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**SPECIAL PULLOUT**  
GUIDE TO INDIAN COUNTRY & POWWOW CALENDAR

# Windspeaker

QUOTABLE QUOTE

"I have devoted my life to my country."

— Louis Riel



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Canada's National Aboriginal News Source

Volume 14 No. 2

## Traditional Seminoles want lifestyle protected

By Lois Tomas  
Windspeaker Contributor

COLLIER COUNTY, Florida

Danny Billie, spokesperson for the Independent Traditional Seminole Nation, stood solemnly throughout the Collier County, Florida, commission meeting, waiting for a chance to speak.

Through long hours of county business, Billie stood. His stance all the more poignant, because Billie had just completed a three-day walk designed to draw attention to the planned destruction of his way of life as a traditional Native American.

The commission chamber was filled with Billie's family, Indigenous people — some coming from as far away as Ontario in the north and the Amazon in the south — and other supporters who had just completed the 62 km walk with Billie. Under attack are the homes of approximately 20 people who live on two hectares of land in an agricultural area in the county. These people are members of Independent Traditional Seminoles in Florida.

Building code inspectors insist that the homes of the Seminoles, traditional thatched-roof "chickees," do not meet electrical, plumbing and building standards. Code violations, they say, include open electrical wires and inadequate sanitation systems.

But a cable news network, CNN, reported in February that electricity is supplied to the chickees from a metered pole through buried lines that were professionally installed. There are two septic tanks to service the 20 people in the village.

The Traditional Seminoles believe the code violations are an excuse to have the people removed from the area to make room for a landfill which is planned for a spot near the village.

"What's happening to us is the continuation of what Christopher Columbus started 503 years and seven months ago," Billie said. "They are trying to take the last things that are a part of our lifestyle, the lifestyle we love."

County officials believe that Billie's lifestyle is not traditional because it includes modern conveniences. Citing health and safety reasons, the county wants the structures brought up to date.

"They are putting our health and safety into jeopardy by enforcing foreign building codes on us," Billie argued. Traditional chickees have survived hurricanes that have left modern homes throughout southern Florida devastated.

"The government thinks [food and shelter] comes from the companies," said Bobbie C. Billie, the Seminole village's spiritual leader. "It comes from Mother Earth. We came from this earth and we can't get away from it."

The Traditional Seminole Nation rejected federal recognition and the corporate structure of the Seminole Tribe of Florida, which formed in 1957. The traditional families are eligible for most of the tribe's services, but do not participate in tribal government, tribal gaming or collect the monthly dividend distributed to tribal members.

"Once you sign with the government, you've sold yourself down the road," said Danny Billie. The traditional Seminoles say they never agreed to be part of the county and have signed no agreement giving up their sovereignty and self-determination.

But county officials claim the Seminoles gave up rights to self-determination by choosing to live off the reservation.

"There are reservation lands set aside by the federal government where they can live any way they want," said county commissioner Tim Constantine.

"This is not an option for the Traditional Seminoles," said Danny Billie.

"[The tribe] broke away from us."

Before the Seminole Tribe of Florida was established, traditional Seminole people lived throughout southern Florida, including the Naples area. The Independent Traditional Seminole Nation is made up of about 200 members and today lives in small groups in Florida.

"Florida is the homeland of the Seminole people," states a letter from the Florida chapter of the American Indian Movement. "They are not refugees to this continent...[Your] efforts to force these traditional people to assimilate...[is] the epitome of arrogance."

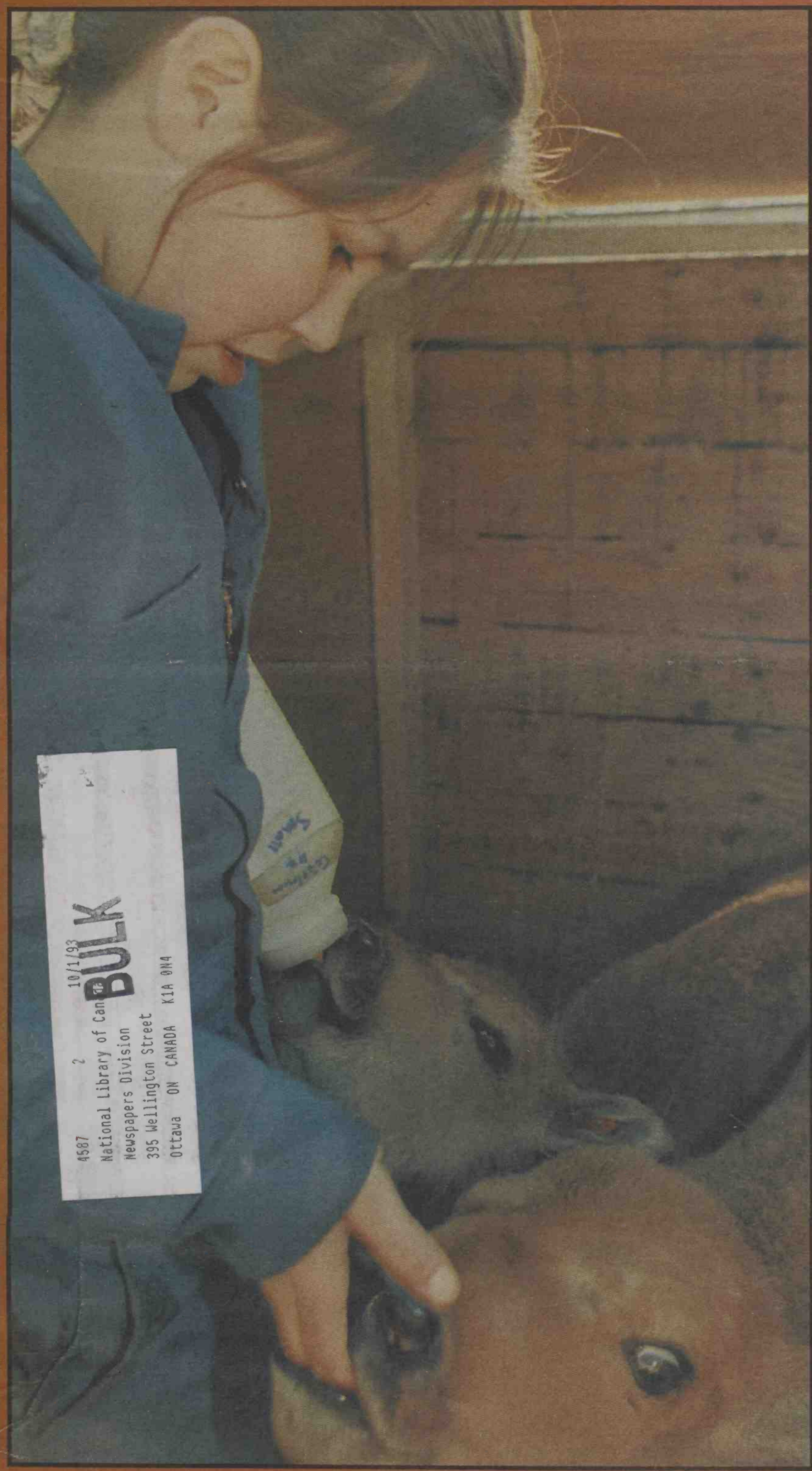
But arrogance is not reserved for the county government alone. A woman waiting to address the commission on another issue refused to sign a petition to support the Traditional Seminoles.

"They're renegades," she said. "If they were traditional reservation Indians, I would be all for them."

Commission chairman Tom Norris opposes an exemption to the codes.

"I can't choose to go out in the agricultural area and live in a

(see Seminoles, page 4)



Julie Kosztinka

## Finger lickin' good!

Suzanne Boucher of Fort Resolution, N.W.T., feeds bison calves a special mixture of milk substitute, vitamins and antibiotics. Some calves drink faster than others, so Boucher has to satisfy the one calf with her fingers until the slower calf finishes. If she didn't, a battle would certainly break out. The bison were captured from a herd in the Hook Lake area of the Northwest Territories and are part of a project that will see the development of a healthy herd raised in captivity and then released back to the wild in 10 to 15 years. (See story on Page 2.)

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# Round-up on the northern prairie

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**A Dutch war baby finds she has Metis roots in Canada. *Windspeaker* speaks to her about her father and her new family.**

See page 8

TOURISM

**The interest in Aboriginal culture has reached an all-time high. *Windspeaker's* Guide to Indian Country suggests some places across the country for you to see on your vacation.**

Special supplement

AD DEADLINES

**The advertising deadline for the July issue is Thursday, JUNE 13, 1996.**

By Julie Kosztinka  
*Windspeaker Contributor*

FORT RESOLUTION, N.W.T.

Dry grass swirls through the air and the ground vibrates as a helicopter swoops down from above in an effort to separate a wood bison calf from the rest of the stampeding herd.

When the panicked animals disappear into the willows and spruce and the chopper flies off on another mission, a lone bison calf, entangled in an orange net, is all that remains on the open, brown prairie.

The calf is one of 20 young animals captured from the Hook Lake bison herd during the third week of May. The calf capture is the first step in a plan to replace the struggling herd at Hook Lake with healthy new stock. A plan that has the Fort Resolution Aboriginal Wildlife Harvester's Committee and the Northwest Territories Department of Renewable Resources working together.

Hook Lake, an area of prime bison habitat that has traditionally been a rich hunting ground, is about half-way between Fort Resolution, N.W.T. and Fort Smith, N.W.T.

At one time the bison herd at Hook Lake numbered 1,700. That was before over hunting and disease led to the herd's decline in the 1970s and 1980s. Wolf predation did further damage. In 1987, the herd numbered 183. This winter it was surveyed at around 400.

Renewable Resources suspects this year's census to be mis-

leading and probably due to another herd, of approximately 200 animals, travelling across the Slave River this winter to the Hook Lake area.

The people at Fort Resolution, a Dene and Metis community, didn't want to see one of their important sources of wild meat, and a strong link to the past, disappear.

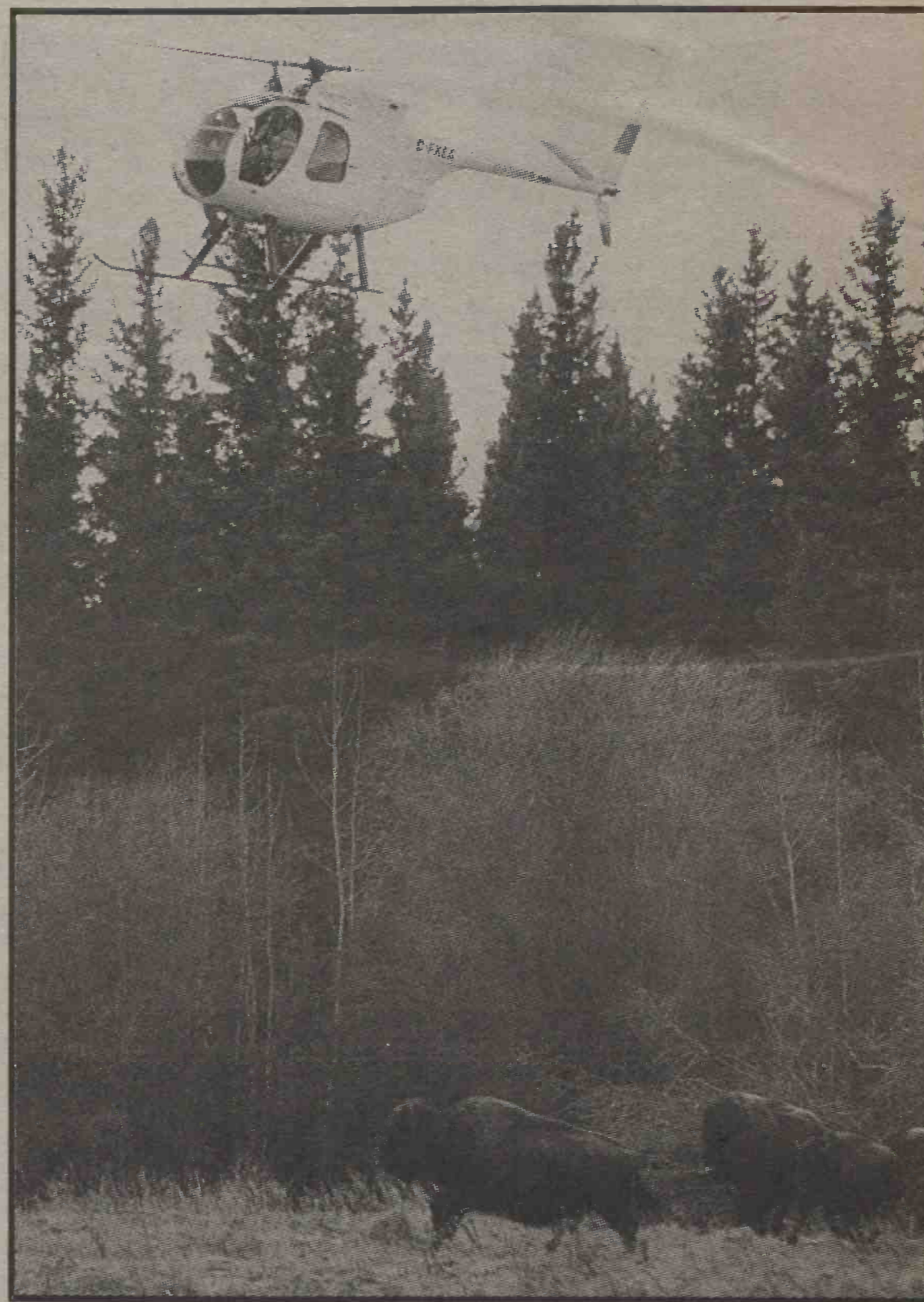
When the Aboriginal Wildlife Harvester's Committee received \$60,000 of government funding in 1991, Danny Beaulieu, president of the committee and sub-chief of the Deninu K'ues First Nation, started on a proposal to reclaim the Hook Lake herd.

"If we don't do this there will be nothing out there in 10 years, said Beaulieu.

Over the last five years, the plan was perfected by Beaulieu, Dr. Cormack Gates, a renewable resources biologist and bison expert, Pinto Dragon, a university student from Fort Smith and the Elders of Fort Resolution.

At the conclusion of the 10 to 15 year plan Fort Resolution hopes to have a clean bison herd which can be hunted, used to bring in eco-tourism dollars and simply enjoyed for years to come.

Each spring for the next three years, 20 bison calves will be captured from Hook Lake and raised in captivity. This year's calves were captured by Doc Sutherland and Stuart Wood of Outbound Aviation. While Sutherland pilots the helicopter, stampeding the bison and swooping down like a predatory bird to separate a calf from its mother, Wood hangs out the window with his net gun



Julie Kosztinka

**Doc Sutherland of Outbound Aviation herds bison with his helicopter. He is trying to separate a young calf from its mother.**

ready.

When the helicopter is 4.5 m to 6 m above the targeted animal, Wood fires the gun and shoots a weighted net over the animal.

Sutherland lands the helicopter and Wood jumps out, blindfolds and hog ties the calf and gives it a small shot of Valium to keep it calm.

This method of capture, which Sutherland and Wood have used on everything from adult bison and bears to wild horses and moose, is a friendly way of capturing a live animal.

Once captured the animals are flown to Fort Resolution where they are examined by veterinarians Brett Elkin and Susan Kutz who give the animals injections to fight off tuberculosis and brucellosis.

While the experience sounds like it would be traumatic for the bison calves that are only a few days old and weigh between 22

and 45 kg, they handle it very well.

"I'm absolutely amazed with how quickly these babies adapt. Within a couple of hours they're not shy around people and in another couple they're taking the bottle, said Gates.

For the first nine months the babies are treated with antibiotics. After the first nine months, the animals will be tested twice per year for three years, once after their first calving and once every three years after that. A maximum of four young bulls are being brought in each year, so the new herd will be well balanced for optimum breeding.

In 10 to 15 years, the new herd will be returned to the wild.

A hunting quota will likely be implemented for the first few years, until the animals regain their fear of humans.



Julie Kosztinka

**It takes a lot of dedicated people to look after 20 baby bison. Pictured from left to right are Daniel Beaulieu, Susan Kutz, Suzanne Boucher, Holly Beaulieu, Brett Elkin, and Dr. Cormack Gates.**

## NATION IN BRIEF

**Fishermen continue to clash**

A Tory member of the provincial parliament in Ontario is threatening to take "action" against Native fishermen if an end to a fishing dispute isn't reached soon. Barb Fisher, MPP for the Warton area in southern Ontario said there is a two-week deadline to find a resolution to the dispute. She met with a group of angry sports fishermen in Warton after Native nets were spotted in Colpoys Bay near the town. The sports fishermen say the gill nets indiscriminately catch thousands of trout that the anglers stock the bay with each year. Aboriginals claim they only catch whitefish. The dispute turned ugly last year and led to fist fights, harassment and the burning of two boats. Fisher will approach cabinet with the idea of having conservation officers lift the Native nets until the dispute is settled.

**Self-sufficiency leads to self-government**

The provincial and federal governments have done a poor job in promoting economic development on reserves, said Indian Affairs Minister Ron Irwin. This includes forcing Aboriginal people into unsuccessful ventures, costing both them and the taxpayer money.

**The fastest way to improve the lives of Aboriginal people is to remedy these situations, he told a Commons**

Aboriginal affairs committee. The key to the inherent right to self-government is ending the cycle of social assistance. Without self-sufficiency there can't be self-government. Irwin said governments can't continue giving the same level of social assistance.

**Warriors go high tech**

The men who brought you the Gustafsen Lake standoff announce their site on the Worldwide Web. <http://kafka.uvic.ca/~vipirg/SISIS/gustmain.html> will connect cyberspace travellers with information about the upcoming trial of the people who manned the barricades last summer at a sundance site at Gustafsen Lake, B.C. The Ts'peten Defenders, as they prefer to be called, note the web site is under construction but will continue to grow throughout the trial. It will include not only information on their particular struggle, but "other Sovereignty struggles across Canada."

**Progress made in Ipperwash dispute**

Negotiators for the Kettle and Stony Point First Nation and the Government of Canada announced yesterday

**that the Indian Commission of Ontario (ICO) has officially begun mediating negotiations relating to the transfer of Camp Ipperwash to the First Nation. The**

ICO is an independent authority which facilitates negotiations on Aboriginal issues. Two days of discussion ended with an interim understanding on the joint approach to the environmental component dealing with the clean-up of the site. Joint terms of reference will be drafted to guide the environmental review and clean-up, and the First Nation and Canada will agree on a contractor who will complete the work.

**On to the next stage**

Steps have been made towards reaching a self-government agreement with the Inuvialuit and Gwich'in in the Northwest Territories. Negotiators have initiated a process agreement which outlines the issues to be discussed, the process and the timing for the next stage in self-government negotiations. The process agreement will guide the negotiations to the Agreement in Principle stage. "We anticipate the negotiations will be open and honest and address the interests of all parties, taking into account a community focus," said Bob Simpson, chief negotiator for the Inuvialuit and Gwich'in.

# Aborig

By Christine Wong  
*Windspeaker Correspondent*

OTTAWA

Pouring rain and temperatures didn't dampen the spirits of Aboriginals who protested against spending cuts on Parliament Hill on May 11.

The students were 200 people from across the country who converged on the protest against the Health and Social Transfer (CHST) will cut federal payments to the provinces by a billion over two years in cutbacks in every area from education to health care. A contingent from various regional groups lent their voice to Aboriginals at the rally.

"The cuts being implemented... are going to have a devastating effect on people's health, education, social well being," said Shilling, the National Students' Representative Council's Canadian Federation president.

"It's our future and we're not going to just watch it be destroyed."

Organizers called it "To Ottawa Trek" in honor of another famous protest of the same name: In 1935, during the Great Depression, thousands of unemployed men marched to Parliament Hill to demand the creation of a national unemployment insurance program.

# Arrested more

By Michael Smith  
*Windspeaker Contributor*

WATERHEN FIRST NATION, Man.

An RCMP investigation unit is on the Waterhen First Nation protesting together the evictions, month-long army occupation off that displaced students from their homes.

Police are looking into reports of criminal activities believed to be committed by members of the Waterhen Nation. The criminal activities include vandalism, looting, arson. At least three people were burned in the ground, including the residence of Chief Nepinak.

A temporary detachment will be sent to the reserve for three weeks to deal with the situation, said RCMP Cpl. Daley.

"We have a long negotiation to do here. The activities have been going on. We want to make sure that the people get back to the reserve as quickly as possible. The standoff

# Aboriginal students protest cuts to social spending

By Christine Wong  
Windspeaker Correspondent

OTTAWA

Pouring rain and icy temperatures didn't dampen the spirits of Aboriginal students who protested against social spending cuts on Parliament Hill on May 11.

The students were among 200 people from across Canada who converged on Ottawa to protest against the Canada Health and Social Transfer. The CHST will cut federal transfer payments to the provinces by \$7 billion over two years, resulting in cutbacks in everything from education to health care. A solid contingent from various Aboriginal groups lent a strong voice to Aboriginal concerns at the rally.

"The cuts being implemented... are going to have a devastating effect on Aboriginal people's health, education and social well being," said Renee Shilling, the National Aboriginal Students' Representative for the Canadian Federation of Students.

"It's our future at stake and we're not going to just sit by and watch it be destroyed."

Organizers called it the "On To Ottawa Trek" in honor of another famous protest of the same name: In 1935, during the Great Depression, thousands of unemployed men marched onto Parliament Hill to demand jobs and the creation of social pro-

grams.

Representatives from over 30 student councils, women's groups and labor organizations took part in this most recent demonstration, which was organized by the student's federation.

