School will serve the educational needs of 200 students in grades 5 and 6 with a staff of 13.5 FTE teachers.

The successful applicant for the position will have successfully completed a minimum of five (5) years of teaching experience at the related level of application and be in possession of a permanent Alberta Teaching Certificate. Post-graduate work in Educational Administration and demonstrated skill and potential in administrative leadership will be a definite asset.

Please submit applications to the undersigned by 4:30 p.m. on July 19, 1989.

Mr. Peter Ponich
Superintendent of Schools
Lac La Biche School Division No. 51
Box 870
LAC LA BICHE, Alberta
T0A 2C0

Sports Reporter

Windspeaker requires a person to report and take photos of sports news in the Native communities of Alberta.

The successful candidate will have excellent writing and photography skills, plus a good knowledge of the sports community in Alberta.

The sports writer will be responsible for at least two sports pages and a community sports column every week. The writer can also expect to travel regularly.

Knowledge of Native communities, culture and language, would be an asset.

Please send a resume and writing samples to: Director of Print, Windspeaker, 15001 - 112 Avenue, Edmonton, Alberta, T5M 2V6. Or call (403) 455-2700.

**Wind
speaker**

Windspeaker is a publication of the Aboriginal Multi-Media Society of Alberta



STEPPING STONES TO THE FUTURE

THE INDIAN ASSOCIATION OF ALBERTA'S 46th ANNUAL ASSEMBLY

All Native Veterans are cordially invited to attend July 18, 1989

Treaty 6 Veterans

NAME	RESERVE
Charlie Roasting	Erminskin
* Joseph P. Cardinal	Saddle Lake
* Joseph Houle	Saddle Lake
Joseph Buffalo	Erminskin (Deceased)
Joseph Morin	Enoch
Robert Belcourt	Erminskin
Joseph s. Littlechild	Erminskin (Deceased)
Art Potts	Samson
Walter Potts	Samson
Louie Potts	Samson
* Lawrence Steinhauer	Saddle Lake
William Samson	Samson (Deceased)
William Stoney	Enoch (Deceased)
Joseph A Gladue	Beaver Lake
William Ward	Enoch (Deceased)
Andrew Cardinal	Enoch (Deceased)
Michael Bighead	Enoch (Deceased)
* Jerry Ground	Enoch (Deceased)
Lawrence Morin	Enoch (Deceased)
William (Sam) Morin	Enoch
George Foureyes	Samson (Deceased)
George Minde	Erminskin (Deceased)
Lawrence Johnson	Samson
Charlie Galdue	Saddle Lake
Leonard Makokis	Saddle Lake
Albert Cardinal	Beaver Lake (Deceased)
Lloyd Shortneck	Louie Bull
Henry Rain	Louie Bull
Lawrence Wildcat	Er minskin
Norbert Giboux	Kehewin
Stanley Giboux	Kehewin
Albert Lapatac	Kehewin
George Bird	Duffield (Paul Band)
Ernest John	Duffield
Pete Old Pan	Erminskin
Peter Erminskin	Erminskin (Deceased)
Norman Quinney	Frog Lake
Archie Northwest	Samson (Deceased)

Dan Johnson	Samson (Deceased)
John Johnson	Samson (Deceased)
Joseph Deschamps	Louis Bull (Deceased)
Ben Gordon	Enoch (Deceased)
Mike Bumstick	Alexander (Deceased)
Issac Jackson	Goodfish Lake
Andrew Jackson	Goodfish Lake
Norman Jackson	Goodfish Lake
Hector Jackson	Goodfish Lake (Deceased)
Felix Houle	Saddle Lake
Adam Papin	Enoch
Ernest Omeaso	Erminskin
Wallace Soosay Sr.	Samson (Deceased)
Micheal Lightning	Samson
Steven Barhead	Duffield
David John	Kehewin
Alex Makinow	Montana (Deceased)
Harry Lightning	Louie Bull (Deceased)
Jim Saskatchewan	Samson (Deceased)
Joseph Montour	Samson (Deceased)
Jim Stoney	Erminskin
Albert Stoney	Erminskin
Johnny Paul	Kehewin
Frank Piche	Cold Lake
Charlie Metchewais	Cold Lake
Marcel Piche	Cold Lake
Arthur Moses	Saddle Lake (Deceased)
Adolore Swan	Cold lake
Henry Peacock	Enoch (Deceased)
Adolphus Kakisim	Saddle Lake (Deceased)
Mark Steinhauer	Saddle Lake (Deceased)
Narcisse Yellowbird	Samson (Deceased)
Vernon Makokis	Saddle Lake
Alex Doghead	Saddle Lake (Deceased)
Louis Woods	Saddle Lake (Deceased)
Clifford Woods	Saddle Lake (Deceased)
Simil Houle	Saddle Lake (Deceased)
Maxim Papin	Enoch (Deceased)

Treaty 7 Veterans

NAME	RESERVE
* Charles Grier	Brocket (Deceased)
Julius English	Brocket
Albert Little Mustache	Brocket
Louis Smith	Brocket
Pat Eagle Child	Blood Cardston (Deceased)
* Maurice McDougall	Brocket (Deceased)
Steve Mistaken Chief	Cardston
* Hubert Lowhorn	Gleichen (Deceased)
John Tallow	Cardston
Horace Qunsnalle	Cardston (Deceased)
Ted Braverock	(Deceased).
Arthur Wells	(Deceased)
Fred Weaselfat	(Deceased)
Billy Craighton	Cardston
Mike Oka	Cardston
William Wadsuette	Cardston
Leonard Crane	Sarcee
Harold Crowchild	Sarcee
Tony Manywounds	Sarcee
Joseph Poucette	Morley
Tom Labelle	Morley (Deceased)
Frank Kaquitts	Morley
Mark Wolfleg	Gleichen
Clarence McHugh	Gleichen
Clarence Wolfleg	Gleichen
Clemen McMaster	Gleichen
Albert McMaster	Gleichen
Franky Turning Rope Sr.	Gleichen
Hubert Lowhorn	Gleichen (Deceased)
Edmond Many Bears	Gleichen (Deceased)
Teddy Yellowfly	Gleichen (Deceased)
Andrew White	Gleichen (Deceased)
Freddy Door	Gleichen (Deceased)
Doug Bearhead	Gleichen
Jimmy Sittling Eagle	Gleichen (Deceased)
Floyd Royal	Gleichen
Kenneth Yellowfly	Gleichen
David Yellowhorse	Gleichen (Deceased)

Hugh Francis	Gleichen
Robert Brass	Gleichen
George Spotted Eagle	Gleichen (Deceased)
Charlie Turning Rope	Gleichen (Deceased)
Joe Olds	Gleichen (Deceased)
Searle Olds	Gleichen (Deceased)
Francis Melting Tallow	Gleichen
Peggy Simpson	Gleichen (Deceased)
Mike Forehead	Gleichen (Deceased)
John Spring Chief	Gleichen
Gilbert Bear Head	Gleichen
Jack Running Rabbit	Gleichen
Aunthur Little Light	Gleichen (Deceased)
Jeff Turning Rope	Gleichen
Sam Spencer	Gleichen
Ralph Calfchild	Gleichen (Deceased)
Charlie Royal	Gleichen (Deceased)
Lily Royal	Gleichen
Johnny McHugh	Gleichen (Deceased)
Rolling Cream Bear	Gleichen (Deceased)
George Raw Eater	Gleichen (Deceased)
Elliott Low Horn	Gleichen
Ervin Big Old Woman	Gleichen
Dick Bad Boy	Gleichen (Deceased)
Mitchell Right Hand	Gleichen
Sunny Owl Child	Gleichen
Arthur Little Light	Gleichen

Treaty 8 Veterans

NAME	RESERVE
Paul Gladue	Bigstone
George Chowace	Sturgeon
* Pete Bruly	Bigstone (Deceased)
Glen Davis	Swan River (Deceased)
John Pierre Young	Bigstone
Peter Willier	Driftpile
Fred Badger	Sucker Creek (Deceased)

* Denotes Awards of Distinction

Please Note: If any Veteran from Treaty 6, 7, & 8 was excluded from this list, advise our office **immediately**. Ph: 452-4330 Thank-you.