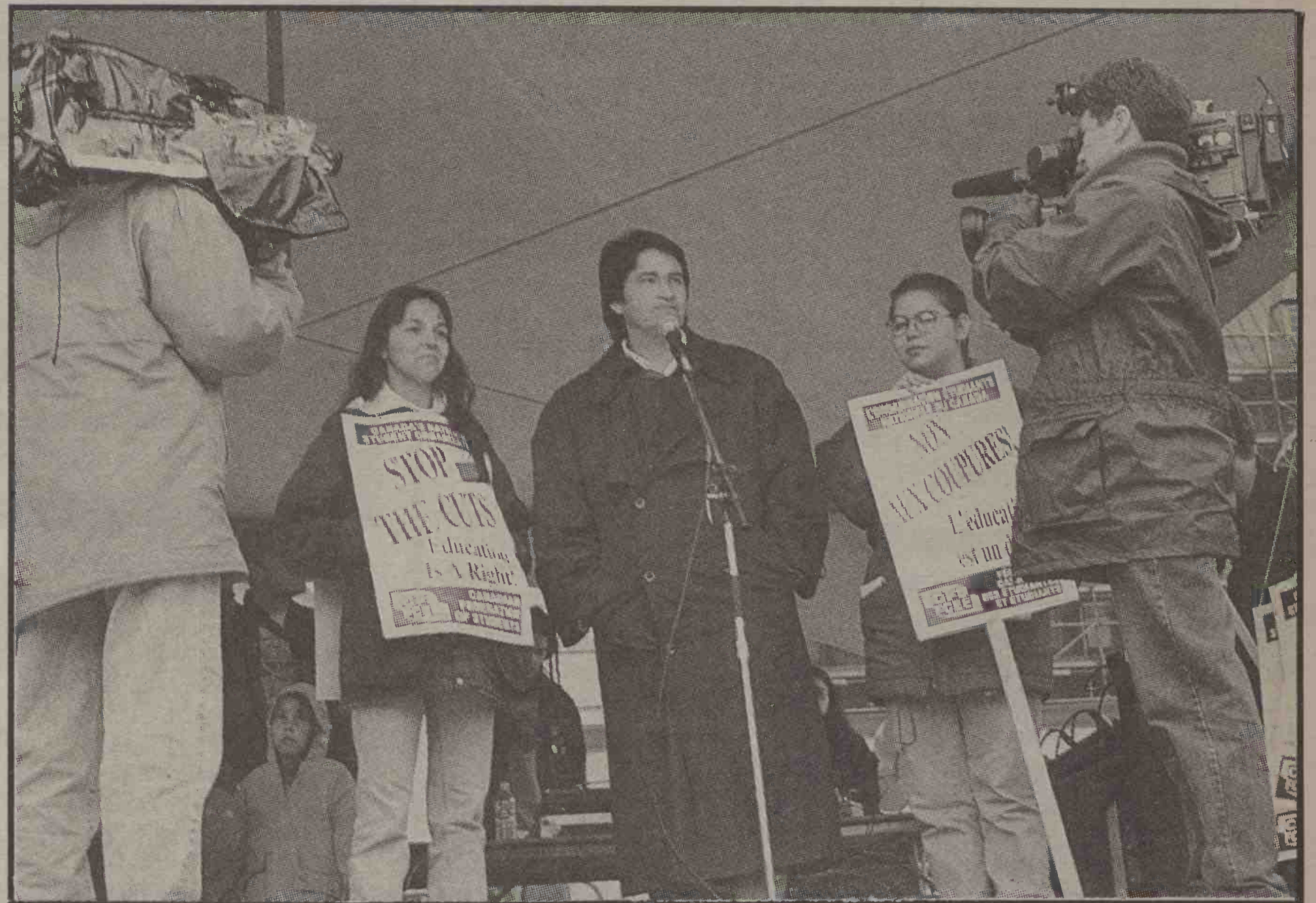
The Aboriginal Students' Constituency of the federation called on Prime Minister Jean Chretien and Indian Affairs Minister Ron Irwin to act on the Liberal Party's election promises, including the removal of the funding cap on the Aboriginal post-secondary support program, the development of a comprehensive Aboriginal study curriculum, the initiation of a comprehensive health policy, and the involvement of Aboriginals in policy and budgetary decisions.

Jeff McNickle, a youth worker at a Chippewas reserve in Samia, Ont., travelled to the rally with college and high school students from the reserve.

"I think the government is trying to run away from its obligations to the Aboriginal people and dishonor the treaties that were signed," the 28-year-old man said. "I think if they do that, none of our students are going to be able to afford to go to college or university."

Inuit Tapirisat, the Assembly of First Nations, the Algonquin Nation, the Congress of Aboriginal People, and the Aboriginal Nurses Association of Canada endorsed the event.

"I just want to start by say-



Christine Wong

Ovide Mercredi, Grand Chief of the Assembly of First Nations, takes the stage at a rally in Ottawa in May. He joins Aboriginal students in their protest of cuts to education funding.

ing that this [Parliament Hill] is unceded Algonquin territory," a rally organizer said at the opening of the event, garnering loud cheers from the crowd.

Ovide Mercredi, National Chief of the Assembly of First Nations, urged the crowd to fight the CHST and said the right to post-secondary education must be protected for Aboriginal youth.

He also referred to the arrest of seven Aboriginal students

after a sit-in the previous day. The students briefly occupied the Indian Affairs office in Hull, Que. to protest the CHST and demand action on college and university funding for Aboriginal students. They were charged with public mischief and released on bail pending a July 3 court date.

Mercredi called the arrests "an unfortunate incident" and said the AFN would pay the students' legal costs because "it's

the least we can do for them."

The arrests added an ironic twist to a federation press release sent out the day before the sit-in.

"Denying access to post-secondary education is by far the most oppressive measure that the government can take," Renee Shilling stated in the release. "Especially when they're more than willing to pay the astronomical costs of keeping Aboriginal people in jail."

## Arrest of rebels ends month-long standoff

By Michael Smith  
Windspeaker Contributor

WATERHEN FIRST NATION, Man.

An RCMP investigation unit is on the Waterhen First Nation piecing together the events of a month-long armed standoff that displaced 300 residents from their homes.

Police are looking into reports of criminal activities believed to have been committed by rebel members of the Waterhen First Nation. The crimes include vandalism, looting and arson. At least three houses were burned to the ground, including the residence of Chief Harvey Nepinak.

A temporary RCMP detachment will be set up on the reserve for the next three weeks to a month, said RCMP Cpl. Randy Daley.

"We have a long investigation to do here into all the activities that have been going on. We want to make sure that people can get back to their lives as quickly as possible.

The standoff ended on

May 19, when police on morning patrol noticed that the barricade, usually defended by armed rebels, was unmanned. They seized the opportunity to secure the 20-metre-long structure, built with old cars, tractors and wagons. The 100-man tactical unit then moved cautiously into the community, but met little resistance. No shots were fired and no injuries were reported.

By evening the rebels, along with their leader Gordon Catcheway, had been taken into custody. Among those arrested were members of the Winnipeg Warriors, an Aboriginal street gang with a reputation for violence and criminal activity.

The sudden end to the stand off came at a time when tensions between reserve dissidents and police had escalated. Two days earlier Catcheway backed away from a tentative agreement to end the standoff. That same evening the chief's house was set ablaze, followed by police cutting off phone service.

Police also fired flares toward the barricade and sounded sirens for a couple of hours overnight in an attempt to intimidate those still on reserve.

The standoff began April 14, when opponents of Chief Nepinak erected the barricade and banished the chief and his supporters from the community. The rebels demanded a separate reserve of their own, accusing Nepinak of corruption and intimidation. The chief has always denied the charges.

Catcheway has been trying unsuccessfully to remove Nepinak from office for many years. He lost the last two elections to the chief, the most recent on held in November, 1995. Local legend has it that the bad blood between the Catcheway and Nepinak families date back over 100 years.

Approximately 300 band members spent the duration of the standoff in the nearby community of Dauphin.

A variety of prominent people met with the rebels during the month hoping to negotiate an end to the conflict. They included an associate chief provincial court judge, two MLAs, a Pentecostal minister, a reserve Elder and the mayor of a nearby community.

## Manitoba Metis in trouble

By Michael Smith  
Windspeaker Contributor

WINNIPEG

Years of bitter infighting between Manitoba Metis Federation president Billyjo DeLaRonde and the board of directors over power and money have finally resulted in the self-destruction of the organization. It now has to be rebuilt from scratch — not an easy task since the same players continue to fight the same battles.

President DeLaRonde presided over the MMF's annual meeting during the week of May 13, taking a "business as usual" approach. About 300 delegates attended, representing 100 of 121 MMF locals. Most of the agenda dealt with the mechanics of leadership restructuring. Delegates also gave their full support to the president and voted to oust the dissenting board members.

Many delegates said the question of leadership and government structure had to be resolved by the Metis people and not by the courts. They said the constant leadership battles took attention away from the more important issues facing Metis people, such as self-governance, education, child and family services and land claims.

The directors, led by David Chartrand, countered by holding a press conference. They re-

fused to recognize the legitimacy of the assembly and dismissed all resolutions as invalid. The delegates, said the directors, were DeLaRonde supporters and did not represent all Metis constituents.

Chartrand and DeLaRonde were former allies in the battle of control of the MMF who recently turned on one another.

Throwing his support to the directors was Gerald Morin, president of the Metis National Council, an organization that represents Metis people across Canada.

Morin said the board members were duly elected representatives of the people and should be allowed to carry out their duties without any interference by anyone, including the courts.

The internal struggles for control came to a head earlier this year when DeLaRonde and Chartrand became rivals. For the third time in three years MMF board members petitioned the courts to help resolve the dispute over leadership.

But Mr. Justice James Smith stated on May 7, that he could see no way the two parties could ever find common ground. He ordered the dissolution of the federation's corporate wing and appointed a receiver-manager from the firm of Deloitte & Touche to wind down its affairs.

The 12 directors have stated they will appeal the ruling.

# News

## Extreme fighting event fuels tensions in Quebec

By Debora Lockyer  
Windspeaker Staff Writer

KAHNAWAKE, Que.

The chief of the Native police in the Mohawk community of Kahnawake, Que., has been suspended for one month after arresting nine people who took part in an extreme fighting event held on the reserve south of Montreal on Friday, April 26.

The match, illegal under Canada's Criminal Code, was fully endorsed by the local Mohawk band council. Kahnawake Grand Chief Joe Norton said peacekeeper Joseph Montour would be suspended without pay, pending an investigation into his actions.

The suspension is just the latest episode in the battle over the staging of the controversial event. The days leading up to the match saw unsuccessful attempts by the provincial government to have the fight stopped.

The extreme fighting match, a style of no-holds-barred combat, was billed by promoters as "the most brutal event in the history of sport." Contestants are allowed to use any tactic at their disposal (with the exception of biting, eye gouging and kicks to the groin) during their bouts.

Under Section 83 of the Canadian Criminal Code, all prize fights in Canada which are not sanctioned by a recognized athletic body are illegal. Extreme fighting has been banned in 30 states and provinces in North America, including Quebec. Extreme fighting does not conform to the standards of the province's sports safety board.

But Kahnawake leaders do not recognize Quebec's jurisdiction over the Mohawk people. The leadership set up its own sports commission and sanctioned the event.

The Quebec government then demanded that the federal government step in and stop the event, which was to be broadcast to pay-per-view television. The province argued that the feds were duty-bound by the Crimi-

nal Code to stop the broadcast of illegal events.

Quebec was granted an injunction to bar the broadcast, but it applied only to land lines. Promoters got around the injunction by beaming the event to satellite.

This current wrangling has put added strain on the relationship between the Mohawks and the province which, at best, could be described as tension-filled.

The two governments have come to loggerheads on an untold number of occasions, most recently over the Mohawks' right to sell tax-free cigarettes and gas on-reserve to non-Native consumers. The provincial government refused to send its own police, the Surete du Quebec, onto the reserve to stop the extreme fighting competition. They hold back on such matters over fears of sparking another Oka-style confrontation, a stand-off between Quebec provincial police (later replaced by the Canadian military) and Mohawks during the summer of 1990. This dispute over land lasted 78-days and shone the international spotlight on Canada and its treatment of Native rights in the country.

The arrest of the competitors by the Mohawks' own peacekeepers shocked the community and threatens further to drive a stake through the heart of a policing agreement which recognizes that peacekeepers have the authority of the law on the reserve.

Suspended peacekeeper Montour has been put in the unenviable position of being perceived to be on the side of the province and against his own community. In his own defence, Montour said he could not pick and choose the laws he enforces and had to enforce the law as it is written.

The men arrested pleaded not guilty to a charge of engaging in a prize fight and are scheduled to appear in court again at the end of May. They each face a maximum penalty of six months imprisonment and a \$2,000 fine.

## Seminoles

(continued from page 1)

chickee because of my race," Norris said. "I thought discrimination was a thing of the past."

Failure to comply with county codes costs \$250 per day. The Seminoles also face eviction and the destruction of their village. They live on land owned by Pacific Land Company, which leases it to the village for \$1 per year.

This is part of an agreement reached generations ago between Traditional Seminoles and the land owner. Pacific Land Company has declined comment, but so far has not forced the Seminoles to comply with the county.

If Collier County proceeds with code enforcement action, they will have a fight on their hands.

"You cannot brush aside and do away with the first people of this continent," Danny Billie told the commission. "We want justice.

We have our own self-determination. We are not asking for that right. We are telling you that we have [it]."

Florida AIM may urge a tourism boycott if the county continues to threaten the Seminoles. Whatever happens, they have pledged their support.

"From Navarez in 1493 to Greasy Grass in 1875, to Wounded Knee in 1973 to Oka in 1990 to Fort McDowell in 1992, Indigenous people have resisted," Florida AIM warned the commission. "And AIM has had the honor of assisting in that resistance since 1968."

International sentiment agrees.

"I don't understand [why] Indigenous people have to walk and walk and walk," said Christina Gualinga, representing the people of the Amazon, "[just] to reclaim what is naturally ours."

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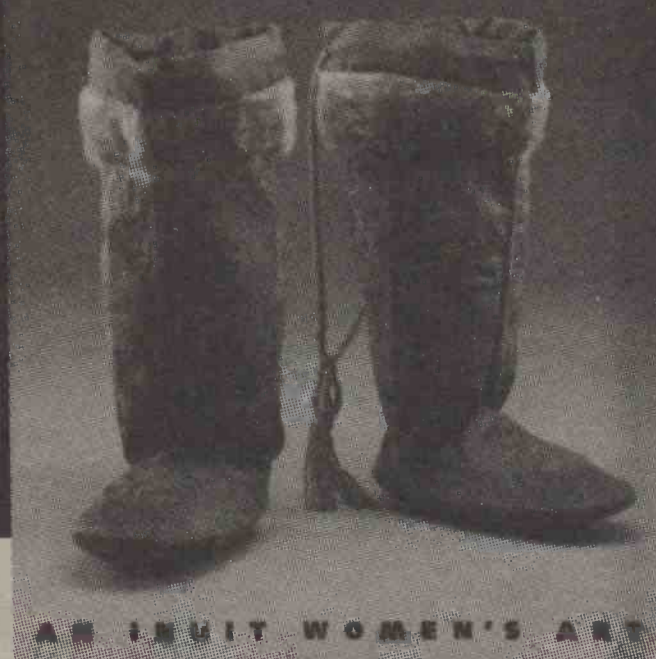
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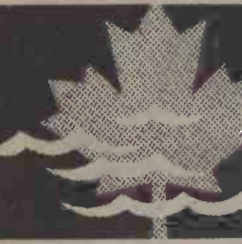
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## Inuit exiles the basis of professor's boycott

By Christine Wong  
Windspeaker Correspondent

OTTAWA

What's in a name? A lot, according to one Carleton University professor.

Foster Griezic has been teaching history at the school's Ottawa campus for 25 years, but he hasn't set foot in its administration building for three years. He refuses to enter the building solely because of its name: Robertson Hall.

The building was renamed in 1993 to honor Gordon Robertson, a former chancellor of Carleton University and a high ranking civil servant in the federal Liberal government of the 1950s.

But Robertson was also a key figure in the relocation of 86 Inuit to the High Arctic during the '50s, an act for which the present Liberal government has just agreed to provide \$10 million in compensation.

Robertson's role in the relocation is no grounds for the honor that Carleton has bestowed on him, Griezic argues.

"It really is a slight to the Inuit who were so badly treated by Mr. Robertson and by the Canadian government. The university should not condone that activity in any sense by naming a building after the man who perpetrated the deed."

Griezic's indignation has been heightened by plans to hold an Inuit art fair and symposium at Carleton June 1 and 2. He believes it's a conflict of interest to try to promote Inuit art and culture in the shadow of a building named after Gordon Robertson. Symposium organizers from the Inuit Art Foundation could not be reached for comment.

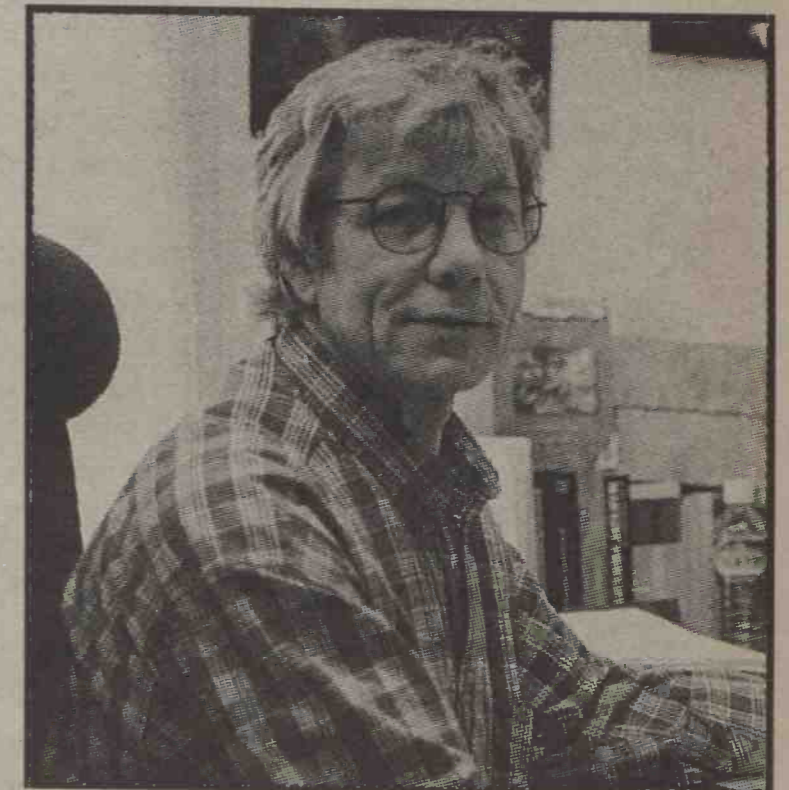
From 1953 to 1955, 17 Inuit families were moved 2,000 km from Inukjuak, Que. and Pond Inlet, N.W.T. to Resolute Bay and Craig Harbour in the High Arctic. Government officials said the move was necessitated by poor living conditions and starvation-level food shortages.

But those who were moved say they were thrown into winters of almost constant darkness with no housing and little food. A 1977 Indian Affairs report suggested the move was part of a plan to establish Canadian sovereignty in the High Arctic during the Cold War.

The relocated Inuit and their families recently received the compensation agreement from the federal government, but no formal apology. Instead, a reconciliation statement acknowledges the "hardship, suffering and loss" caused by the move.

Gordon Robertson remains adamant that what he did was right.

"I don't think for a minute that they suffered any real hardship," he told Southam News in March. "I am completely baffled by the compensation. The reason for the



Christine Wong

**Prof. Foster Griezic boycotts Robertson Hall on the Carleton University campus.**

move was to improve the lot of these people, and I think they were better off."

Mary Sillett, vice-president of Inuit Tapirisat, Canada's national Inuit organization, expressed guarded support for Griezic's concern over the naming of Robertson Hall.

"That particular part of history is not something that Canada should necessarily be proud of. Anyone who was involved in that particular (Liberal) administration and in those major decisions at that time should not be given credit."

Prof. Griezic has boycotted Robertson Hall since its renaming and continues to send letters of protest to university staff and administrators, all to no avail. He said some of his colleagues have privately expressed support, but are afraid to speak publicly for fear of retribution from school administrators.

Madeleine Dion Stout is the director of Carleton's Centre for Aboriginal Education, Research and Culture. She said her organization is taking its cues on Robertson Hall from the Inuit community itself.

"On June 1 and 2, the Inuit Art Festival will be here, so that indicates to me that there's still a certain comfort level (among) the Inuit to work at Carleton University." She pointed out that a member of her centre's advisory board is an Inuit woman who is also involved in organizing the art symposium.

The larger issue is that administrators didn't really consult staff and students on the name change, Stout said. The centre has heard no complaints about the name of Robertson Hall from anyone except Griezic, she said.

Carleton University spokesman Pat O'Brien said Robertson Hall was named primarily to honor Robertson's former role as chancellor of the university, not his political career. School administrators have received no other complaints about the building's name except Griezic's, he said, adding there's "absolutely no consideration" towards changing the name at this time.

"Prof. Griezic has every right to express his opinion, but his opinion is not shared by everyone," O'Brien said. "I don't believe it's shared by all of the Native peoples of this country in particular."

# Spoiling for a fight

There's something romantic, something that appeals to us about the outsider. We support the man who stands up against big government, big business, big religion, for what's right.

Hollywood has made a basket full of underdog movies. We all hope against hope for the underdog, especially when he's one of ours.

That does not mean, however, that any underdog, that any armed resistance to the law, is legitimate. Some underdogs are just criminals.

The cause of the so-called "free-men" in Montana, for example, is not legitimate. They do not identify one issue that is a long-standing problem; they don't have the support of the local community. They simply reject the authority of the U.S. federal government to say anything to them (but they take the feds' money).

These are outsiders and losers. Arming themselves and pretending to be some kind of outlaw folk heroes appeals to them. It makes them feel important.

Neither do the armed rebels at Waterhen have a legitimate cause. They have contested — and lost — a number of band elections. They do not have the support of the community, most of which ran away when they seized power. When they claim to be poor, hard-done-by, discriminated against victims, it's time for the community — a community that has had the strength to support Oka and Wounded Knee — to stand up and say "NO."

Not every Native person behind a barricade has a legitimate reason to be there. Some of them are simply criminals. They should be dealt with as such, and they should be dealt with harshly.

And, while it's worthy to support a cause, we have to be careful of what we support. Each cause must be judged on its own merits and, if possible, away from the rosy glow of romanticism given to underdogs. Legitimate causes are damaged by the illegitimate actions of others.

Really oppressed people don't need this kind of ally. Native people with real problems must say strongly, clearly: "Get off our side!"



# Alberta government and media blasted by writer

**GUEST COLUMN**  
By Jeffrey R.W. Rath, B.A. (Hons.), LL.B.(Hons.)  
Barrister and Solicitor

The position of the Government of Alberta, municipal governments, as well as numerous non-Native columnists and editorial writers, that First Nation governments and citizens of First Nations must follow the same rules as every other citizen of Alberta, completely ignores the fact that First Nation governments are only subject to provincial legislation in the most limited of circumstances.

To say that First Nation governments and citizens of First Nations who reside on First Nations territory must follow the laws of the Province of Alberta also ignores the fact that Indian governments are a separate order of government with their

own unique constitutional jurisdiction. To say that First Nation governments should not be allowed to make their own laws with regard to gaming within their own territory smacks of paternalism and racism.

Why is it that First Nation governments are less competent to legislate in these areas than the Government of Alberta? The premier of the province is less well educated than numerous First Nation government representatives and officials. Any arguable authority that the Government of Alberta has to control gaming on Indian reserves arises further to the federal legislation, specifically, the Criminal Code of Canada, and is a matter of legislative accident not in keeping with the current Constitutional status of First Nations.

First Nations governments have jurisdiction in a number of areas identical to the provincial government: finance, highway traffic laws, wildlife, environment and natural resource de-

velopment, to name a few.

It is troubling that the premier seeks to pass judgment on the competence of First Nation governments to make their own decisions with regard to activities which take place within their own territory. The positions being taken by the Government of Alberta and municipalities such as Calgary are self-serving and only take into account the needs of their own constituents.

The simple fact of the matter is that it all comes down to two issues — money and power. Provincial and municipal governments don't want to allow First Nation governments the same ability to make decisions which will benefit their communities.

It is said time and time again by the province and non-Native media that if the "Indians" have so-called "for profit" casinos that this will severely cut into the revenues of provincially-licensed gambling. When it comes right down to it, the First

Nations, in a time honored Canadian tradition, are being subject to the whims and greed of non-Native governments, who make decisions on the basis of the best interest of people other than the citizens of First Nations and who seek to impose their will on First Nations on the basis of some perverted notion of divine right to rule.

The Government of Alberta does not purport to have the authority to pass laws which have application within other provinces such as Saskatchewan and British Columbia. Why then do they purport to have the jurisdiction to make laws which apply to the territories of First Nations? The continued parroting of the refrain that "First Nation governments must be subject to the same rules as everyone else" conveniently ignores the fact that they are not everyone else and have Constitutional rights and their own unique and inherent jurisdiction which

makes them unlike everyone else.

The whining and complaining of the more "red-necked" elements of our population that "Indians" should be subject to the same laws as everyone else is not going to turn the clock back to the Constitution Act of 1982 and the numerous Supreme Court of Canada victories of First Nations people since that time. Canadian politicians need to wake up and accept their obligations to First Nation governments and commit to negotiate in good faith to resolve these issues as opposed to unilaterally setting down rules for them to live by.

All of us who do not have First Nation citizenship should be deeply ashamed by the paternalistic, hypocritical and racist propaganda being spouted by the Government of Alberta and even more shamefully by non-Native journalists, columnists and editorialists who are supposed to be able to look at these issues objectively.

**Wind speaker**

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every month to provide information to the Aboriginal people. Windspeaker has a circulation of 15,000. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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# Writ

Dear Editor:  
Over the past few have listened to the go rhetoric in the med along with most of B of hearing about ho Nisga'a deal is for th the northwest.  
To hear Mr. John Mr. (Ron) Irwin and Gosnell tell it "we w to no end". All of us here know who is p from this sham and the workers of this a  
As a resident of St and a member of the Advisory Committee countless meetings a hundreds of hours c along with your tax for nothing. I was not in a room with many and women from the explaining to the r why their strategic wildlife and so on wi Their concept of se ment, which create within a nation, is u Anyone with enough their own shoelaces k

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Dear Editor:  
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My grandfather le and I don't know wh idea where he was bo City, Montana.  
His name is Hen Aug. 3, 1916. This is where his birth certifi

# OTTE



# Letters to the Editor

## Writer unhappy with Nisga'a deal

Dear Editor:

Over the past few months I have listened to the government rhetoric in the media until I, along with most of B.C., am sick of hearing about how good the Nisga'a deal is for the people of the northwest.

To hear Mr. John Cashore, Mr. (Ron) Irwin and Mr. (Joe) Gosnell tell it "we will prosper to no end". All of us who live here know who is prospering from this sham and it sure isn't the workers of this area.

As a resident of Stewart, B.C. and a member of the Third Party Advisory Committee, I sat in on countless meetings and wasted hundreds of hours of my time, along with your tax dollars, all for nothing. I was not alone: I sat in a room with many other men and women from the northwest, explaining to the negotiators why their strategies on fish, wildlife and so on will not work. Their concept of self-government, which creates a nation within a nation, is unworkable. Anyone with enough sense to tie their own shoelaces knows it will

cause anarchy if you divide B.C. into 55 or 60 "nations", each with their own government, their own laws, taxation and police forces. With most of these "nations" bordering on each other and with most of them not getting along with each other, I leave it to you to figure out what will come next. Does this not sound like Somalia or perhaps Bosnia? You tell me.

When you look at a map of B.C., the 1,930 sq km of land given the Nisga'a in the Agreement in Principle may not seem that big because it is way up here in the northwest corner of the map. Everybody south of Prince George believes this is just wilderness. Well, perhaps you should pay a visit to Stewart this summer. Many hundreds of people live, work and raise their families in this so-called 'desolate wilderness'.

One way to get a better idea of the size of the proposed Nisga'a lands would be to cut out a paper outline of the 1,930 sq km and move it to the centre of your area, whether that is

Prince George, Dawson Creek, the Okanagan Valley, Fraser Valley, Vancouver or Vancouver Island. Now multiply this by the number of claims in your area. Do this for the entire province (some 60 claims). There is a very good chance that where ever you live, the places you like to go to for recreation, the places you work, and so on, will fall into a newly formed "nation", where persons other than the small group who own and govern this new county will not be welcome or will be subject to user fees and regulation at the whim of this new bureaucracy.

Both federal and provincial governments are spending hundreds of thousands of your tax dollars and sending people around this province to convince you that this Nisga'a deal is good. If this is such a good deal, why the expensive sales pitch? The government has inundated the TV, radio and newspapers, trying to sell you their brand of apartheid. As more people read the Nisga'a AIP, it is becoming a real hard

sell. A car salesman once told me that a good car sells itself: it's the garbage you have to work hard to sell.

Outside of the main Nisga'a lands, there are 30 additional "fee simple" areas being turned over to the Nisga'a. All the old reserves, about 1,250 hectares, will be owned by the Nisga'a. The negotiators also decided to sweeten the pot with a further 15 areas throughout the northwest, some of them hundreds of kilometers from the core Nisga'a lands (Nass Valley). These are some of the best parcels of land in the region: they are so valuable that almost any person in this country would give up everything they now own to possess any one of them. Among them, the government wants to give away Ford's Cove on the Portland Canal and Winter Inlet on the Pearse Canal, two of the very few safe anchorages in the area.

We of the northwest have no problem with treaty negotiations as long as everyone is at the table, not just a chosen few.

It is totally unacceptable, however, to us in the northwest (and should be for the rest of B.C.) for one small, unaccountable group of people to be given sole control over a huge area, such as is the case in the Nisga'a deal. Our governments tell us treaties have to be negotiated to help our economy. I am here to tell you that over the last three years I have watched the Stewart economy go from thriving to stone dead. If this is how our leaders envision helping our economy, God help B.C.

I want to let the people of B.C. know that the negotiators did not listen to one thing we told them in our advisory capacity on the Nisga'a AIP. If this is how all the other claims will be handled, B.C. is in major trouble in more ways than anyone can imagine at this point.

Mike Clarke,  
Member, Nisga'a Third Party  
Advisory Committee  
Director, Stewart Land Claims  
Committee  
Director, Stewart/Hyder Chamber  
of Commerce

## Circle incomplete without knowledge of heritage

Dear Editor:

I am looking for assistance in my search to find my heritage. My father told me I have Blackfeet blood in me, but I was not allowed to learn about my father's side of our family as my mother forbid it. Now I am an adult and I have promised my father I would do everything in my power to learn his, and ultimately, my history.

My grandfather left home when my father was small and I don't know whether he is alive or dead. I have no idea where he was born, but my father was born in Miles City, Montana.

His name is Henry Miles Benham and he was born Aug. 3, 1916. This is all I have. My father doesn't know where his birth certificate is stored. I have a deep desire

to find myself, at least this side. I am also interested in any addresses, people, contacts, magazines, language aides, newsletters, religious information or any other help that will teach me the traditional ways of my people. I have no access to genealogy books or materials. I am incarcerated and have very limited access to any outside knowledge or assistance.

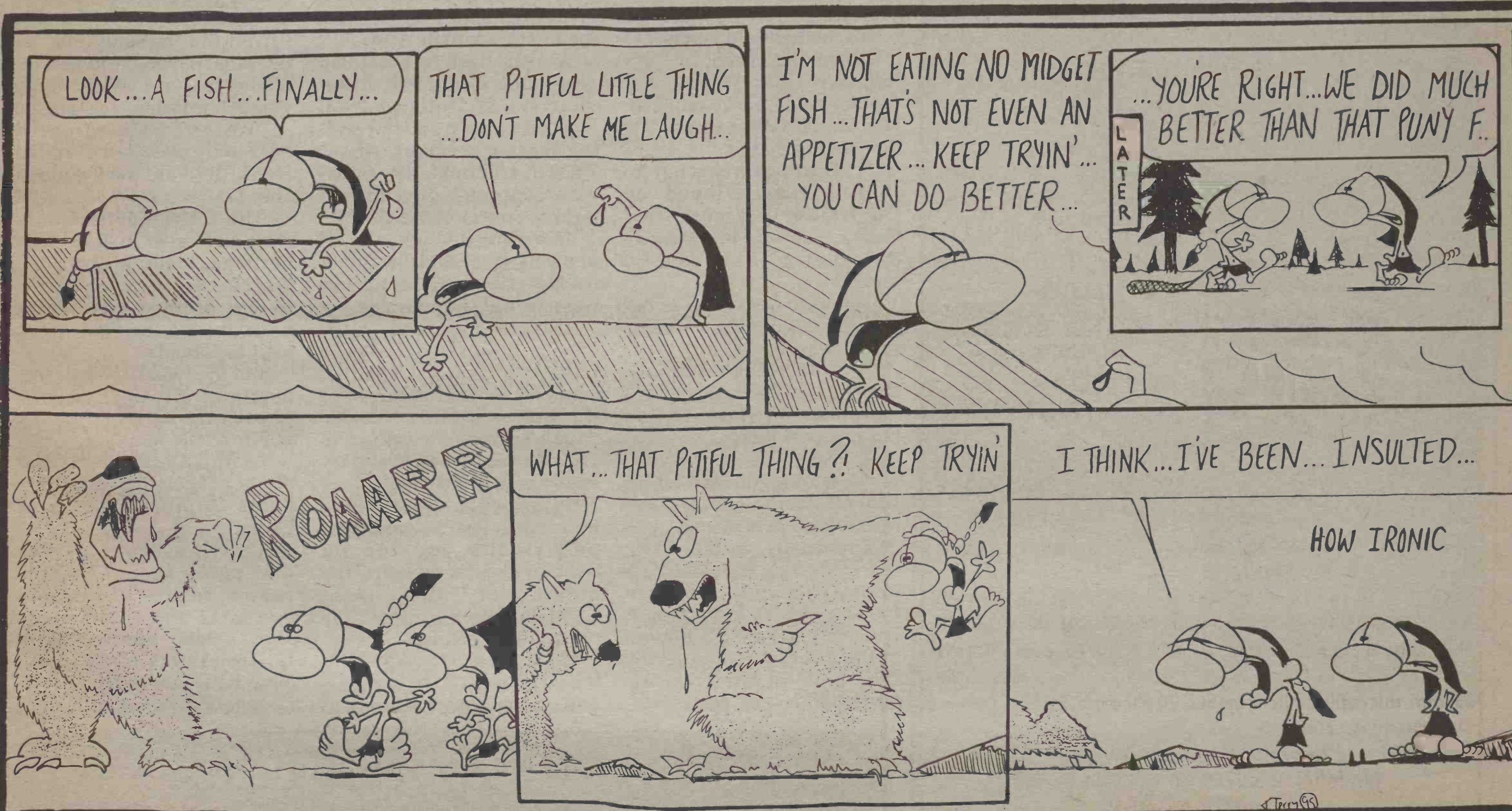
If you, or any organization you know, can help me trace my family, I would greatly appreciate any help I can get. There is an Indian Nations organization located here and I have been learning the Ojibwe language. I have used the encyclopedias available, but they provide very little information. I would like to learn as much as I possibly can. Just how much (Native) blood is in me is

unknown, and I don't care about the amount. The spirit of my ancestors has been dancing within my heart throughout my life.

I want to complete the circle and fill the emptiness of not knowing my Native ancestry. I hope to hear from you soon and will be eagerly awaiting any help you may be able to provide. Any information provided puts me that much closer to finding the answers I seek. Thank you for your time and attention.

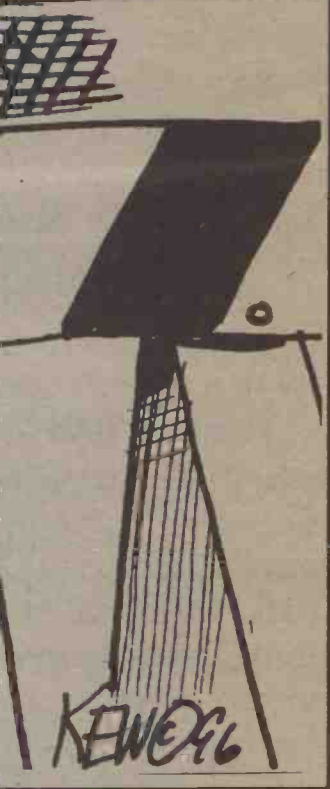
Sincerely,  
Craig Benham  
South Complex 229230  
1790 E. Parnall Rd.  
Jackson, Michigan 49201

## OTTER



By Karl Terry

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May 31, June 1&2, 1996, Colorado USA  
719-548-1000

### 58th ANNUAL NATIONAL CONVENTION: FIRST NATIONS SPECIFIC LAND CLAIMS

June 1, 1996, Saskatoon, SK  
306-652-6666

### BANFF FESTIVAL (see ad)

June 6 - September 1, 1996, Banff, AB  
1-800-413-8368

### 7TH ANNUAL PROTECTING MOTHER EARTH CONFERENCE

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704-497-5203

### CJSR FUNDRAISING AUCTION

June 15, 1996, Edmonton, AB  
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### SUNDANCE: SPIRITUAL ADVISOR

June 16-23, 1996, Dakota Tipi, MB  
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### OPENING OF THE ABORIGINAL CENTRE

June 21, 1996, Winnipeg, MB  
204-989-6395

### TREATY 6 FORUM '96 (see ad)

June 24 -27, 1996, Saddle Lake, AB  
403-726-3829

### 49TH ANNUAL CONFERENCE (see ad)

June 26-28, 1996, Quebec City, Quebec  
418-644-3430

### THREE FIRES MUSIC FESTIVAL

June 28 - 30, 1995, Wiikwemikong, Ontario  
705-859-2153

### FAMILY REUNION: POTSKIN & WILLIER

June 29 to July 1, 1996, Alberta  
403-849-3257

### ART IN THE PARK

June 30-July 1, 1996, Goose Bay, Labrador  
709-896-5255

### GOODFISH LAKE CELEBRATION DAYS (see ad)

July 5-7, 1996, Goodfish Lake, AB  
403-636-7000

### "COURAGE TO CHANGE" AA ROUNDUP

July 19 - 21, 1996, Penticton, BC  
604-493-0048

### LAC STE ANNE PILGRIMAGE (see ad)

July 20 - 25, 1996,  
Lac Ste. Anne, AB 403-488-4767

## ▲▼▲ People ▲▼▲

# 'War baby' meets her family

By Debbie Faulkner  
Windspeaker Contributor

CALGARY

Geery Grotte of Zwolle, the Netherlands, has been fortunate to have three men in her life who have loved her very much.

Her father, Lawrence L'Hirondelle, a Metis Canadian Second World War veteran, gave her life and kept her baby picture with him until his death.

Her adopted Dutch father, Rinze, loved her as his own.

And in May, Geery's husband, Henk, travelled with her halfway around the world so she could discover more about her Metis relatives.

Doreen L'Hirondelle of Calgary, Lawrence's oldest Canadian daughter, met Geery and Henk at the Calgary International Airport when they stepped off a flight from Holland on May 3.

"I think for about an hour there was this discomfort and then after that, she was my sister," said Doreen.

For the next two weeks, the Dutch couple were hugged and welcomed by about 50 members of the L'Hirondelle family in Calgary, Edmonton and Dawson Creek, B.C.

"We now have met the whole family," said Geery, who admitted some of those reunions were tearful. "I felt so much in common."

Those things in common, added Henk, are "very special things — things like being shy, being very sensitive, enjoying life..."

Geery, 50, married with two adult children, first stumbled upon the truth about her Canadian father when, as a 14-year-old girl, she found some of her mother's old letters.

When she asked her parents who Larry was, her mother acted very confused. Her Dutch father refused to discuss the matter.

"I didn't know what to think because I loved my Dutch father very much," said Geery. "...I was his favorite daughter so how could I know."

Not until Geery was in her mid-thirties did she start asking questions again. This time, with Henk's support, she began a quest, that lasted more than 10 years, to find her paternal father.

"If you don't know your whole family, you can't reflect yourself," said Henk, explaining Geery's persistence.

Eventually, in late 1993, one of Geery's aunts told her the last name of her Canadian father and a bit about him. A Dutch organization, Children of the Liberation, located the L'Hirondelle family in Alberta within two weeks. Un-



Photo courtesy of Emily Andrews

Lawrence L'Hirondelle, a young Metis soldier, was part of the liberation of Holland in the Second World War. He was father to a Dutch baby who, 50-years later, came to Canada to meet the Metis part of the family.

fortunately, Lawrence had passed away in 1977.

Geery is one of more than 6,000 "liberation" babies born of Canadian, British, American and German soldiers shortly after the war. Unlike many of those post-Second World War babies, Geery was able to trace her father.

Lawrence L'Hirondelle of Lac Ste. Anne, Alta. was conscripted at age 18 and served in Europe as a gunner with the First Canadian Army.

In 1945, the First Canadian Army liberated about three-quarters of Holland from Nazi occupation and impending mass starvation. About 7,600 of L'Hirondelle's Canadian comrades died in that fight to free Holland.

"He wanted to get married to my mother," said Geery, but it appears her mother's parents were against the marriage.

(Several thousand Dutch women, however, did come to Canada to marry Canadian soldiers. Within 10 years after the war, more than 100,000 Dutch citizens emigrated to Canada from their war-ravaged homeland.)

Lawrence, who eventually married at age 31, was an expert fiddler and top jig dancer, recalls Doreen, the oldest of the eight L'Hirondelle children. "He really had the culture."

Geery and Henk phoned the L'Hirondelles in late 1993 and exchanged photos and

letters. The Dutch couple, however, didn't visit Canada right away.

"I needed more than a year to get over it that he had passed away," Geery said. "I thought he was alive."

The L'Hirondelle family also needed time to mourn. "(My father) would have been so happy," said Doreen. "It probably would have been of the biggest event in his life."

Geery's coming to Canada solved the "missing link," in her family, Doreen added, referring to Geery's baby photo which her father treasured.

"We were really surprised her family was Metis," added Henk. "We are very excited about it."

The L'Hirondelle family were also eager to share their heritage, loading down the Dutch couple with Metis books, photos, gifts and a video during their two-week visit to Canada.

But the sweetest Metis memento of all--Geery's baby photo--remains with the L'Hirondelle family.

"Aunt Emilia kept that photo of me with (my) little boots from Canada," said Geery.

Geery's son Peter may see that photo soon. Once his parents returned home and presented him with a Metis sash, he phoned the L'Hirondelles right away. Now he wants to try to visit Canada this summer.

## All for

To anybody following ongoing political soap operas currently running in Ontario and Quebec, it almost seems that God indeed does have a sense of humor, or at least a sense of irony.

I am, of course, referring to the sudden spate of talk concerning the potential of a possibly independent smaller, cultural fiefdoms.

It's such a ludicrous twist of events, a twisting of fate that it can only be explained by the use of some of the most egregiously bad clichés, if you don't use them properly. Evidently, it is fair play.

Now that the probabilities are turned, Quebecing "you can't do that but you can't!" I guess it's a fair case of do what you can, with what I do.

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# All for one and one for all — in Quebec?

To anybody following the ongoing political soap opera currently running in Ottawa and Quebec, it almost seems that God indeed does have a sense of humor, or at the very least a sense of irony.

I am, of course, referring to the sudden spate of threats concerning the potential partition of a possibly independent Quebec into smaller, culturally specific fiefdoms.

It's such a ludicrous change of events, a twisting of fate, that it can only be properly explained by the use of exceedingly bad clichés, if you look at it properly. Evidently, turnabout is fair play.

Now that the proverbial tables are turned, Quebec is saying "you can't do that. We can, but you can't!" I guess it's a simple case of do what I say, not what I do.



**Drew Hayden Taylor**

With the still recent memories of incidents like Oka and the bizarre comments from a certain former Quebec leader about those pesky "ethnic voters", it's no wonder people like the Inuit and Crees of Northern Quebec want to pick up their toys and go back home to Canada — should the province separate. It's a matter of choosing the lesser of two evils.

Now that the shoe is on the

other foot, I can't help but wonder if it won't be too long before we start seeing television commercials flooding the Quebec airwaves with such slogans as "My Quebec includes the Ungava Peninsula" or "My Quebec includes the Gatineaus." Provincial unity rallies are bound to occur all across La Belle Province. I see bus loads of Parti Quebecois supporters making forays into the nether

regions of the province, showing up in isolated Aboriginal communities saying with a smile, "it just won't be the same Quebec without you guys." It's possible.

But if this is their bed and they have to lie in it, then they should be happy. If all these areas of questionable P.Q. loyalty were to exit the political entity of Quebec, that would leave a couple hundred square miles of pure French territory. After all these years of being the oppressed minority, they can now proudly rule as a majority along both banks of the St. Lawrence. What they may lose in quantity, they will no doubt revel in quality.

If it is simply a case of dishing it out but not being able to take it, the Quebec government should be aware that if you live in a glass house you shouldn't

throw political stones. They just might boomerang.

As for the Native people of the province, it is not just a simple case of wanting back the land that the province insists they surrendered to the government long ago. That, of course, would make them Indian-givers. It's just simply a matter of wanting to maintain their cultural and linguistic individuality in an environment dominated by another forceful and aggressive society. Sound familiar? But no sense in the pot calling the kettle black.

**AFTERTHOUGHT:**

If the province does dissolve into various factions, does this mean Matthew Coon Come will be the Cree Lucien Bouchard? I just hope it's not a case of the same cart, different driver. Apples and oranges, hopefully.

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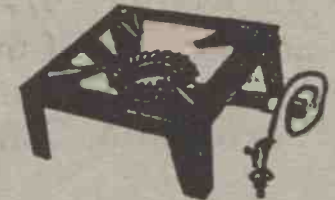
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The Institute of Indigenous Government was established by the Union of B.C. Indian Chiefs in 1991 as the full expression of Indigenous Government jurisdiction based on the principle of Indian control of Indian education at the post-secondary level. The IIG is designated by the province of B.C. as a Provincial institute accredited to grant certificates and associate degrees in Indigenous Government Studies.