Indian Association
of Alberta

Lest we forget the ones who fought so bravely
so we could be free

11630 Kingsway Avenue, Edmonton, Alberta T5G 0X5 Telephone: (403) 452-4330 or 452-4331

BATTLEFORD INTERNATIONAL POW WOW PROMOTION '89 COMMITTEE
Presents
**THE BATTLEFORD'S INTERNATIONAL
CHAMPIONSHIP POW WOW 1989**

With Over \$50,000.00 in Prize Money Guaranteed
JULY 27 ~ 30, 1989

NORTH BATTLEFORD EXHIBITION GROUNDS

Dancing Competitions ~ All Categories ~ Drumming Competition ~ Tee Pee Competition

Alex Gopher Memorial

MENS TRADITIONAL
\$500.00 ~ \$300.00 ~ \$200.00

*ALEXIS GOPHER HONOUR
DANCE*

GIRL'S FANCY, 7 - 12 Years
\$300.00 ~ \$150.00 ~ \$75.00

*Give-away sponsored by
Gopher Family*

**Ladies Southern
Cloth Dance**

Sponsored by Mr. & Mrs.
Max Bear
\$1,000 Prize Money
1st \$500
2nd \$300
3rd \$200

**Indian Tee Pee
Village
Contest**

\$1,000.00 Prize Money
1st ~ \$250.00
2nd ~ \$200.00
3rd ~ \$150.00
4th ~ \$100.00
5th ~ \$50.00
10 x \$25.00 Prizes

*Ed Cappo Memorial Special
Drumming & Singing Contest*

July 29, for Drum Groups not
registered in drumming
competition

**\$1,000.00 Prize Money
& New Drum**

to be awarded to first place
winner & give-away

*Sponsored by
Pat Buglar & Cappo Family*

ANNOUNCERS:

- GORDON TOOTOOSIS ~ Poundmaker Reserve, Sask.
- EARL OLDPERSON ~ Browning, Montana
- CANADIAN HOST DRUMS:**
- THUNDERCHILD SINGERS ~ Turtleford, Sask.
- BIG CORNER SINGERS ~ Standoff, Alberta
- U.S.A. HOST DRUMS**
- MANDAREE SINGERS ~ New Town, North Dakota
- WOODLAND SINGERS ~ Tama, Iowa

BIG BUCKS BINGO 3 SESSIONS DAILY ON GROUNDS

HOSTED BY: Battleford International
Pow Wow Promotion '89 Committee
PHONE: (306) 445-1238
**PAT W. BUGLAR/
COMMITTEE MEMBERS**

ADMISSION:

(Exhibition Grounds Coverage)
ADULTS \$7.00 Weekend Bracelet
\$3.00 Daily Pass
CHILDREN 6 & UNDER FREE

COMPETITION PRIZE MONEY

Golden Age Mens Traditional:

1st \$1,200
2nd \$1,000
3rd \$500
4th \$300

Mens Traditional:

1st \$1,200
2nd \$1,000
3rd \$500
4th \$300

Mens Fancy Dance:

1st \$1,200
2nd \$1,000
3rd \$500
4th \$300

Ladies Fancy Dance:

1st \$1,200
2nd \$1,000
3rd \$500
4th \$300

Ladies Jingle Dress Dance:

1st \$1,200
2nd \$1,000
3rd \$500
4th \$300

Golden Age Mens Grass Dance:

1st \$1,200
2nd \$1,000
3rd \$500
4th \$300

Mens Grass Dance:

1st \$1,200
2nd \$1,000
3rd \$500
4th \$300

Ladies Traditional Golden Age:

1st \$1,200
2nd \$1,000
3rd \$500
4th \$300

Ladies Traditional:

1st \$1,200
2nd \$1,000
3rd \$500
4th \$300

Teen Boys Fancy 13-17 yrs:

1st \$600
2nd \$300
3rd \$200
4th \$100

Teen Boys Grass Dance 13-17 yrs:

1st \$600
2nd \$300
3rd \$200
4th \$100

Teen Boys Traditional:

1st \$600
2nd \$300
3rd \$200
4th \$100

Teen Girls Fancy Dance 13-19 yrs:

1st \$600
2nd \$300
3rd \$200
4th \$100

Teen Girls Traditional:

1st \$600
2nd \$300
3rd \$200
4th \$100

Teen Girls Jingle Dress Dance:

1st \$700
2nd \$400
3rd \$200
4th \$100

Boys Fancy Dance:

1st \$200
2nd \$150
3rd \$100
4th \$50

Boys Traditional 7-12 yrs:

1st \$200
2nd \$150
3rd \$100
4th \$50

Boys Grass Dance:

1st \$200
2nd \$150
3rd \$100
4th \$50

Girls Fancy 7-12 yrs:

1st \$200
2nd \$150
3rd \$100
4th \$50

Girls Traditional Dance:

1st \$200
2nd \$150
3rd \$100
4th \$50

Girls Jingle Dance 7-12 yrs:

1st \$300
2nd \$150
3rd \$120
4th \$75

Tiny Tos Boys & Girls:

1st \$125
2nd \$100
3rd \$50
4th \$25

Drumming Competition \$7,000 Prize Money

*1st \$3,000
2nd \$2,000
3rd \$1,000
4th \$600
5th \$300

* Drum groups not registered in Competition
\$6,000 split for 3 days.