**President**

(Chief Executive Officer)

We seek a President who understands the mission of the IIG to empower Indigenous Peoples to exercise, effectively, their right of self-determination in their territories in ways which fully reflect Indigenous philosophy, values and experience.

The President will carry out all of his or her duties according to the traditions, practices and laws of Indigenous Peoples, and will be able to create a working environment which embodies these principles.

The President will be an Indigenous person who manifests a capacity for leadership and has respect and stature amongst Indigenous Peoples and in academic and professional circles. The President will have the interpersonal skills required to cultivate the confidence and support of academic, political and business leaders on behalf of the IIG. As the IIG "team leader" the president will inspire trust, confidence, excitement and a positive work ethic among students, faculty and staff.

The President will have the skills required to supervise the overall operation and administration of the IIG including financial planning, fund-raising, administration, extension and international programs and public relations.

Candidates will possess either a Doctoral Degree in Education or a related Social Sciences field, or a Masters Degree and a combination of skills and experience. Knowledge of Indigenous Nations within B.C. would be a definite asset. Salary commensurate with experience.

**Bursar**

(Chief Financial Officer)

We seek a Bursar who understands the mission of the IIG to empower Indigenous Peoples to exercise, effectively, their right to self-determination in their territories in ways which fully reflect Indigenous philosophy, values and experience.

The Bursar will be responsible for finance and accounting, human resources, processing student tuition fees, planning, monitoring and controlling general accounting procedures, preparing balance sheets and bi-annual financial status reports and preparing financial funding proposals.

Successful candidates are expected to have extensive and appropriate qualifications in financial planning and management as well as strong administrative skills, preferably gained in a university or college environment. The ability to work effectively with faculty, staff, and First Nations students is essential.

Knowledge of Indigenous Nations within B.C. would be a definite asset. Salary commensurate with experience.

Application deadline for both positions is June 15, 1996.

**Executive Search Committee  
Institute of Indigenous Government**

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# DEEP ROCK DISPOSAL: IS IT SAFE AND ACCEPTABLE FOR CANADA'S NUCLEAR FUEL WASTE?



Over the past weeks the federal environmental assessment panel reviewing Atomic Energy of Canada's concept for long term disposal of nuclear fuel waste held Phase I hearings. Phase I dealt with broad societal issues of nuclear fuel waste management. Phase II will address issues related to AECL's proposed disposal concept from a more technical perspective. Phase II hearings will take place in June.

**Phase II Technical Hearings**

The panel is now prepared to hear and review the more technical submissions. It invites written submissions on the following topics:

- Site characterization and availability
- The multiple barrier system
- Disposal container and nuclear waste form
- Disposal vault environment
- Enclosing rock mass or geosphere
- Surface environment and biosphere
- Performance assessment criteria, risk and uncertainty
- Performance assessment and modelling; analogs
- Environmental and health impacts of the disposal facility; exploration, construction, operation, transport, closure, decommissioning
- Socio-economic impacts of the disposal facility; exploration, construction, operation, transport, closure, decommissioning

**Your Views Are Important**

The safety aspects of nuclear fuel waste disposal have always been a primary concern. Is deep rock disposal safe and acceptable? What are the various implications of this form of disposal today and well into the future?

**Technical Submissions**

Interested persons are encouraged to make submissions in writing or orally. Written submissions are encouraged by May 27, 1996; registration for oral presentations by June 3, 1996. All submissions received will be reviewed and taken into consideration whether or not you are able to attend in person. The more input the panel receives, the more representative the panel's recommendations will be. The panel wishes to reflect the views of all Canadians, so your submission is important.

**Become Involved**

The management and safe disposal of nuclear fuel waste is important to all of us. Whether or not you have participated in the review to date, now is the time to become involved. Plan to attend one of the following hearings:

<b>Toronto, Ontario</b>	<b>June 10-14</b>
	<b>June 17-21</b>
	<b>June 27-28</b>

**For more information on specific locations and times contact:**

**Guy Riverin**, Executive Secretary  
**OR Ghislaine Kerry**, Information Officer  
Nuclear Fuel Waste Mgt. & Disposal  
Concept Review  
Canadian Environmental Assessment Agency  
200 Sacré-Coeur Boulevard  
Hull, Quebec K1A 0H3

**Guy Riverin**  
Telephone (collect) (819) 997-2244  
Fax (819) 994-1469  
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**Ghislaine Kerry**  
Telephone (collect) (819) 953-0179  
Fax (819) 994-1469  
Internet Kerryg@fox.nstn.ca

Panel's internet address:  
<http://www.ceaa.gc.ca> under  
Canadian Environmental Assessment Agency



**Don't make plans until you check page 8.**

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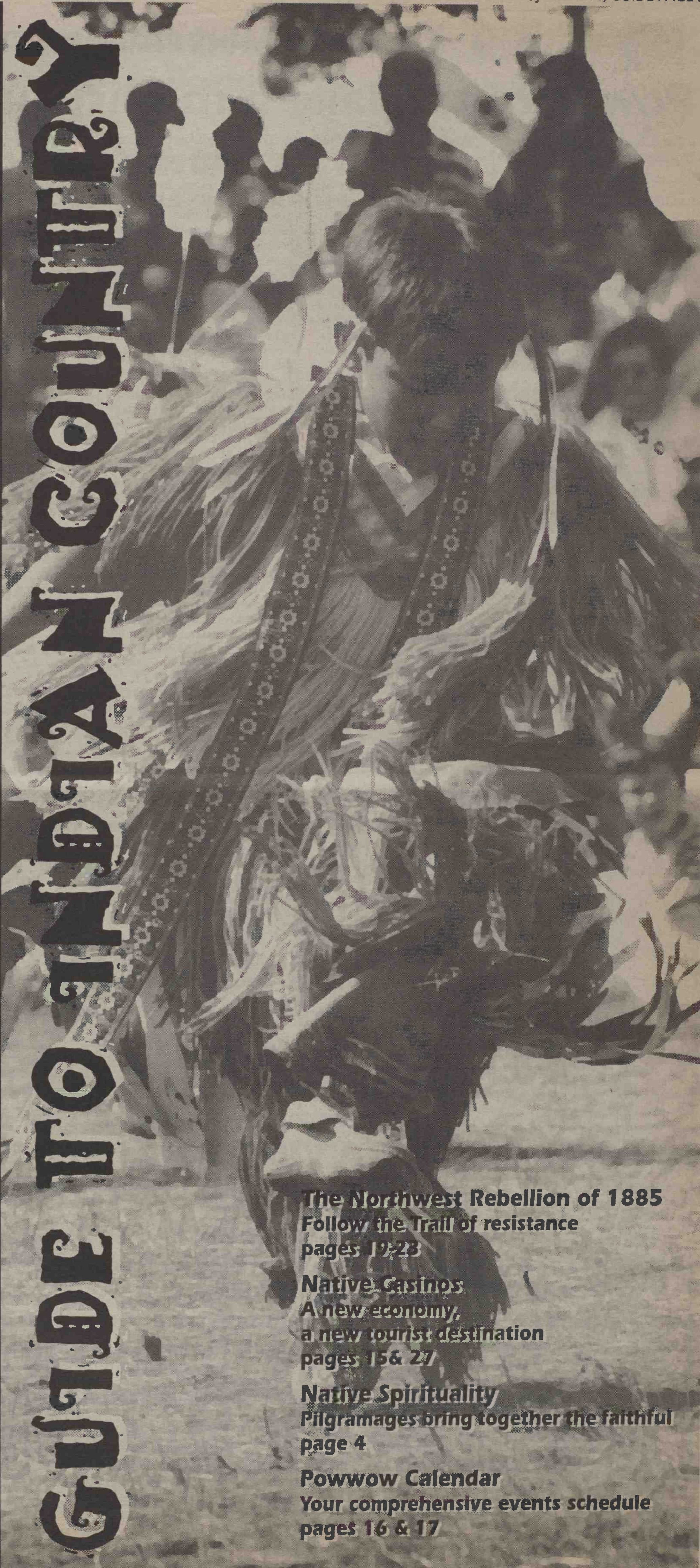
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Cover: A Young Powwow Dancer enjoys a break at SIFC's Powwow held in Regina earlier this year.  
Photo By: Bert Crowfoot

Photo Illustration This Page:  
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# GUIDE TO INDIAN COUNTRY



**The Northwest Rebellion of 1885**  
Follow the Trail of resistance  
pages 12-23

**Native Casinos**  
A new economy,  
a new tourist destination  
pages 15 & 27

**Native Spirituality**  
Pilgrimages bring together the faithful  
page 4

**Powwow Calendar**  
Your comprehensive events schedule  
pages 16 & 17



# Power of the lake a mighty lure to faithful

By Mrs. Noah Black  
Windspeaker Contributor

LAC STE. ANNE, Alta.

Religious pilgrimages are enjoying a renewed popularity in Canada this century. It may be due, in part, to an upsurge in devotional fervor since the Second Vatican Council, or it could be attributed to the canonizations and beatifications that have occurred in this country since then. Or it may have as much to do with modern transportation as anything else.

"Getting there" is definitely not the daunting, often dangerous undertaking of 4th century Christians who ventured to the Holy Land from all over the Roman Empire.

The mode of transportation has changed, but the reasons for making the trip haven't. One of the main things pilgrims want is spiritual renewal. They seek out the chance to affirm their belief that there is a power greater than themselves in control.

According to Fr. Alfred Groleau, OMI, in Edmonton, Alta.: "It seems to be a very common religious expression for people to want to seek a holy place, and to leave home, and to journey, and even that some of the hardship of the journey is part of the experience."

"And also," he adds, "that there will be a contact with the supernatural, with God in a certain way. They go for physical healing, for spiritual healing."

Most pilgrimages are associated with shrines, which are named after, usually, the mother of Christ or some saint. Often, the site was set apart because of its association with some vision. What is common to all shrines are the significant spiritual experiences that many visitors attach to these places. Sometimes, the encounters are so profound, they are drawn back to the place again and again, over a lifetime.

For the religious traveller, there is no end of church-sanctioned holy places to visit—a recent Roman Catholic publication listed 126 such sites in 60 Canadian cities or towns.

But the Jewish and Muslim people, too, Fr. Groleau points out, have their own sacred sites, to which they make ritual treks.

So have the people of Turtle Island (North America).

Lac Ste. Anne is such a place.

The largest spiritual gathering of Native people in Canada today is said to occur every July, this year from July 20 to 25, at this broad, shallow lake in north-central Alberta. Upwards of 30,000 people go to meet old friends, to celebrate, to do penance, and to pray for their needs and for each other.

This is the water the Cree called Manito Sakahigan — Lake of the Spirit — before the missionaries came. In the language of the Alexis First Nations, it was known as God's Lake. The Cree and Blackfoot people journeyed to the lake for centuries, to meet for social purposes and to trade, prior to the annual buffalo hunt. But the main thing was that the lake was a place of ceremonies and of great spiritual encounters for Native people. It remains so to this day.

For reasons that are no longer certain, the first priests to arrive renamed the place Devil's Lake. Later on, the waters were blessed and named for Ste. Anne, the "grandmother" of Jesus, and it is now the most westerly of the 22 sacred places that honor her name. Most easterly is the Grotto of St. Ann in Outer Cove, Nfld.

The Catholic Church has attained prominence in the Lac Ste. Anne region since it established a mission there in 1843 and held its first two pilgrimages in 1889. That may be because shrine sites seem to be a feature unique to the Catholic Church in Christendom.

Why has the Catholic religion predominated? It may be simply that, as one Native artist put it, "Protestants don't shrine stuff off like the Catholics [do]."

More likely it is the similarities between Catholic and Native spiritual practices and beliefs, and the place of ritual in both cultures, that has allowed them to co-exist.

Today, traditional healers and priests, as well as people from many religious backgrounds, share the good feelings and sense of community that a visit to Lac Ste. Anne brings.

Fr. Groleau, one of the organizers of this year's week-long celebration at the lake, says: "there are numerous stories about healing and miracles; none of them are documented." But that in no way invalidates the people's experience at Lac Ste. Anne, he adds.

"I've met numbers of people," Fr. Groleau relates, "who have . . . personal stories of someone in the family who experienced a physical healing or a special benefit."

Steve Simon's pictorial book, *Healing Waters, The Pilgrimage to Lac Ste. Anne*, includes a quote from Shirley Janvier of the Janvier Reserve,



File photo

Lac Ste Anne attracts as many as 30,000 people each year during the pilgrimage. Some seek cures, others spiritual renewal. This year's pilgrimage is scheduled for July 20 to 25.

that sums up the essence of the pilgrim's experience for many of the Native people who make the trip.

"I think it's just the people themselves that have the power within and they go to a place like this to find it."



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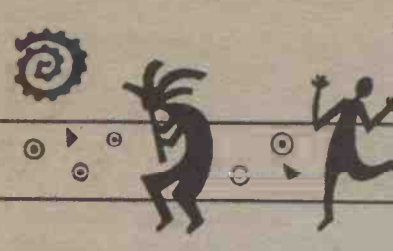
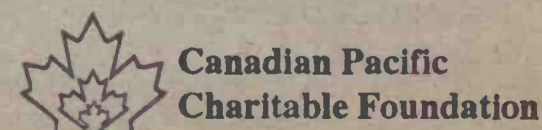
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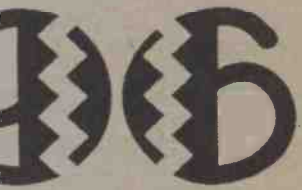
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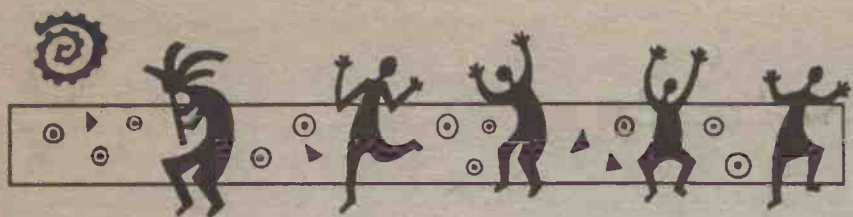
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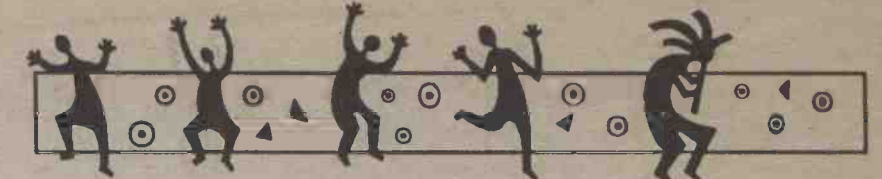
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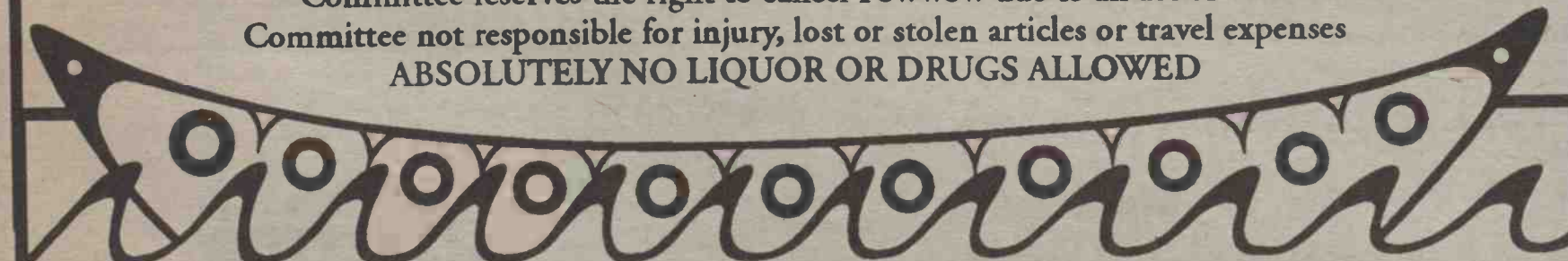
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## Western exhibition promotes the Native way

By Mrs. Noah Black  
Windspeaker Contributor

VANCOUVER

Horst Jassman, co-ordinator of Aboriginal Summer Camp 1996 at the Pacific National Exhibition in Vancouver, wants to break some of the misconceptions that people have about powwows, and the customs of Native people.

According to Jassman, a lot of people say, "If you've seen one powwow, you've seen them all." He hopes this year's summer camp will change that view.

The stereotype people have about Native cultural practices, Jassman said, is the result of people not knowing that not all Indians are the same. There are different ceremonies, different dances, different kinds of clothing among the tribes.

Many do not know, for instance, that not all Native cultures traditionally have used the large ceremonial drums, common to the Plains peoples. Some of the northern tribes, for instance, only use hand drums. The small water drum, also hand-held, belongs to the Iroquois.

Although billed as an event celebrating First Nations peoples in British Columbia, this year Jassman hopes to attract a few representatives of Native cultures elsewhere in Canada.

"The Pacific National Exhibition is just that — national — and it should have that broader focus," he said.

Aboriginal Summer Camp, slated to run Aug. 17 to Sept. 2, is only in its second year, yet plans are being made to offer a spectacular range of exhibits, activities and demonstrations.

This year's performers may include some Six Nations people from southern Ontario. The Kanata Native Dance Theatre is from the Native Cultural Society, based in Hagersville, Ont.

This would be a good opportunity, Jassman said, for people to "see the difference between Iroquois and prairie-style dancing, the use of the water drum, and we would have an explanation of the different kinds of rattles."

The focal point for the activities will be five tipis, each slightly different, according to Jassman. They are meant to create the feel of a traditional Aboriginal village, and most importantly, they will be accessible to the public. At night, they will be illuminated.

The first large tipi will house a display of medicinal roots and herbs. Cecilia Wyss will answer people's questions about the medicines, and will give a 30-minute daily lecture.

An art gallery and displays of pre-contact tools and artifacts, as well as 1880s photographs by Edward Curtis, taken on the B.C. coast, will be kept in the second of the large tipis.

The other large tipi, located between the food concession tent and the traditional fishing camp, will be a place for the performing groups to store their gear, relax and talk to the public.

One of the smaller tipis will be a storage area and rest spot for the Aboriginal musicians who will be performing on the grass in front of it.

The other small tipi will be primarily set aside for Native performing groups who can be expected to "just turn up," Jassman said. It will be used as a "private space" for the crafts people and carvers as well.

A highlight of the event will be the traditional fishing camp. Lodges will be built and the public will get the chance to help with the construction. There will also be demonstrations of fishing methods and the various kinds of implements used. The hands-on approach to this cultural sharing will be a feature of the workshops on tule mat-making too.

The host of the fishing camp, David Florence, from Vernon, B.C., plans to conduct evening Lahal games — played with sticks — for the entertainment of the children.

No Aboriginal event would be complete without food, and there will be plenty of that, as well as two demonstrations each day of its traditional preparation. Bannock, barbecued and smoked salmon, clam chowder, buffalo burgers and venison stew will be among the tasty offerings.

At the camp-fire, which will be the very heart of the camp, visitors can just relax, eat and observe the carving going on from there. They will also get a chance to hear storytelling, observe the drumming and dancing and find out about the garments and regalia worn by performers.

So far, Jassman said "We've got the Sto:Lo and Kwakiutl Nations confirmed." Performances at the camp-fire will go on from 5 p.m. to 5:45 p.m. weekdays and from 2 p.m. to 5 p.m. on weekends.

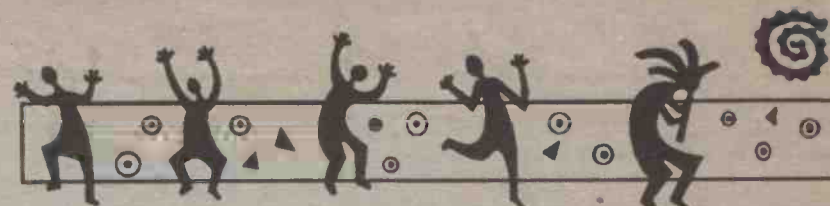
To enter the site, people will walk between the sites that feature canoe and totem pole carving, and this will bring them to the centre of the camp. Henry Robertson and four other carvers will be carving a red cedar canoe and two totem poles.

Finally, a huge crafts tent will be set on the perimeter of the camp. Here, artisans will craft and sell such items as jewelry, carvings and silk-screened clothing.

"My whole thing here," Jassman said, "is to encourage other people to learn about and appreciate Aboriginal cultures. After all, we're all here together, and the more we know about each other, the better we can get along. The big thing is, people should know and respect the fact that these people, the Aboriginal people, were here first and they have their own distinctive traditions and cultures."



# ALBERTA



## Indian cowboys remembered

By Debbie Faulkner  
Windspeaker Contributor

TSUU T'INA, Alta.

One Tsuu T'ina family thinks it's time for people to take their hats off to some unsung local cowboys.

On June 29 and 30, the Littlelight family will host the first Tsuu T'ina Indian Cowboy Memorial Rodeo to honor deceased cowboy and cowgirl rodeo competitors.

"The initial idea was for a memorial for my father. (That rodeo) was to be called the Littlelight Rodeo," said Kevin Littlelight, referring to his father, Bedford Littlelight who died in February, 1995.

"But there were so many other people who were never recognized, so the Littlelight Rodeo is now a memorial for all these Tsuu T'ina rodeo cowboys."

One of those special people includes steer wrestler Darcy One Spot, who was Kevin's travelling partner to Indian rodeos around North America.

"He kind of showed us the ropes about the life of the rodeo," said 25-year-old Kevin about One Spot who died in 1991.

Kevin, who competed in four Indian rodeos in May, plans to travel across two provinces and two U.S. states to take in about 30 rodeos this year.

"There is a whole underworld of Indian rodeos. It stretches from Fort Vermilion (Alberta) to Los Cruces, New Mexico," said Kevin.

In Alberta alone, he expects to compete in at least 20 of the 30-plus Indian rodeos that will kick up dust across the province this year. (The Indian Rodeo Cowboy Association (IRCA), based in Standoff, Alta., is the oldest Indian rodeo association in North America.)

IRCA members from southern Alberta and Hobbema plus cowboys from Montana will likely make up the main competition at the nine-event Tsuu T'ina memorial rodeo.

"We are the smallest tribe in Treaty 7, but we seem to be pretty competitive given the population number we have," said Kevin. Each year, at least four Tsuu T'ina competitors qualify for the Indian National Finals Rodeo (INFR).

Kevin, who has come close to qualifying for the INFR, has competed several times at the annual Window Rock, Arizona rodeo, which is considered the Calgary

Stampede of Indian rodeos.

Kevin's grandfather, Frances — a competitor in the Calgary Stampede in the 1950s — was a steer decorator. Bedford Littlelight was a steer wrestler from 1974 to 1984.

"My father loved the rodeo," said Kevin.

On the other side of the family, Littlelight's Blood Tribe mother, Frances, has three brothers — Eugene, Sonny (Melvin) and Andy Creighton — who were professional rodeo competitors.

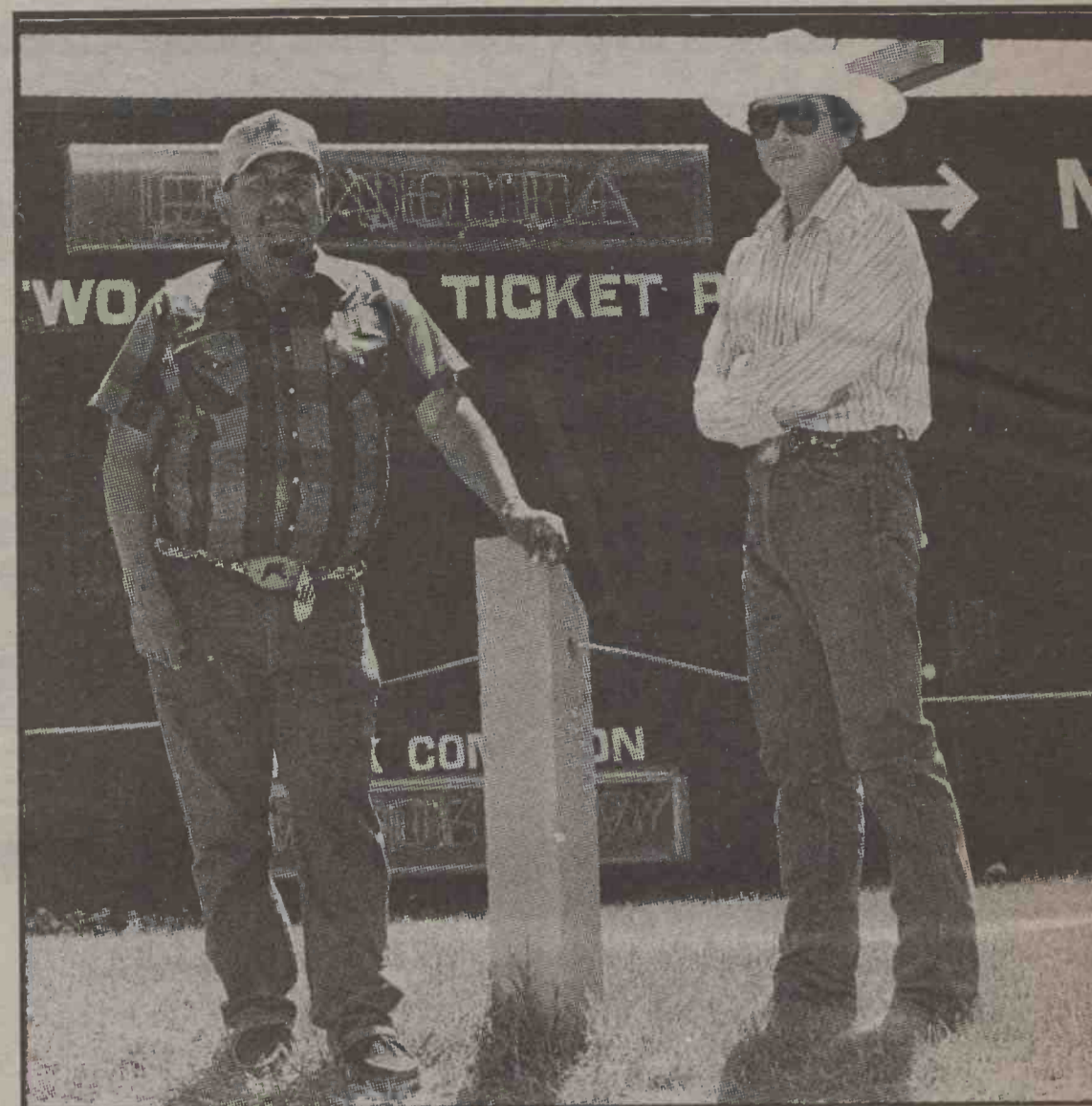
Kevin's older sister, Shelly, was a barrel racer. Leon, Kevin's younger brother, is a steer wrestler. Kevin's two brothers-in-law are also rodeo competitors.

"We're pretty well a rodeo family," he said.

"I wasn't good at anything except falling off horses," the Tsuu T'ina cowboy joked about his first rodeo attempts. Kevin finally shed his unofficial title as "world's worst calf-roper" when he tried steer wrestling. "It just came naturally," he said.

The rodeo life, he added, is not all fun and adventure.

"It's tough. You get road weary. You wonder why you do it. You are broke for so long, but as soon as you hit the pay win-



Bedford Littlelight and Darcy One Spot will be honored at the Tsuu T'ina Indian Cowboy Memorial Rodeo on June 29 and 30.

dow, it reminds you why you are doing it."

Each event's purse at the Tsuu T'ina Indian Cowboy Memorial Rodeo will be \$200 except for the steer-wrestling prize which could go as high as \$1,000. Steer-wrestling has the biggest purse because the event attracts the most competitors.

Admission to the Tsuu T'ina Indian Cowboy Memorial Rodeo is \$6 for adults, \$4 for youth, and no charge for Elders and children age 12 and under. The rodeo will be held at the Harry Dodginghorse Agriplex or at the Redwood Rodeo Grounds. Phone Kevin at (403) 238-6402 to confirm location.

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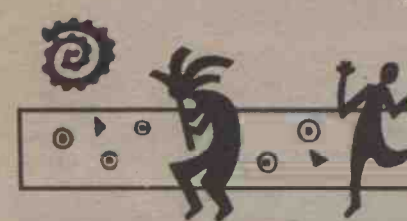


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## Red Th

By Debbie Faulkner  
Windspeaker Contributor

CALGARY

While some members of Red Thunder Native Theatre enjoy Paris the other members will be returning home to launch a new production.

Red Thunder's new production, the Pitaa Native Dinner, is set to debut this month at the Howard Johnson Hotel on Calgary's busy Macleod Trail.

The two-and-a-half-hour production will feature the best of Red Thunder's traditional performances, plus contemporary music. Unlike the road shows, however, the local dinner theatre allows dancers to go home after the show instead of going back to a hotel. The production is one of the 500 shows that Red Thunder presents each year at its base in the Tsuu T'ina Nation.

Touring is tiring, says Aroha Crowchild, manager of the production.



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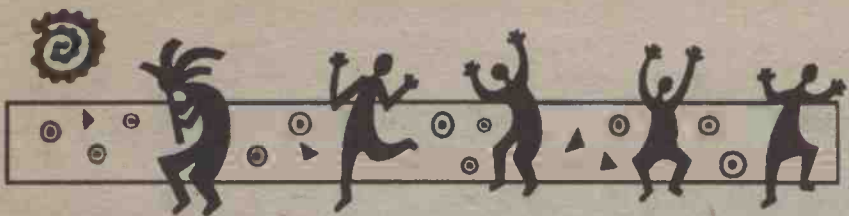
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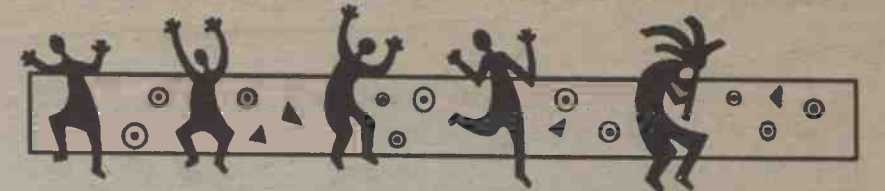
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# ALBERTA



## Red Thunder Dancers happy to stay home for awhile

By Debbie Faulkner  
Windspeaker Contributor

### CALGARY

While some members of the Red Thunder Native Dance Theatre enjoy Paris this spring, other members will enjoy staying home to launch a new show.

Red Thunder's new project, the Pitaa Native Dinner Theatre, is set to debut this month at the Howard Johnson Hotel, located on Calgary's busy Macleod Trail.

The two-and-a-half-hour show will feature the best of Red Thunder performances, plus Native cuisine. Unlike the road show, however, the local dinner theatre will allow dancers to go home instead of going back to a hotel room. Most of the 500 shows that Red Thunder presents each year are far away from the theatre's base in the Tsuu T'ina Nation.

Touring is tiring, explained Aroha Crowchild, manager and

producer of the Pitaa Native Dinner Show.

"The dinner theatre is for those who don't want to tour so much."

A break from Red Thunder's road tour, however, won't mean a rest for the stay-at-home dancers. Instead, they will be busy performing as well as teaching eight new Red Thunder recruits the basics of performing arts.

"The dinner theatre is an opportunity to train young people, and offers further development for dancers in our group," said Crowchild. The new dancers, chosen during auditions in March, will be trained in 11 different areas of theatre, including stage production, modern dance and sound and lighting.

"At the end of six months we guarantee them a job in the show and will offer them the opportunity to tour with the company," she said.

Youth development, she explained, is at the heart of Red Thunder, which was set up 10

years ago as an employment opportunity for young people. But performances offer more than meaningful employment.

"Every time we do it, it's a re-strengthening for us," she said. The body of the buffalo, the mind of man and the spirit of the eagle all combine to create "Native consciousness re-strengthening," according to the teachings of Chief David Crowchild.

The Pitaa Native Dinner Theatre opened May 22 — Chief David Crowchild Day — in honor of the great Tsuu T'ina chief. The dinner theatre's 300- to 350-seat home has also been named the Crowchild Room.

"Pitaa," meaning eagle in Blackfoot, is the name of Aroha Crowchild's 14-year-old son, who suffers from cerebral palsy.

"We thought we would like to honor him by giving his name to the show," she said. "Because we named it after Pitaa who is in a wheelchair, [the dinner theatre] had to be wheelchair accessible."



Terry Lusty

Traditional Native dancing is in the spotlight at the Pitaa Native Dinner Theatre at the Howard Johnson Hotel in Calgary.

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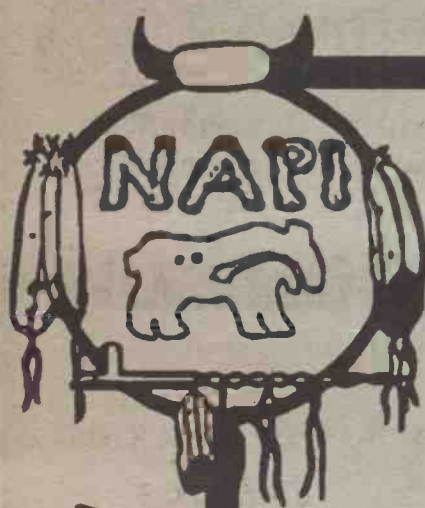
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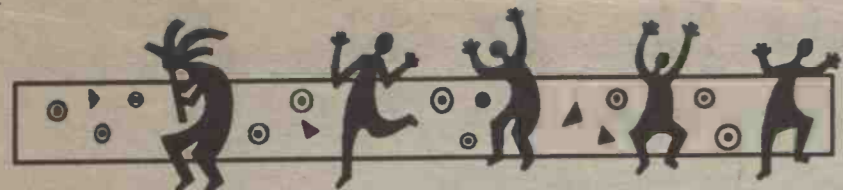
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## Medicine wheels, mysterious remnants of original people

By Barb Grinder  
Windspeaker Contributor

RUMSEY, Alta.

Almost 15,000 hectares near the small prairie community of Rumsey will soon receive protected status under the Environmental Protection Department's Special Places 2000 program. The land, which has been designated a Special Place largely for its distinctive vegetation, also contains several pre-historic archeological sites, evidence of early settlement and use by Plains Indians people.

The stone structures at Rumsey are just a fraction of the tens of thousands of archeological sites in Alberta. Stone tipi rings, ceremonial circles, cairns and ancient animal remains dot the prairie landscape. On a high ridge in the Crowsnest Pass, worked over deposits of chert — a stone prized for making arrowheads and other tools — show signs of having been used by prehistoric hunters. On mountain tops and canyon walls, rock art tells undeciphered stories of past cultures.

Gerry Ward, with Alberta Community Development, estimated that archeologists have only looked at five per cent of the prehistoric evidence in the province, but already there are about 25,000 sites on record. Only a few of these sites, Head-Smashed-In Buffalo Jump and Writing-On-Stone, for example, have been designated for special protection. But all archeological and historical artifacts in the province are given some protection by the Historical Resources Act, passed in 1973 through the environment conservation authority.

The act prohibited the unauthorized collection or disturbance of all antiquities, with penalties of up to a year's imprisonment, a \$50,000 fine, or both. It also required all road, mining or building developers to submit plans to the province's archeological survey. If archeological sites are known to exist in the area slated for development, even if there is good potential for there being such sites, the developer is required to hire expert consultants to examine the impact of their plans on the resource.

Depending on the significance of the site, the finds must at least be accurately recorded. Where the artifacts are considered highly significant, the development plans must be modified and can even be stopped entirely.

"In a sense," Ward said, "every site is protected, but in reality, (see Medicine Wheels, page 10)

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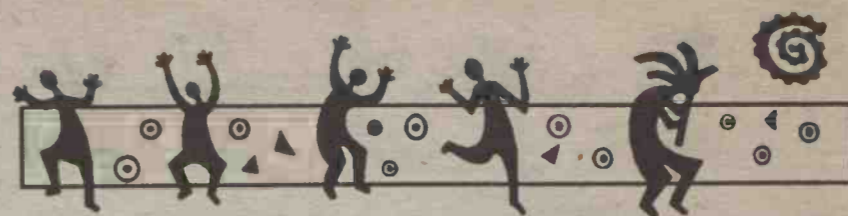
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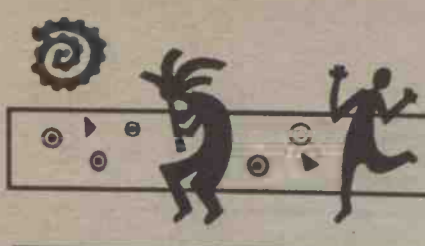
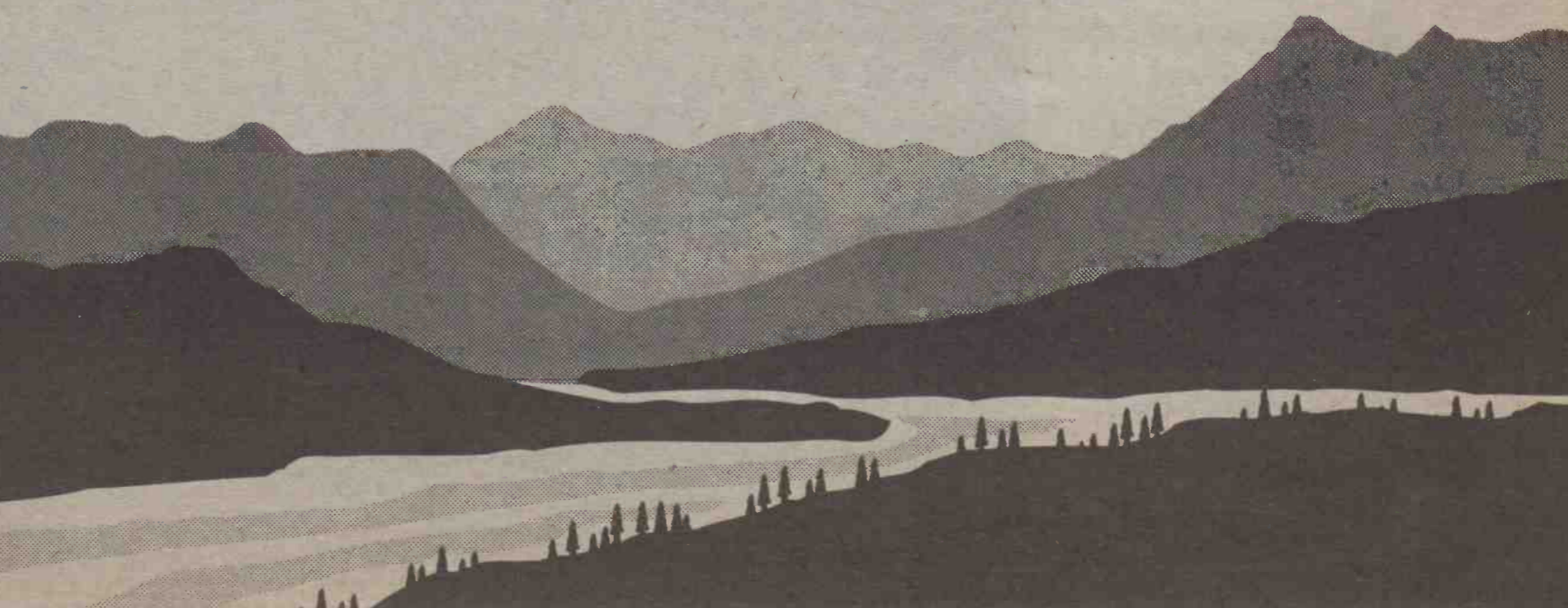
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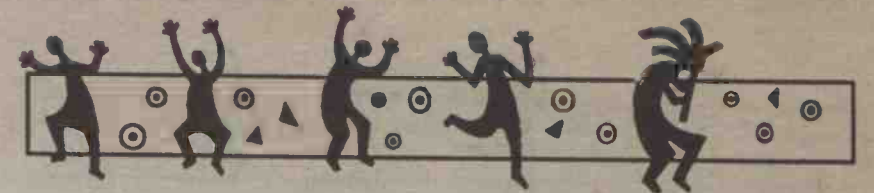
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# ALBERTA



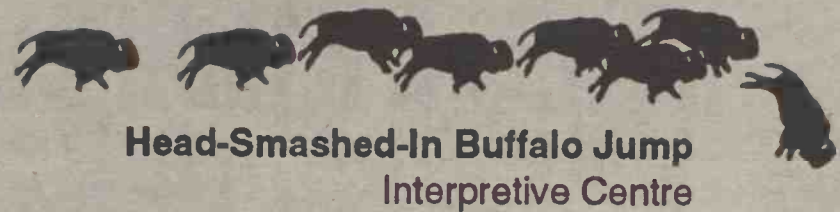
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## Aboriginal artists popularity soars

By Mrs. Noah Black  
Windspeaker Contributor

EDMONTON

The good news for Native artists and craftsmen is that the interest in purchasing Indigenous art is at an all-time high.

What may tarnish that soaring star and drag it back to earth is the proliferation of copycat items on the market that undercut prices by 40 per cent or more.

Associated Press reports this has happened in Seattle, Wash. There, a wholesaler sold Philippines-made reproductions — complete with phoney signature — of model totem poles crafted by Makah carver, Stacey Raub. Raub successfully sued, but the problem is bigger than just one artist, U.S. Federal Trade Commission spokeswoman Eleanor Durham says.

"I'm not so sure we've seen quite this volume of really pricey stuff" counterfeited before, Durham said about a recent case.

To complicate matters further for the consumer, there is a long list of associated problems cited by retailers. For example, there are wholesalers who do not guarantee either the authenticity or the place of origin of goods. Then there are some Native people who manufacture or sell Native-made items alongside mass-produced items from foreign countries in a setting, such as a powwow, that implies the goods sold are made by Indians.

Only in the areas of Inuit sculpture and original paintings by established Native artists does there seem to be some protection afforded the consumer. That protection lies in the reputation of the museum or art gallery. Other than that, there is just the Copyright Act, retailers say.

Today, most Inuit art is marketed through collectives, which authenticate the work and affix an "igloo" tag prior to sale. Reputable galleries and shops generally will say they only purchase items so tagged. In the case of paintings done by Indians, they buy from people they know, or whose work they can validate.

But even at the retail level, differences of opinion exist about what constitutes a rip-off, or the extent of the problem of rip-offs.

Agnes Bugera, owner of the Bearclaw Gallery in Edmonton, says that in her experience, Native carvings or paintings "have not been a problem."

"We buy very little from mass-produced things," Bugera adds, "so we never come across [counterfeit carvings]."

At the Fort Door in Edmonton, proprietor of "Canadian Native and Inuit Products" Tom Sawchuk says he does think foreign reproductions are a problem, and his first concern is to buy Canadian. "I don't want to do Third World stuff or things that are copied by other countries — I simply don't handle it."

Sawchuk scoffs at the suggestion put forth by some retailers that there is a dearth of genuine Indian art for sale, therefore, they have to offer mass-produced items.

(see Aboriginal artist, page 11)

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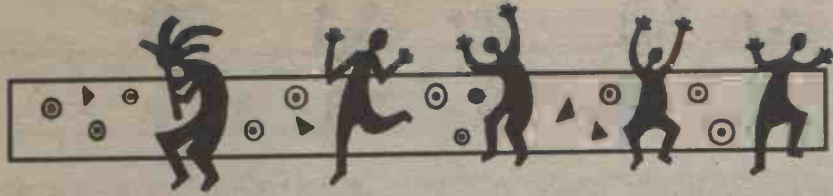
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# ALBERTA

## Medicine wheels *(continued from page 8)*

we can only concentrate on large-scale developments. We have to depend on the public's cooperation to protect the other remains."

Ward said that the highest level of protection the government affords is designation of a site as a provincial historic resource. Only about a dozen areas which have Aboriginal artifacts have so far received this designation. All known sites, however, are registered with Alberta public lands on their computer data base.

"The isolation of many of the smaller sites is probably their best protection," Ward added. "The Majorville Medicine Wheel, for example, lies on private land and is almost impossible to get to unless you know exactly where it is and how to get there. The land owner there has also put up a fence around the site and we've added an interpretive sign."

Little known by the general public, the Majorville Medicine Wheel is one of the most significant archeological finds in the province. A central cairn of stones, about 8.5 m across, is surrounded by a circle of stones over 24 m in diameter. Twenty eight rock spokes link the cairn

to the outside circle. The building of the central cairn is believed to have been started 4,500 years ago, with successive prehistoric peoples adding to the structure through the years.

Many theories have been evolved to explain the significance of medicine wheels, though the name alone implies that they had religious significance for the people who built them. Similar structures built in the early part of this century commemorate the burial places of noted warriors or chiefs. Several of the structures appear to be giant astronomical calendars, indicating the alignment of the stars and the summer solstice.

Scientists also believe that some of the giant circles may have been built as part of ceremonies to ensure the fertility of the buffalo herds or success in hunting.

More than 60 medicine wheels have so far been discovered in Alberta, including a few built in this century. In fact, there is a medicine wheel in the Rumsey area, though its site was not included in the lands designated as a special place.

In southern Alberta, on a hilltop near the Little Bow

River, there is another significant medicine wheel. The central cairn of this Sundial Medicine Wheel has been scattered and looted, but its basic form is still discernible. Here the cairn is surrounded by two concentric circles, split at one space to form a path-like opening. More than 200 tipi rings and another 200 individual cairns attest to the long use of the site.