* Big Bucks Bingo, three sessions daily, on the
grounds. Everyone welcome!

ACTIVITY PAGE

PROFESSOR DOODLES **JUST FOR KIDS CORNER** **SEEK AND FIND**

THE WOZZLE SISTERS ARE IDENTICAL TWINS. THEY EVEN LIKE TO DRESS ALIKE! THEIR OUTFITS ARE ONLY DIFFERENT IN 5 WAYS. CAN YOU FIND THEM?

7/16

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WEIRD BUT TRUE!

TO STAY HEALTHY, SAILORS ON ENGLISH WARSHIPS OF 1800 DRANK ONE PINT OF LEMON JUICE EACH DAY.

PINEAPPLES WERE FIRST GROWN IN THE U.S. IN FLORIDA IN THE 1860s - HAWAII STARTED CANNING THEM AROUND 1900!

DRAW IT! DRAW AND COLOR FRUIT ON MY TREE.

Send me a Riddle

Q. WHAT KIND OF TABLE CAN YOU SWIM IN?
A. A POOL TABLE.
BHOOMI THAKORE, BELLWOOD, IL

Q. WHAT DO YOU CALL A GRANDFATHER CLOCK?
A. AN OLD-TIMER.
RAJNI OBEROI, ESOMOND, RI

The St. Paul Native Education Project under the auspices of the Native Education Project of Alberta Education, is inviting applications to fill the following full-time position:

Junior High/Elementary Teaching Assistant

Duties:

- a) to provide tutorial services to Native children in the schools;
- b) assist with the development of curriculum which exposes all children to key elements of Native culture and traditions;
- c) facilitate the involvement of Native resource persons in school programs;
- d) assist teachers in developing a greater awareness of educational needs of Native children;
- e) prepare program enrichment activities for all children;
- f) assist in creating first lines of communication between parents and the schools;
- g) communicate on a regular basis with the Native Home/School Liaison worker;
- h) attend group and steering committee meetings;

- i) attend in-service activities recommended and sponsored by the steering committee;

- j) assume other duties as may be determined from time to time by the Native Education Project Steering Committee.

Qualifications:

- Persons applying for this position must demonstrate:
- a) knowledge of Native culture, tradition and perspective;
 - b) strong interpersonal communication skills;
 - c) ability to work with and understand Native children and parents;
 - d) fluency in Cree would be most desirable;
 - e) Native studies would be an asset;
 - f) high school academic background is essential.

Salary:

- \$1,560.00/month

- benefits according to the package currently in force for non-certificated staff.

Term of Appointment

This is a 10-month appointment with the possibility of renewal in succeeding years.

Interested candidates should submit their resume and 3 personal references in confidence to :

St. Paul Native Education Project
c/o St. Paul Education
P.O. Box 5000
St. Paul, Alberta
T0A 3A0

Applications will be received until August 1, 1989.

ST. PAUL - EDUCATION



C.P.
5000
P.O.
ST PAUL, ALBERTA
T0A 3A0

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

Fancy Dance - Men's & Ladies' Prizes

1st \$900 2nd \$700 3rd \$500

Men's Grass Dance Prizes

1st \$900 2nd \$700 3rd \$500

Traditional - Teens' (ages 13-17) Prizes

1st \$500 2nd \$300 3rd \$150

Grass - Teen's (ages 13-17) Prizes

1st \$500 2nd \$300 3rd \$150

Fancy - Teens' (ages 13-17) Prizes

1st \$500 2nd \$300 3rd \$150

Traditional - Junior (ages 7-12) Prizes

1st \$200 2nd \$150 3rd \$100

Fancy Dance - Junior (ages 7-12) Prizes

1st \$200 2nd \$150 3rd \$100

Tiny Tot - To be paid daily

Specialty Dance - Hoop Dance

**Singing/Drumming
Competition Prizes**

1st \$1,000 2nd \$800 3rd \$700 4th \$500

Sports

Archery

Horseshoes

Gymkhana

Hand Game Prizes

1st \$900 2nd \$700 3rd \$500 4th \$400

**For More Information, Call:
Fred Campiou (403) 355-3868**

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.