Though visits to these sites, with a few exceptions, are not being encouraged, they are generally open to the public. Recent offerings of tobacco, cloth and sweetgrass can be seen at many of the sites and, of course, these too shouldn't be touched.

"Many of these sites are still sacred places to Native people in Alberta," said Rod Vickers, acting director of Plains Indian Archeology at the Provincial Museum of Alberta. "I've sometimes left offerings of tobacco myself, just because it seems appropriate."

Should you find an archeological site or an artifact, don't disturb the ground or materials on it in any way. As soon as possible, report your finding to the Archeological Survey of Alberta in Edmonton at (403) 427-2355.

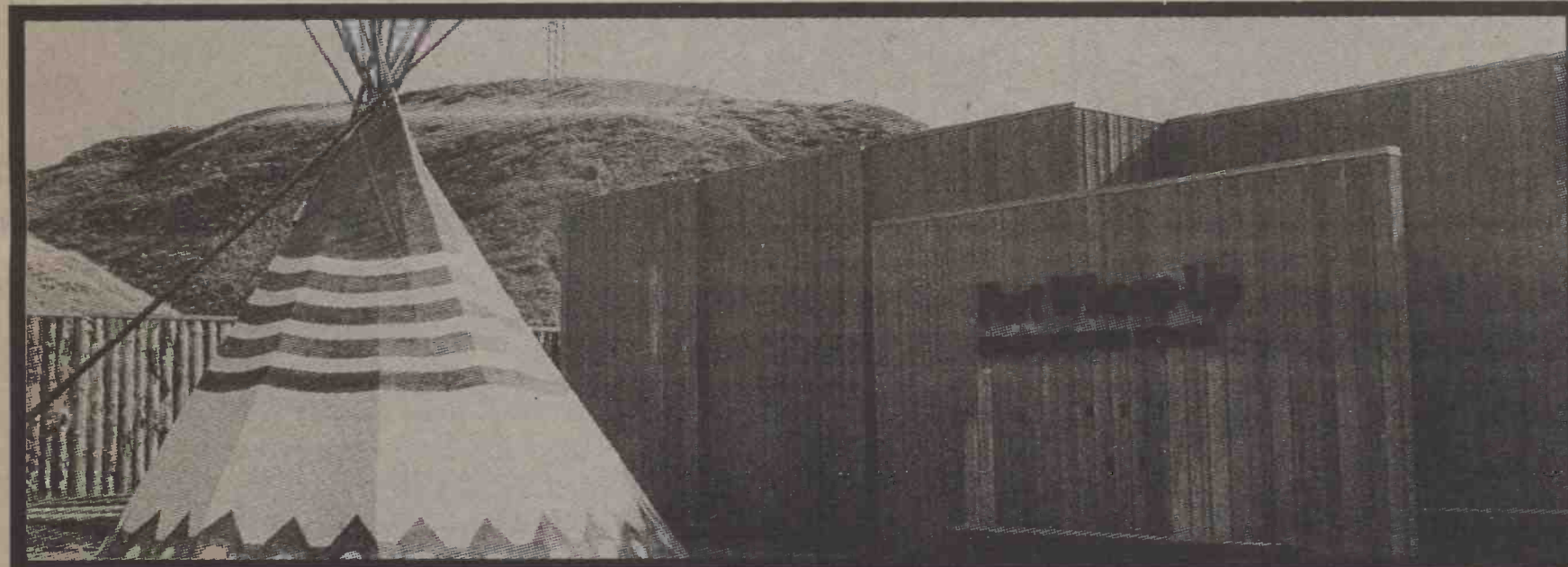


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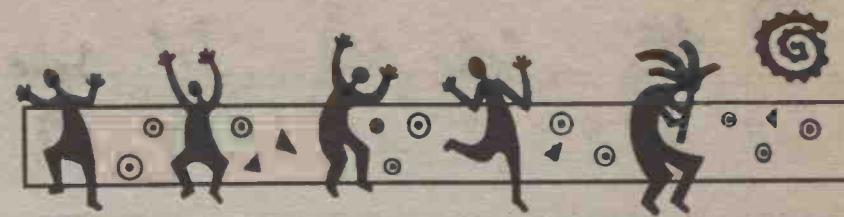
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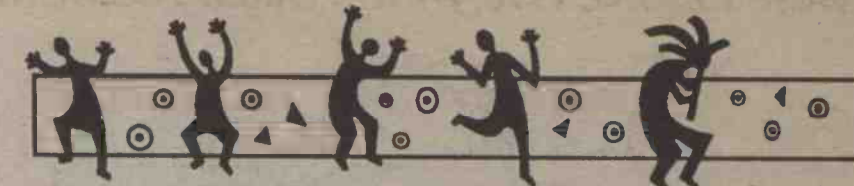
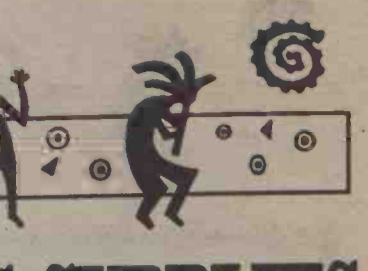
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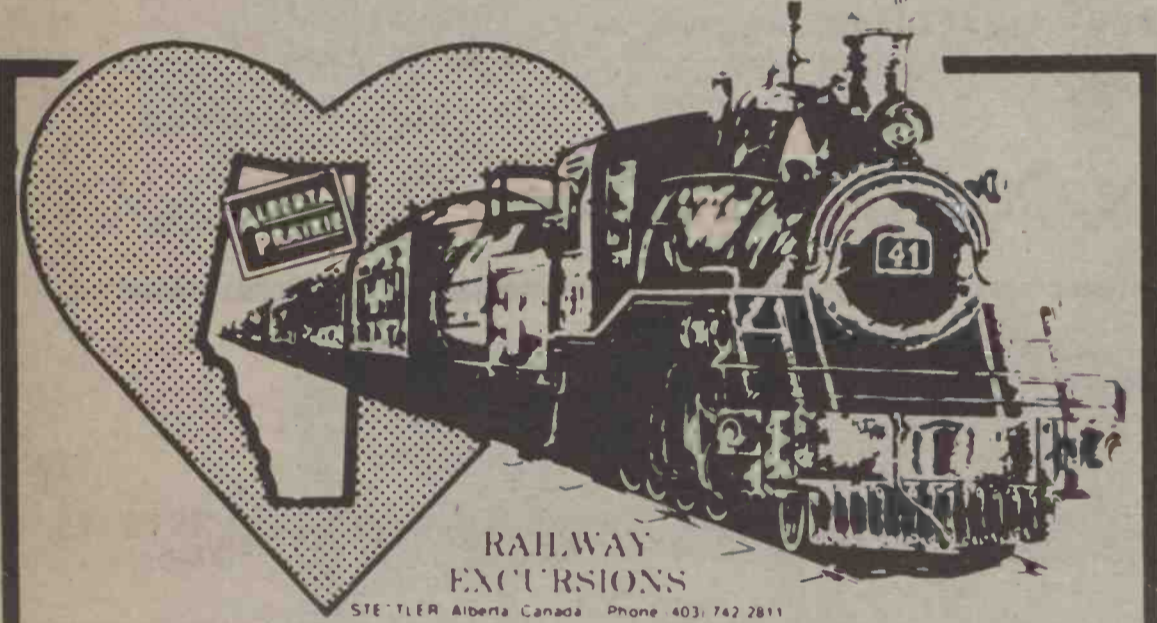
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## ALBERTA

### Aboriginal artist

(continued from page 9)  
But his explanation is ambiguous "I don't think so. There's an over-abundance of things to buy and an over-abundance of artists... but a person is fussy and I'm fussy and that's what I'm finding. Nice things are hard to find."

As long as it is Canadian-made, Sawchuk will consider purchasing Native-style art from anyone, including non-Natives, he said.

"It doesn't matter what you are or who you are, if you're an Ojibway or a Haida, but if you can carve Haida-style... I have a Cree guy from Calgary that brings me masks sometimes that are Haida-style. What's wrong with that if he has put his heart and soul into it?"

Tom McFall at the Alberta Craft Council agrees with Bugera on the value of the igloo tag to prove an item is Inuit-made.

The high ticket items are what concern McFall.

He says that if someone from Europe is spending, say, \$500 for a doll, "They want to know... that it is Native-made."

McFall says that because a lot of Native people are no longer learning how to do traditional crafts, outlets "don't have access to the real thing." That explains why



Wall hanging entitled *Giant Person Who Eats Hands* by Inuit artist Irene Avaalaaquiaq. Not all art is created equally and little is being done to curb rip-offs in the art world.

they sell the mass-produced items, he said.

Barry Ace, acting manager of the government's Indian Art Centre in Hull, Que., cites the

Internet as a new source of concern for artists. Often, no approval is obtained for the images that go on it, so the artist may be deprived of royalties.

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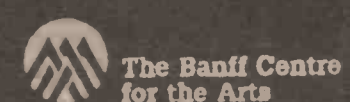
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## PROMINENT PEOPLE



Michael Smith

The new statue of Louis Riel is located on the legislative grounds in Winnipeg.

# Manitoba honors controversial Riel with new statue

By Michael Smith  
Windspeaker Contributor

### WINNIPEG

Louis Riel is one of the most controversial figures in Canadian history. The Metis leader has been described as a rebel, a murderer, a traitor, a religious fanatic and a lunatic. On May 12, however, he was celebrated as the leader of a proud people, a statesman and a father of confederation, with the unveiling of a mammoth statue dedicated to the man and his accomplishments.

Hundreds of spectators braved unseasonably cool, overcast weather to witness the event, held on Manitoba's 116th birthday. The Manitoba Act received royal assent on July 15, 1870 to officially create Canada's fifth province.

Lt.-Gov. Yvon Dumont, the first Metis to hold the position of lieutenant-governor, said the ceremony establishes Riel's status as Manitoba's founder.

"Today we hold our heads higher."

Foreign Affairs Minister Lloyd Axworthy told the crowd that Riel was a father of Confederation for all Canadians.

The \$300,000 bronze statue is located on the south side of the legislative grounds, on the shores of the historic Assiniboine River. It replaces the controversial Marcien Lemay sculpture that stood for 24 years on the same spot. The impressionistic-style statue depicted the Metis leader in the nude, with a contorted, tortured appearance.

For many years Metis leaders lobbied the Manitoba government to have the statue replaced. It was described as a grotesque abomination and an insult to the memory of the leader and to the Metis people.

The new monument, created by Miguel Joyal, depicts Riel in a conventional heroic pose, with a scroll representing the Manitoba Act clutched assertively in his left hand. The figure is dressed in the clothing of the era, but is wearing moccasins to reinforce Riel's proud Metis roots.

The statue was commissioned by the Manitoba Metis Federation, with the aid of funding from the provincial and federal governments.

The last few years have been controversial ones for the federation on a number of fronts and the statue is no exception. There was confusion and conflict over the contract to create the sculpture. Lemay insists he was contracted to produce the statue, but the federation denies that any commitment was made to the artist.

Not everyone was pleased with the monument. A *Winnipeg Free Press* editorial described it as historically misleading, intellectually empty and lacking in artistic integrity.



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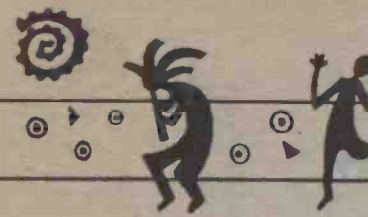
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## Abitibi

By Louise Delisle  
Windspeaker Contributor

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## PROMINENT PEOPLE

## Abitibiwinini: 6,000 years of history

By Louise Delisle  
Windspeaker Contributor

## QUEBEC

You get there and you walk into a turtle.

That's right, a turtle. You are in Quebec City's Musee de la civilisation, featuring an exhibition called "Abitibiwinini: 6000 years of history."

The exhibition displays how the Abitibiwininik have lived over the last 60 centuries. To

non-Natives, the Abitibiwininik are mostly known as Algonquin (the name of both a First Nation, located in Quebec and Ontario, and their language), not to be confused with Algonquian (a linguistic and cultural group including numerous First Nations and languages distributed across Canada). The Algonquin are one of 11 First Nations in present-day Quebec. In linguistic terms, their language is an Eastern Ojibway dialect.

Abitibiwinini is the name of the band in one of nine

Algonquin communities in Quebec. The Abitibiwininik's traditional hunting grounds are located southeast of Moose Factory, Ont., (on James Bay), between two rivers: Abitibi and Harricana.

No special previous knowledge is required to enjoy what is presented in the exhibition. Built around three themes: "Leaving," "Trading" and "Returning," "Abitibiwinini: 6000 years of history" is aimed at a general public.

A simple computer game is

included and the turtle's head contains a video projector, depicting activities such as boating on a river, building a pole structure, roasting beavers and digging for artifacts, and includes a soundtrack in both Algonquin and French with English subtitles.

Largely based on archeological findings, the exhibition features a number of artifacts and some general information about digging sites. More specifically, historical information pertains largely to the fur trade era, on lifestyle and the relationships they enjoyed with other Aboriginal groups.

As appears too often to be the case in simplified versions of Native history, transition from the early European contact period to the modern, Indian Act system is not clear. Not much is said either about churches and other agents of change, including mining and lumber companies or other users of natural resources.

Still, organizers have succeeded in making "Abitibiwinini: 6000 years of history" a pleasant and satisfying experience as well as an educational one. You may not come out knowing everything about the Abitibiwininik, but you will have acquired a taste for finding out more.

The exhibition was developed in close cooperation with the Pikogan Band council and Algonquin Elders. Pikogan is located north of the town of Amos in western Quebec (look straight north of Lake Ontario on a map of the great Lakes area).

The exhibition was co-produced by Pikogan's non-profit Matcite8eia Society, dedicated to the Algonquin people's cul-

tural, social, economic and touristic development.

A local museum (Centre d'exposition d'Amos) and a regional heritage group focusing on archeology (Corporation Archeo-08) were the other two co-producers. This is a traveling exhibition, slowly making its way around over a period of four years.

In Amos, where it was first shown, it generated considerable interest in younger Abitibiwininik, according to Dominique Rankin, executive director of Societe Matcite8eia.

"Abitibiwinini: 6000 years of history" is in keeping with the Musee de la civilisation's mission to reflect all dimensions of Quebec's identity. From the outset, in 1988, Native people have been considered partners, as outlined in the museum's policy on Aboriginal nations and their heritage. Specific official agreements have been reached since with a number of First Nations: Micmac, Huron-Wendat, Montagnais and Abenaki. The museum is also a partner in the publications of a series of booklets on individual Aboriginal groups in Quebec, including the Algonquin.

From September to February, "Abitibiwinini: 6000 years of history" will be seen in a number of Abitibi (northwestern Quebec) areas, including La Sarre, Rouyn-Noranda, Ville-Marie and Val-d'Or. Starting in March 1997, it will tour the rest of Quebec and a number of other Canadian locations. Presently, the exhibition will remain at Quebec City's Musee de la civilisation until August 11, thereby covering two of the Algonquin's six seasons: minokamin (May and June) and nipin (July and August).

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## Missing Bell of Batoche hits Prince Albert stage

A definitive chapter in the story of the Battle of Batoche, the deciding skirmish that ended the North-West Rebellion of 1885 for the Metis in Saskatchewan, unfolds upon the stage of the Carlton Cafetorium in Prince Albert, Sask. on June 28, 29 and 30.

The *Missing Bell of Batoche*, by playwright Bob Rock, recounts how the bell, "a 90-pound chunk of Canadian history," went missing after the battle and ended up as a "trophy of war" on display in the Millbrook Legion Hall in Ontario.

As the Battle of Batoche drew to its inescapable conclusion, the church of the Metis fell into the hands of the Canadian militia. There and then, three young soldiers from Millbrook, Ont., decided to strike a blow against the French-speaking Metis and stole the church-blessed Bell of Batoche. It remained at the legion until 1991 when the hall was broken into and the bell again went missing.

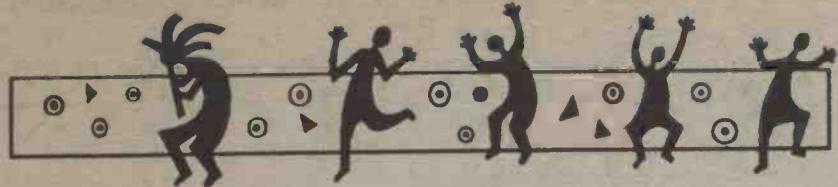
It is against this backdrop that Rock has set his story. The play will be produced for airing across the province-wide BBS Saskatchewan Television Network later in the year. The teleplay will then be rebroadcast over a five-year period on the SCN Television Network.

The *Missing Bell of Batoche* is intended to entertain, inform and educate the audience, says a press release.

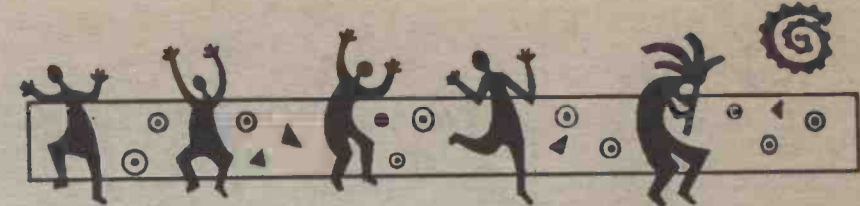
"The ultimate goal of the play/teleplay is to stir up enough discussion and controversy nationwide to ensure that the actual 'Bell of Batoche' is finally taken out of hiding and displayed prominently in a place of honor for Metis and non-Metis alike to appreciate year-round."

For more information on the play, contact Bob Rock at (306) 763-5709 or Darryl Lindenbach at (306) 961-1858.

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# SASKATCHEWAN



## Saskatchewan preserves untouched ecosystems

By R John Hayes  
Windspeaker Staff Writer

VAL MARIE, Sask.

Two of the largest nature preserves in Saskatchewan are about as far apart as they could be and still both be in the province. Both Grasslands National Park in the south, which borders on the U.S., and Athabasca Sand Dunes Provincial Wilderness Park, which is on the south shore of Lake Athabasca in the far north, save large areas of two ecologically fragile ecosystems, and both contain archeological evidence of Aboriginal visitors to and use of the areas.

They're the same on another count, as well: neither offers visitor amenities to those hardy souls who venture there. Visitors to both parks will see them much as they were two, three or 25 centuries ago.

Grasslands National Park is one of Canada's newest, established only five years ago after considerable work to identify a viable area for preservation. Most of the prairie has been developed, or at least broken at some point, for agriculture. Grasslands preserves some of the last large areas of original mixed-grass prairie in Canada.

Located in the Wood Mountain area and to the west, the park is divided into two blocks of about equal size. There is road access to both, and a short developed interpretive trail in the west block. Otherwise, there are few facilities — for example, there are no toilets or water in the park at all.

In the two blocks, there are a number of archeological sites detailing Aboriginal life in the region. The accepted span of human occupation of the prairies is now 10,000 years, and the earliest evidences of life are pushing that time further and further back. The history of the area can be divided precisely at 1879 — the first 10,000 years of an economy based on the bison, followed by 117 bison-less years.

Sites are accessible and can be seen by those willing to walk or ride to them. Primitive camping — called "no trace" camping — is available in both blocks of the park. Access to the west block is from Val Marie, south of Swift Current; access to the east block is from the corner of the Wood Mountain Regional Park and the provincial Wood

Mountain Post Historic Site. The visitor reception centre is located at Val Marie, and can be reached for information at (306) 298-2257.

The Athabasca Sand Dunes consists of a series of dune fields stretching for 100 km along Lake Athabasca. It is the largest active sand surface in Canada and one of the most northerly sets of major dune fields in the world. The outstanding scenery is combined with a unique ecosystem, rich in rare and endemic — that is, found only there — plants which are considered by scientists to be an evolutionary puzzle.

Ten of the plant species in the park are found nowhere else in the world and 50 of the other 300 are rare in Saskatchewan. Why the five broad-leaved herbs, four willows and one grass grow only in the Athabasca Sand Dunes is unknown.

The park was initially proposed in 1973. In 1992, the area, encompassing 1,925 sq. km, was officially designated a wilderness park.

People have lived in the area, at least intermittently, for the past 7,000 or 8,000 years. The south shore of Lake Athabasca was used by prehistoric caribou hunters. The rivers, especially the McFarlane, at the eastern edge of the park, were important travel networks to early inhabitants. Inuit inhabited the area, as later did the Chipewyan.

The dunes are constantly in motion, and the sand is recycled by the wind towards the land and by the water to the lake. This instability is maintained by the wind and fires in the area, which bury or destroy vegetation that has managed to take root.

The most striking area is along the William River, which divides the largest of the dune areas from the jack pine forest typical of northern Saskatchewan. The exceptional scenic contrast of the two areas, divided by a narrow ribbon of water, is striking. On the west bank of the river, massive dunes rise 20 m or more from the water's edge; the sand is relentlessly pushed into the river by the prevailing north-western wind.

Visitors should plan to be in the area between mid-June and the end of August. Chartering in by air, canoeing, boating or hiking to the park are the only options. The nearest community is Fond du Lac, some 45 km northeast. For further information, contact the park superintendent in Stony Rapids for more information at (306) 439-2062.

## PRINCE ALBERT INDIAN METIS FRIENDSHIP CENTRE

9th Annual Powwow 1996  
August 6, 7, 8, 1996



Master of Ceremonies:  
**T.B.A.**

Chairperson:  
**Beverly Boe**

Honorary Chairperson:  
**Eugene Arcand**

*Traditional Parade*  
Wednesday, August 7  
Downtown P.A.  
11:00 a.m.

*Princess Crowning*  
Wednesday, August 7

For more information:  
**(306) 764-3431**



Host Drum:  
**WHITEFISH JRS.**

Grand Entry:  
**August 6 at 7 pm**

No drugs or alcohol  
allowed!

Prize Awards  
**\$8,450**



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Men's  
Golden Age, Traditional, Fancy & Grass  
Women's  
Golden Age, Traditional, Fancy & Jingle  
Teen Boy & Junior Boys  
Traditional, Fancy & Grass  
Teen Girl & Junior Girl  
Traditional, Fancy & Jingle  
*They eat paid daily*



Canadian  
Heritage

Patrimoine  
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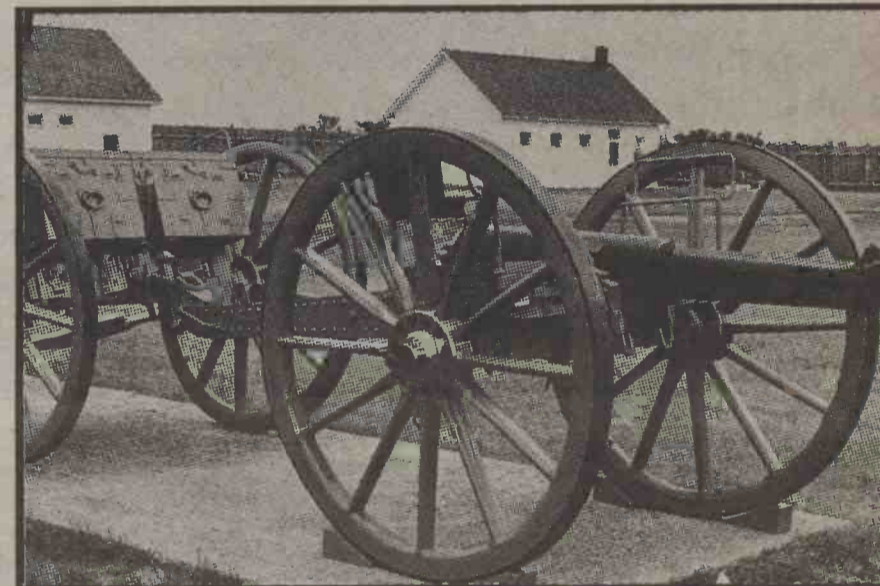
Parcs Canada



**BATOCHÉ**



**& FORT**



**BATTLEFORD**

NATIONAL HISTORIC SITES

In the district of the North West Territories known as Saskatchewan two small, late nineteenth-century settlements called Battleford and Batoche were to become important focal points of prairie history. Battleford, newly named capital of the Territories in 1876, would serve as headquarters for the North West Mounted Police in this area, with Battleford Post becoming a hub of regional economic and social activity. Batoche, the centre of Metis settlement in the district, would figure as the last major battle site of the North West Resistance of 1885.

### BATTLEFORD NATIONAL HISTORIC SITE

The North West Mounted Police established the Battleford Post in 1876 to provide Law and Order in the midst of Indian and fur-trader country. The post also provided vital services, such as medical and mail, to the settlers in the area. Its most dramatic period occurred during the North West Resistance, when 500 settlers took refuge within the stockade.

Today, five original buildings still stand on the site. These include the elegant Commanding Officer's Residence and Officer's Quarters, as well as the Sick Horse Stable, Barracks building and an original Guard Room. A Visitor Reception Centre presently houses an introductory slide show to orient the visitor to the site.

Fort Battleford is located south of the town of Battleford on Central Avenue. Open from **May 18 to October 14, 1996**. Hours of operation: **9:00 a.m. to 5:00 p.m., Monday through Sunday**; Groups are requested to book for tours. Phone **(306) 937-2621**.

### BATOCHÉ NATIONAL HISTORIC SITE

Batoche National Historic Site is located 90 km northeast of Saskatoon and 80 km southwest of Prince Albert with direct access by Highway #255.

Situated on the banks of the South Saskatchewan, it lies in Saskatchewan's scenic parkland region and commemorates the North West Resistance of 1885 as well as the Metis Settlement — The People, their lifestyle and culture.

Batoche National Historic Site, through an ultra modern Visitor Reception Centre and the historic ground and buildings, interpret these two interrelated themes.

The new Visitor Reception Centre includes an exhibit hall, a modern theatre featuring multi-media presentation of "The Story of Batoche" as well as a gift shop, washrooms and food concessions with outdoor eating facilities.

The park is self-guiding although guided tours for groups may be arranged by calling **(306) 423-6227**. The park remains open from **May 18, 1996 to October 14, 1996** with hours of operation being **9:00 a.m. to 6:00 p.m. for May, June, September and October; 10:00 a.m. to 6:00 p.m. for July and August**.

We invite everyone to visit and witness, first-hand, an important segment of Canadian history.

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## First

By R John Hayes  
Windspeaker Staff Writer

RAMA, Ont.

If the plans of F across Canada bea will be a series of nos opened on res the country later th by the flagship in the Chippewas of near Orillia, late s fall should be an e for those who hop flutter at the table

Casino Rama state-of-the-art g entertainment fa will be opening a July, if current est The casino will be in Canada, and 2,200 slot mac planned, which v nominations from to \$100. There v game tables, at w will be able to blackjack, roulett mini baccarat, C poker, pai gow r ride and big six. also be able to e four restaurants live entertainment ver Nightingale I casino also will o tail gift shop. One of the un

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## GREAT

FOR INFORM





## NATIVE GAMING



# First Nations casinos opening in 1996

By R John Hayes  
Windspeaker Staff Writer

RAMA, Ont.

If the plans of First Nations across Canada bear fruit, there will be a series of major casinos opened on reserves across the country later this year. Led by the flagship in Ontario at the Chippewas of Rama Band near Orillia, late summer and fall should be an exciting time for those who hope to have a flutter at the tables.

Casino Rama will be a state-of-the-art gaming and entertainment facility which will be opening at the end of July, if current estimates hold. The casino will be the biggest in Canada, and more than 2,200 slot machines are planned, which will take denominations from 25 cents up to \$100. There will be 109 game tables, at which patrons will be able to indulge in blackjack, roulette, baccarat, mini baccarat, Caribbean stud poker, pai gow poker, let it ride and big six. Visitors will also be able to eat in one of four restaurants or to enjoy live entertainment in the Silver Nightingale Lounge. The casino also will operate a retail gift shop.

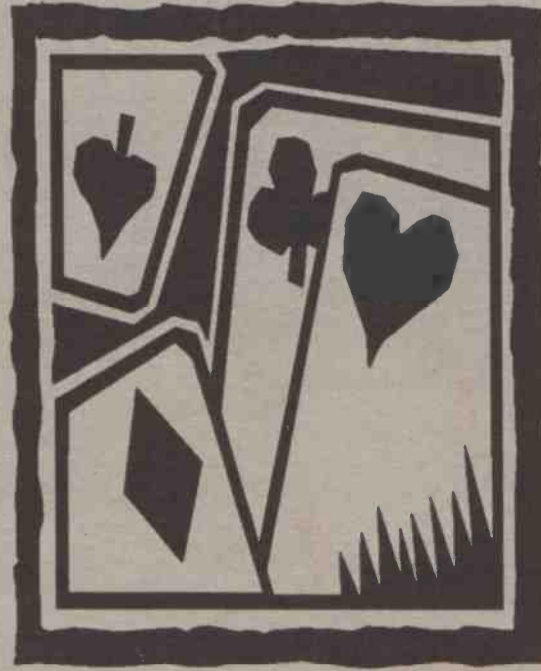
One of the unique design

features of Casino Rama will be the spectacular exterior art wall featuring Aboriginal art. The 3,300-sq. m mural will consist of 450 aluminum panels depicting the seven clan animals of the Chippewas: fish, crane, loon, bear, marten, bird and deer. It will be the work of Rama artists at the M'njikaning Art Studio.

Inside, Casino Rama will be a showcase of high-tech designs and traditional influences with a wall of water fountain, a dazzling laser light show called the "Circle of Nature" and other Native art work. The casino compares in size with any on the continent, with 17,500 sq. m of floor space, approximately 5,900 sq. m on one level gaming floor.

The area surrounding the casino features numerous tourist attractions — nearby beaches, water skiing, boating and other summer recreational opportunities abound on the local lakes, and winter activities include skiing, snowmobiling and ice fishing.

Orillia is nearby, and the city offers visitors full services of a small Ontario city. The casino will be making a Rama Players Card available to patrons, and it will offer discounts at area facilities, services and retailers. This kind of packaging points to success,



according to experts.

"If there's a marriage between [gaming and cultural attractions], it can make them very successful," said Warren Skea, a specialist in Native gaming and Ph.D. candidate in sociology at the University of Calgary. "The key is geographic location. The Pequots [in populous Connecticut] can build a huge casino, but the Chippewas in northern Michigan were not able to do so."

The Sault Ste. Marie casino was used to provide seed money for diverse economic developments in the area, not in any way related to the casino. Skea explained that this was the best possible use of casino profits in areas where casino attendance alone is not going to make the operating band rich.

Elsewhere, by the end of the year, there will be five casinos operating in Saskatchewan creating revenue for the province's First Nations. Three are already operating: two operated by the Saskatchewan Indian Gaming Association, the Northern Lights Casino at Prince Albert and the Golden Eagle Casino at North Battleford, and the provincially operated Las Vegas-style Casino Regina, from which a percentage of profit goes to Native coffers. Two other SIGA casinos will open in 1996, at Yorkton and at the White Bear First Nation, north of Estevan. Each will give patrons the same look — a community-scale casino with both table and machine gambling opportunities.

The Golden Eagle Casino, for example, offers blackjack, roulette, poker, big six and red dog, as well as other table games. It has VLTs and slot machines, as well, and the slots range from nickel slots up to \$25. Casino manager Lorne Bick said that there will be progressives and that SIGA is looking into linking the four casinos it operates. The other three SIGA casinos are somewhat different, but will offer most if not all of the same things.

Other jurisdictions in

Canada offer varying levels of gaming. British Columbia offers small-scale casinos but rejects a Las Vegas-style model and also rejects VLTs. Alberta has VLTs all over the province, and has allowed casinos on a charitable model for years, which has been extended to First Nations according to recommendations contained in a recently released report by a government committee to look into Native gaming (and which is under review).

Manitoba's First Nations can regulate bingos and pull tickets on reserves, but the province rejects casinos in all forms and severely limits and regulates VLTs. In New Brunswick, the Woodstock Band has an agreement with the provincial government to operate a high-stakes bingo with Monte Carlo nights, but casino-type gambling is not permitted. The band is developing a 1,200-seat bingo hall and will make up pull tickets for use on the reserve. Other New Brunswick First Nations are expected to negotiate similar agreements based on the Woodstock model.

For information on local casino availability, call the casino directly at the local number. Check the yellow pages locally under both "Bingo" and "Casinos."

Host Drum:  
WHITEFISH JRS.

Grand Entry:  
August 6 at 7 pm

Drugs or alcohol  
allowed!

Prize Awards  
\$8,450



Historic Sites

...the nineteenth-century  
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...n May 18 to October  
...ups are requested to

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...c parkland region and  
...e People, their lifestyle  
...nd the historic ground  
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# GUIDE TO INDIAN COUNTRY CALENDAR OF EVENTS

## JUNE

- June 7 - 9**  
Waswanipi Traditional Powwow  
Waswanipi, Quebec  
(819) 753-2587
- Red Earth Indian Festival  
Oklahoma City, Oklahoma, USA  
(405) 427-5228
- 141st Treaty Day Commemoration  
White Swan, Washington, USA  
(509) 865-5121
- 17th Otsiningo Powwow  
Binghamton, New York, USA  
(607) 729-0016
- NAES Competition Powwow  
Chicago, Illinois, USA  
(312) 761-5000
- 7th Annual Barrie Powwow  
Barrie, Ontario  
(705) 721-7689
- 1st Honey Creek Traditional Powwow  
Genesco, Illinois, USA  
(309) 762-1382
- June 8 & 9**  
Competition Powwow  
Allentown, Pennsylvania, USA  
(919) 257-5383
- Selkirk Healing Centre  
Traditional Powwow  
Selkirk, Manitoba  
(204) 482-9712
- June 13 - 16**  
7th Annual Protecting  
Mother Earth Conference  
Cherokee, North Carolina, USA  
(704) 497-5203
- June 14 & 15**  
1996 Youth Conference  
Desmarais, Alberta  
(403) 891-3825
- June 14 - 16**  
Chief Joseph & Warriors Powwow  
Lapwai, Idaho, USA  
Chloe Half Moon @ (208) 843-2300
- Alexander Traditional Powwow  
Alexander First Nations, Alberta  
Lorraine Bruno @ (403) 939-4787

**June 15 - 23**  
Sundance Spiritual Advisor  
Dakota Tipi, Manitoba  
(204) 857-4381

**June 21 & 23**  
4th Annual Traditional Powwow  
Mosse Factory, Ontario  
(705) 658-4429

**June 22 & 23**  
Wiikwemikong Traditional Powwow  
Wiikwemikong, Manitoulin Island, ON  
Cynthia @ (705) 859-2385

Two Worlds Intertribal Lodge Powwow  
Stanwood, Michigan, USA  
(616) 344-7111

2nd Annual Native American  
Cultural Festival  
Swansey, New Hampshire, USA  
(603) 647-5374

**June 28 - 30**  
Eskasoni Annual Powwow  
Cape Breton, Nova Scotia  
Mardina Marshall @ (902) 379-2508

Three Fires Music Festival  
Wiikwemikong,  
Manitoulin Island, Ontario  
Kitty Bell @ (705) 859-2153

Starblanket Celebrations  
White Calf Collegiate  
Lebret, Saskatchewan  
(306) 334-2206

Saddle Lake Annual Powwow  
Saddle Lake, Alberta  
Darryl/Lawrence @ (403) 726-3829

23rd Annual Potawatomi Powwow  
Shawnee, Oklahoma, USA  
(405) 275-3121

**June 29 & 30**  
Sarnia 35th Annual Powwow  
Sarnia, Ontario  
Lynn Washington @ (519) 336-8410

3rd Annual Traditional Gathering  
London, Ontario  
Ralph Summers @ (519) 672-0131

Carlisle Fair  
Carlisle, Pennsylvania, USA  
(919) 257-5383

## JULY

**July 3 - 7**  
75th Anniversary Waterhen Celebrations  
Waterhen Lake First Nations, Sask  
(306) 236-6717

**July 12 - 14**  
Mission International Powwow  
Mission, British Columbia  
Bill Williams @ (604) 826-1281

Whitefish Bay 27th Annual Powwow  
Whitefish Bay, Ontario  
(807) 226-5411

Honor the Firekeepers  
Traditional Powwow  
Massey, Ontario  
Robert Stonepoint @ (705) 865-2171

Alexis Powwow  
Alexis Reserve, Alberta  
Jack Bruno @ (403) 967-2225/4937

**July 13 & 14**  
Annual Kettle & Stony Point  
Celebration Days and Powwow  
Forest, Ontario  
Laura Wild @ (519) 786-6680

Echoes of a Proud Nation Powwow  
Kahnawake, Quebec  
(514) 632-8667

Our Cultural Celebration Days  
Kettle Point, Ontario  
Sharon/Laura @ (519) 786-6680

Temagami Traditional Powwow  
Lake Temagami, Ontario  
Chris Little Wolf @ (705) 237-8600/8841

**July 14 & 15**  
Strawberry Moon Powwow  
Mole Lake, Wisconsin, USA  
Jeanne Ackley @ (715) 478-5915

**July 15 - 21**  
Cree Nations Gathering  
The Pas, Manitoba  
Larry Dorion @ (204) 623-1600

**July 18 - 21**  
Seine River First Nation Powwow  
Mine Centre, Ontario  
Bud Friday @ (807) 599-2783

Lac Courte Oreilles  
Honor the Earth Powwow  
Hayward, Wisconsin, USA  
Stony Larson @ (715) 634-8924

**July 19 - 21**  
Carry the Kettle Powwow  
Sinaulda, Saskatchewan  
Ivan Thompson @ (306) 727-2135

First Nations Gathering of Champions  
Edmonton, Alberta  
Debby Turkington @ (403) 487-5125

Opwaaganasiniig Traditional Powwow  
Nipigon, Ontario  
Judy @ (807) 887-1091

Tsuu T'ina Nation Powwow & Rodeo  
Bragg Creek, Alberta  
(403) 281-4455

Honor the Fire Keepers Powwow  
Lake Geneva, Wisconsin, USA  
(414) 473-7748

Rainbow Dancer Powwow  
New Berlin, Illinois, USA  
(217) 525-2698

**July 27 & 28**  
Whitefish Lake Powwow  
Whitefish Lake First Nation, Ontario  
(705) 692-3674

Champion of Champions Powwow  
Ohseweken, Ontario  
Evelyn @ (519) 445-4391

**July 30 & 31, August 1**  
Mistawasis Traditional Powwow  
Mistawasis Reserve, Saskatchewan  
Sharon Watson @ (306) 466-4799

## AUGUST

**August 2 - 4**  
Joseph Bighead 4th Annual Powwow  
Pierceland, Saskatchewan  
(306) 839-2277

**August 2 - 5**  
Lac La Biche Heritage Days  
Lac La Biche, Alberta  
Jim Courtoreille @ (403) 623-4123

**August 2&3, 9&10, 16&17**  
Six Nations Native Pageant  
Ohseweken, Ontario  
(519) 445-4528

**August 3 & 4**  
3rd Annual  
Rekindling Our Traditions Powwow  
Fort Erie, Ontario  
Dean or Dave @ (905) 871-8931

**August 3 - 5**  
Wiikwemikong Annual  
Competition Powwow  
Manitoulin Island, Ontario  
Cynthia Bell @ (715) 859-2385

**August 5 - 10**  
Annual Treaty and York Boat Days  
Norway Hopuse, Manitoba  
Anthony @ (204) 359-4729

**August 6 - 8**  
PAIMFC 9th Annual Powwow  
Prince Albert, Saskatchewan  
(306) 764-3431

**August 9 - 11**  
9th Annual Rockuy Bay Powwow

Abegweit Powwow  
Panmure Provincial Park,  
Prince Edward Island  
Mike Gallant @ (902) 892-5314

Piapot Powwow  
Zehner, Saskatchewan  
Virginia Buckles @ (306) 781-4848

**August 17 - 18**  
Chippewa of the Thames Powwow  
Muncey, Ontario  
Harley Nicholas @ (519) 264-2284

**August 24 & 25**  
Inger Traditional Powwow  
Inger, Minnesota, USA  
(218) 335-8289

**August 30 & 31, September 1**  
Wee-etchie-ne-me-e Celebration  
Cass Lake, Minnesota, USA  
Henry Harper @ (218) 335-8289

West Bay First Nation  
Traditional Powwow  
Manitoulin Island, Ontario  
Joey @ (705) 377-4247

Cheyenne Powwow  
Eagle Butte, South Dakota, USA  
Kenita Counting @ (605) 964-6685

First Nations Pride Camp Powwow  
Penticton, British Columbia  
Elaine Alec @ (604) 493-0048

Honoring Our Elders  
Traditional Powwow  
Hart, Michigan, USA  
Pat Beatty @ (616) 873-2129

**August 31, September 1**  
Michinemackinong  
St. Ignace, Michigan, USA  
Kathleen @ (906) 863-9831/643-7436

**August 31, September 1 & 2**  
Mountain Eagle Indian Festival  
Hunter, New York, USA  
Mickey @ (315) 495-6244

## SEPTEMBER

**September 4 - 7**  
Miss Indian Nation Pageant  
Bismarck, North Dakota, USA  
(701) 255-3285

**September 5 - 8**  
United Tribes 27th Annual Powwow  
Bismarck, North Dakota, USA  
(701) 255-3285

Navajo Nation Fair  
Window Rock, Arizona, USA  
(602) 871-6352

Mother Earth Conference  
Cherokee, North Carolina, USA  
(704) 497-5203

**June 14 & 15**  
1996 Youth Conference  
Desmarais, Alberta  
(403) 891-3825

**June 14 - 16**  
Chief Joseph & Warriors Powwow  
Lapwai, Idaho, USA  
Chloe Half Moon @ (208) 843-2300

Alexander Traditional Powwow  
Alexander First Nations, Alberta  
Lorraine Bruno @ (403) 939-4787

3rd Annual Kaskaskia River Powwow  
Mattoon, Illinois, USA  
(217) 234-7555

White Owl Cultural Powwow  
Kitchener-Waterloo, Ontario  
Chris Brubacher @ (519) 743-8635

Whitesand 13th Annual Powwow  
Armstrong, Ontario  
Emil Kwandibens @ 1-800-469-6665

19th Annual Lower Sioux  
Traditional Powwow  
Morton, Minnesota, USA  
(507) 697-6185

128th White Earth Celebrations  
White Earth, Minnesota, USA  
(218) 983-3285

AICA Traditional Powwow  
Union Grove, North Carolina, USA  
(704) 464-5579

Central Missouri Cherokee Powwow  
Centralia, Missouri, USA  
(573) 682-2083

Elders & Youth 3rd Annual  
Traditional Powwow  
Vernon, British Columbia  
Tammy Jo Bird @ (604) 833-1408

Rainy River Powwow  
Emo, Ontario  
(807) 482-2479

**June 15 & 16**  
Annual Silver Star Powwow  
Oakland, California, USA  
(415) 554-0525

Sheshewaning Traditional Powwow  
Sheshewaning, Ontario  
(705) 283-3292

17th Annual Three Fires Homecoming  
Grand Rapids, Michigan, USA  
(616) 243-7332

23rd Annual Potawatomi Powwow  
Shawnee, Oklahoma, USA  
(405) 275-3121

**June 29 & 30**  
Sarnia 35th Annual Powwow  
Sarnia, Ontario  
Lynn Washington @ (519) 336-8410

3rd Annual Traditional Gathering  
London, Ontario  
Ralph Summers @ (519) 672-0131

Carlisle Fair  
Carlisle, Pennsylvania, USA  
(919) 257-5383

## JULY

**July 3 - 7**  
75th Anniversary Waterhen Celebrations  
Waterhen Lake First Nations, Sask  
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Ocean Man Powwow  
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**August 3 - 5**  
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**August 5 - 10**  
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Standing Buffalo Powwow  
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**August 10 & 11**  
Blue Water Indian Celebration  
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(810) 987-8687

Saugeen Competition Powwow  
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**August 16 - 18**  
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Pays Plat Traditional Powwow  
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Claudette or Ken @ (807) 824-2541

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**August 31, September 1 & 2**  
Mountain Eagle Indian Festival  
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## SEPTEMBER

**September 4 - 7**  
Miss Indian Nation Pageant  
Bismarck, North Dakota, USA  
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United Tribes 27th Annual Powwow  
Bismarck, North Dakota, USA  
(701) 255-3285

Navajo Nation Fair  
Window Rock, Arizona, USA  
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**September 7 & 8**  
Six Nations Fall Fair & Powwow  
Ohsweken, Ontario  
(519) 445-4528

**September 11**  
Indigenous Students Council  
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**September 12 - 16**  
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2nd Annual Council Tree Powwow  
Delta, Colorado, USA  
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## OCTOBER

**October 5 & 6**  
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## NOVEMBER

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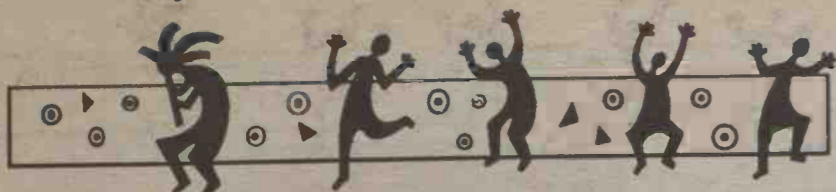
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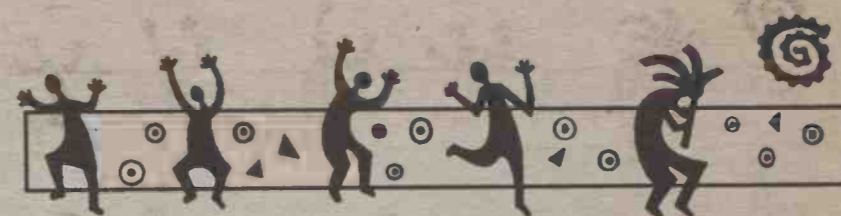
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## POWOW CALENDAR



# Comox Valley hosts first ever powwow

By Dan LaFrance  
Windspeaker Contributor

COMOX VALLEY, B.C.

The Upper Island Women of Native Ancestry have extended an invitation to everyone who would like to come and experience their first ever powwow in the Comox Valley on Vancouver Island.

Music, pageantry, color and dance are all a part of the traditional powwow that will be held from June 28 to 30 at the Comox Valley Exhibition Grounds.

Included in the three days of celebrations will be a princess pageant that promises to be exciting for both contestants and spectators alike.

Craft booths, food booths (traditional Aboriginal food),

50-50 draws and a powwow quilt raffle, are all a part of the activities. It's an event the whole family will enjoy. Admission is by donation at the gate.

Aboriginal groups from across North America have been invited to participate in the powwow with over 3,000 people expected to attend. In the tradition of powwow protocol, no alcohol or drugs are allowed on the grounds.

Individuals or Aboriginal groups interested in participating should contact the organizers.

For more information, call the Upper Island Woman of Native Ancestry at (604) 334-9591.



## Ange

The following pages history of the Northwest a powerfully explosive making of Canada. The ple of the time paid a hu their resistance to the came with the settlers. It marked the end of the of nationhood and the lifestyle of the Native

By Debora Lockyer  
Windspeaker Staff W

SASKATCHEWAN

Big Bear's people gry. The buffalo, a dant source of food the Native Indian been hunted to nea on the Canadian pr Earth had provided ple of the plains for but no more. With diers, police and tr ing in the Northwest creasing numbers, t on the resources of more than nature c

Native leaders provide for their pe options left to them ing few. Though reputation as chief Cree was great, his fering was greater

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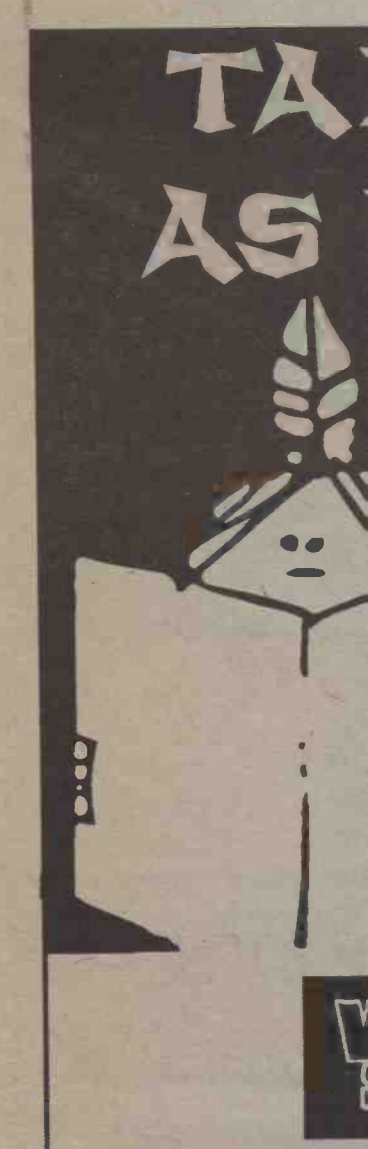


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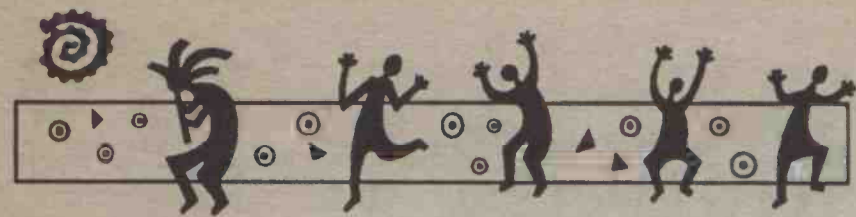
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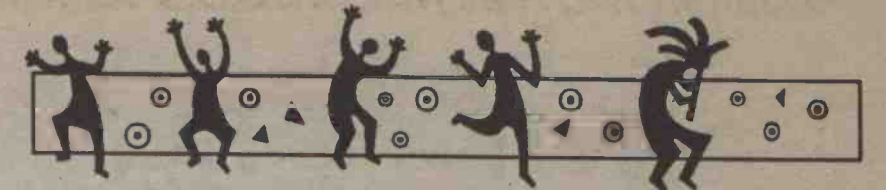
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## PRAIRIE FIRE



# Anger and frustration in the Canadian west

*The following pages recount the history of the Northwest Rebellion, a powerfully explosive time in the making of Canada. The Native people of the time paid a heavy price for their resistance to the changes that came with the settlement of the West. It marked the end of the Metis dream of nationhood and the free-roaming lifestyle of the Native Indian.*

By Debora Lockyer  
Windspeaker Staff Writer

SASKATCHEWAN, circa 1870

Big Bear's people were hungry. The buffalo, a once-abundant source of food on which the Native Indian relied, had been hunted to near extinction on the Canadian prairie. Mother Earth had provided for the people of the plains for generations, but no more. With settlers, soldiers, police and traders arriving in the Northwest in ever-increasing numbers, the strain put on the resources of the land was more than nature could bear.

Native leaders needed to provide for their people, but the options left to them were growing few. Though Big Bear's reputation as chief of the Plains Cree was great, his people's suffering was greater still.

The government of the Dominion of Canada was using every tactic in its arsenal to entice Native leaders to sign treaties and choose land on which

to create reserves. Reserve living would mean the end of the free-roaming lifestyle of the Native Indian. The government wanted Indians to give up their hunting traditions and embrace farming as a way of life. This plan was greeted with suspicion by many, but the government was promising rations of food in exchange for leaders' signatures on treaties.

Some Native leaders saw this as the only way for the people to avoid starvation and an uncomfortable life. But some leaders resisted, thinking the deal from the government offered too little in exchange for what the Indians were expected to sign away.

Big Bear was one such leader. Treaty Six was signed in 1876, but he refused to put his name to it. Big Bear had a greater vision for the Indian people of the West. He felt that, if all the people worked as one, the government would have to make the needs and concerns of the original people a priority. If it wanted to develop the West for settlement, the government would have to treat the demands of the Native people with the seriousness they deserved.

But time was not on the side of the Indian. The government could out-wait those who were starving. Though other leaders were of a similar mind to Big Bear's, they could not let their people go hungry. With each

signature on the treaty, the strength of the Indian's position was dealt a blow. Big Bear was resolute until 1882, when the suffering of his people had reached such proportions that he too had to sign.

Big Bear, along with other leaders, had not completely given in to the government, however. For years, they put off choosing locations for their reserves. The government decided to put pressure on the Native leaders and began withholding food rations. Native people were again going hungry and living in deplorable conditions.

Even those bands that had settled on reserves and taken up farming were not much better off. They had been promised instructors to teach them how to farm and equipment to get their new careers started. But the instructors that were attracted to the West were of poor quality, and getting supplies to the Indian farmers proved to be a bureaucratic nightmare.

Desperation and anger were becoming the pervasive moods among Native Indian bands living in the prairies. The Metis were not faring much better.

The Metis had been forced out of Manitoba after the Red River Rebellion of 1869. White settlers migrated to that burgeoning province, taking over land that the Metis had for years claimed for themselves. At the time of the rebellion, Louis Riel,

the leader of the Metis, had led his community to a take-over of Fort Garry, where he proclaimed a provisional government for Manitoba. The Metis won a number of concessions from the Dominion government, including the setting aside of 560,000 hectares of land for the Metis people, but the land policy was never implemented and the Metis lost all that they had built.

The Metis were building a new life along the Saskatchewan rivers in the area known as the Northwest Territory. This area would later become Alberta and Saskatchewan. The Metis set up their communities and petitioned the government to provide them deed and title to the lands they had worked. They wanted to avoid a repeat of the problems they encountered in Manitoba.

But the Dominion government ignored the Metis petitions and their concerns. Pressure was being put on the government by wealthy eastern businessmen and railroad owners to clear out the French half-breed communities. Land companies were actively advertising the west to prospective settlers and survey teams were arriving in Metis communities to mark the land.

This caused the Metis great concern. The government surveys were drawn on a grid system rather than the ribbon system that the Metis farmers had

established. Under the Metis system, each family had a ribbon of land with a length of river front. The government wanted to reorganize the community based on the American block system and hoped to sell these blocks of land to eastern whites.

The Metis were concerned that the land they had worked, the buildings, roads, churches and schools they had built would all be lost again. Petition after petition after petition was sent to the government and all were ignored. By 1884, the Metis were frustrated and angry.

That spring, the Metis leadership held a series of meetings. It was decided that the first order of business was to retrieve Louis Riel from the United States, where he had retreated after the Red River Rebellion. It was decided to send four Metis leaders to Montana, where Riel was teaching, and implore him to return to Canada to lead the Metis rights movement. Riel agreed and packed up his family to move north.

Canada looked on this move as a threat. Riel was a trouble maker in the government's estimation. But instead of dealing with the Metis concerns over land rights, the government of Canada responded by sending more troops and police to the West.

The recipe for disaster was complete. The brew that was bubbling wreaked of rebellion and the government was turning up the heat.

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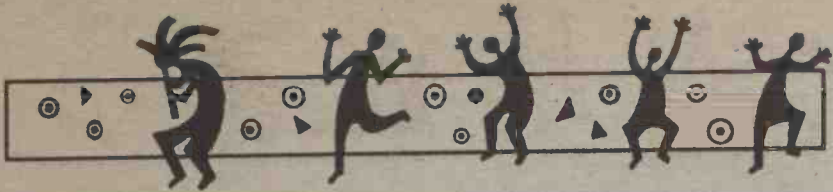
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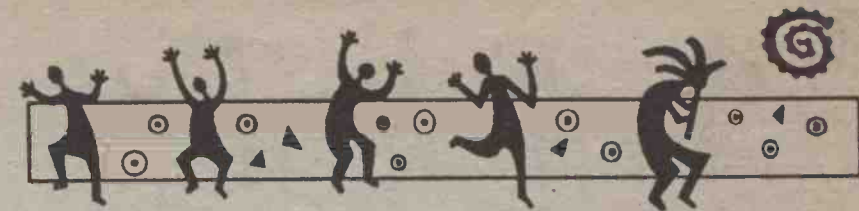
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# PRAIRIE FIRE



## CHRONOLOGY

### July 1, 1884

- Louis Riel returns to Canada from Montana to lead the Metis rights movement.

### Mid-July, 1884

- Big Bear and other chiefs meet with Louis Riel at Duck Lake. Though the Indians and Metis are sympathetic to each other's position, they do not team up. Though they are at odds with a common foe, each has its own cause for which to fight.

### Autumn, 1884

- Big Bear and his people winter at Frog Lake, the home of the Wood Cree.
- Rations are cut to Big Bear's people by Lawrence Vankoughnet, deputy superintendent of Indian Affairs. Vankoughnet is suspicious of Big Bear's association with Louis Riel.

### March 6, 1885

- Riel proposes that a provisional government be established to direct the Northwest.
- Soon after, word reaches Riel that troops are on the way to arrest him.

### March 18, 1885

- The Metis seize the Indian agent and other government officials and take control of Batoche.

### March 19, 1885

- Riel announces the terms of his provisional government and his intention to bring down a 10-point bill of rights in 40 days.
- Gabriel Dumont is selected to head the new armed forces of Riel's government.

### March 21, 1885

- Riel demands that the people of nearby Fort Carlton surrender.

### March 26, 1885 — The Battle of Duck Lake

- 100 North-West Mounted Police and volunteers under the command of Superintendent Leif Crozier march from Fort Carlton to an area near Duck Lake where the Metis lie in wait. The groups clash.
- The force from Fort Carlton is defeated and retreats.

### March 30 and 31

- Poundmaker's people leave their reserves and travel to Battleford. Settlers, hearing of the defeat of Crozier, flee to Fort Battleford. The Cree plunder the abandoned houses and the stores of food. Two settlers are killed.

### April 2, 1885 — The Frog Lake Massacre

- Big Bear's war chiefs, Wandering Spirit and Imasees, have influence of the people. They persuade the starving people to pillage the Hudson's Bay Company's stores at Frog Lake. Nine people are killed in the attack, including Indian agent Thomas Quinn, two priests and settlers.

### April 3, 1885

- News of the rebellion reaches the Onion Lake Reserve. Leader Seekaskootch helps the farm instructor, the Anglican missionary and his family get to the safety of Fort Pitt.
- Henry Quinn, nephew of the slain Indian agent at Frog Lake, arrives at Fort Pitt after escaping the killing with the help of some Native people.

### April 6, 1885

- Troop movement — Frederick Dobson Middleton, commander of the Canadian Militia, is enroute to Batoche from Qu'Appelle.

### April 13, 1885

- The residents of Fort Pitt are wondering when the rebellion will reach them. It has been 10 days with no sign of the revolt. Quinn and two North-West Mounted Police constables are sent out to scout for the camp of Big Bear.
- Hours after the scouts are sent, Big Bear's representative's approach the fort and ask that a meeting be held between the chiefs and W.J. McLean, chief trader for the Hudson's Bay Company.
- Troop movement — Col. William Dillon Otter sets off to Battleford from Swift Current. Major-General Thomas Bland Strange heads for Edmonton from Calgary.

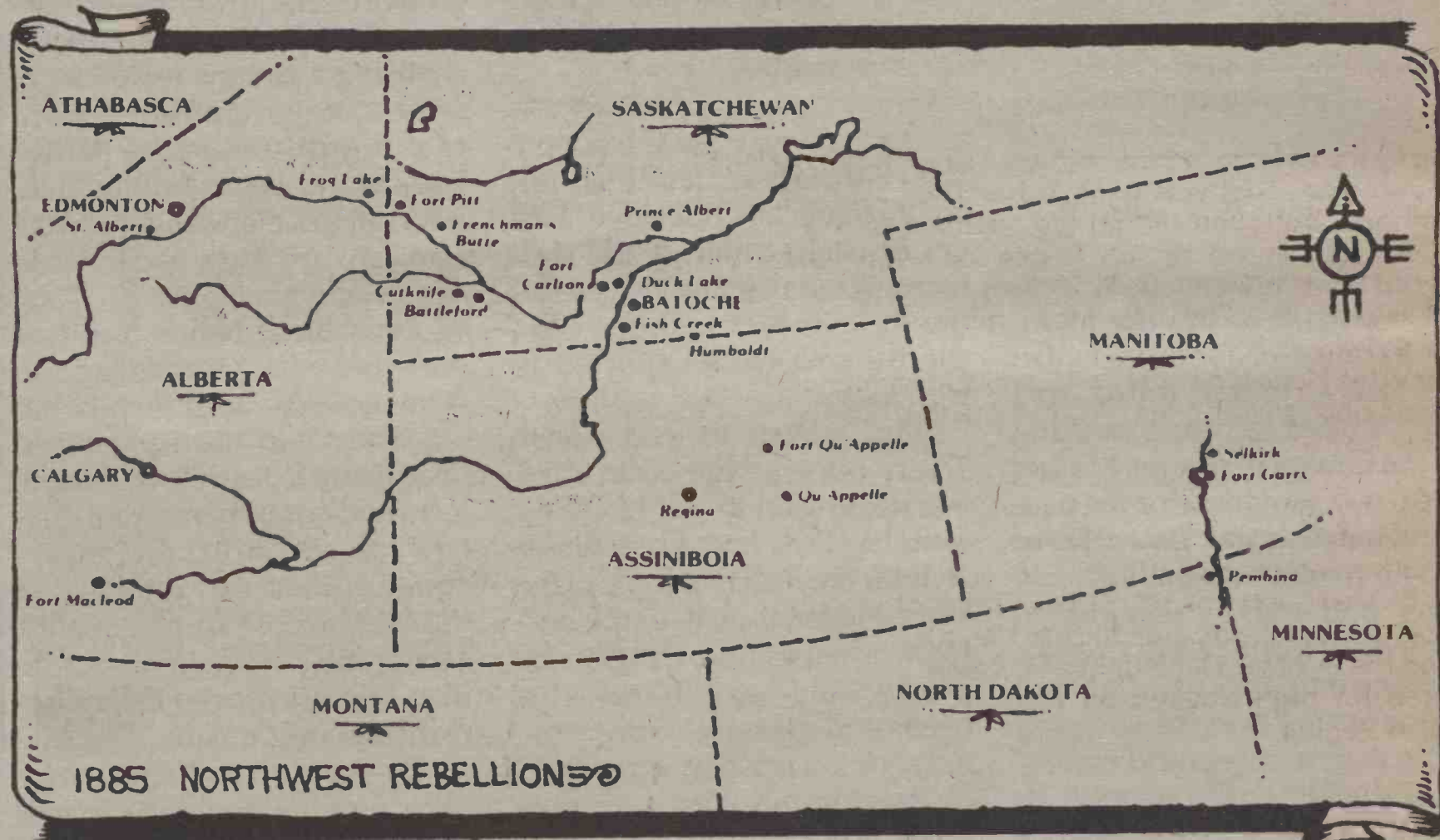
### April 14, 1885 — Battle at Fort Pitt

- A meeting is held at Big Bear's camp.
- Scouts happen upon the meeting and engage the Indians.
- Hudson's Bay Company employees surrender.
- The police retreat to Battleford.

### April 15, 1885

- Henry Quinn is captured.
- The Cree occupy the abandoned fort for awhile and then begin their journey back to Frog Lake.

# Desperate People



### Battle of Duck Lake

Under the direction of Gabriel Dumont, a small group of men raid a local store at Duck Lake and help themselves to guns and ammunition. They escape to the west where they meet up with police. After a brief argument, the police head to Fort Carlton to notify Superintendent Leif Crozier of the raid. Dumont and his men dig in and wait for the fight. They send scouts to Riel at Batoche to request reinforcements. Crozier, in command of 100 men, engages the Metis in battle. Crozier is defeated. Twelve of Crozier's men are killed and 11 are wounded. Five Metis and one Indian are also killed. Riel prevents further bloodshed by stopping his men from pursuing the retreating force. Reinforcements arrive at Fort Carlton just as the defeated force arrives back at the fort. It is decided that Fort Carlton cannot be defended and an evacuation is ordered. Sometime after midnight on March 28, some hay, lying too close to a chimney, catches fire. The post, in flames, is abandoned.

### Battle at Fort Pitt

A meeting is held at Big Bear's camp with W.J. McLean, the Hudson's Bay Company's chief trader. McLean is told that the Natives argument is not with the company or any of the civilians at the Fort. The rebellion is against the government and the police. The three scouts who had been sent to search out Big Bear's camp the day before happen upon the Indian camp. The Indians, convinced they are under attack from the police, begin firing upon the intruders. One constable is killed. Hudson's Bay Company employees, 44 in all, surrender to Big Bear. The police stationed at Fort Pitt under the command of Inspector Francis Jeffery Dickens (son of novelist Charles Dickens) retreat by scow down the river to Battleford.

### The Battle of Batoche

This battle marked the end of the Metis involvement in the rebellion. The battle was fought over four days. Fewer than 300 Metis and Indians led by Louis Riel and Gabriel Dumont defended Batoche against an attack by the Northwest Field Force commanded by Major-General Frederick Middleton. On the first day, Middleton had planned to attack the Metis on two fronts. The steamer *Northcote* was to sail down the river while Middleton and his men would approach by land. The Metis foiled the attack by lowering a ferry cable and decapitating the smokestacks of the *Northcote*. The land forces were also in difficulty. The Metis harassed them with gunfire all night, depleting their own stores of ammunition. On the fourth day of the battle, the field forces swept down on the Metis and ended their resistance. Over 25 men from both sides were killed in the battle.



Poundmaker was a Cree adopted by the great Blackfoot chief Crowfoot. The Cree of central Saskatchewan chose him as a spokesperson for the Plains Cree in treaty negotiations with the Canadian government in 1876. Though he first resisted the terms of Treaty Six, he eventually signed and agreed to a reserve for his people. Poundmaker's people ransacked the abandoned village of Battleford during the 1885 resistance. A force of some 300 men was sent to retaliate but, when they came upon Poundmaker's camp at Cutknife Hill, the army suffered extensive casualties and was forced to retreat. Poundmaker prevented further bloodshed by stopping his people from pursuing the retiring forces. Poundmaker surrendered to authorities after hearing of the defeat of Louis Riel at Batoche. Poundmaker was sentenced to three years but was granted early release. He died in 1886, just months after getting out of jail.



Gabriel Dumont was a great hunter and captain of the Metis buffalo hunt. He was also a skilled-fighter and, as a young teen, took part in the defence of a Metis encampment when it was attacked by the Sioux. Dumont was a part of a treaty-making process between the Sioux and the Metis and also participated in the treaty between the Blackfoot Nation and the Metis. In 1884, Dumont travelled to Montana to convince Louis Riel to return to Canada to lead the fight for Metis rights. Dumont was made leader of the military under Riel's provisional government of 1885. Dumont was instrumental in attaining many of the Metis victories of the North-West Rebellion. After the Metis defeat at Batoche, Dumont escaped to the United States where he lived until 1890. He returned to Canada and died in 1906.



# Desperate People

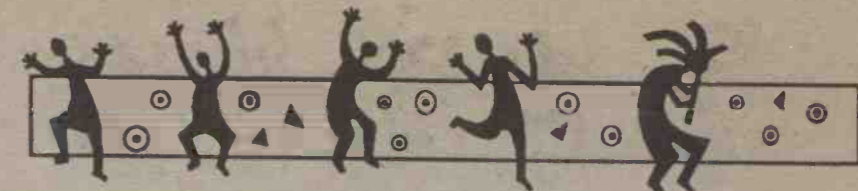
Louis Riel was born in a young man, Riel was a priesthood, but soon law. He lived in the returned home to Manitoba most important leader came as leader of the Riel and the Metis took a provisional government by the new government execution of an Order of Riel and his people Riel retreated to the took citizenship and time, he was persuaded and other Metis leaders to lead the fight for Manitoba changed for high treason 1885, in Regina.



Edgar Dewdney was Commissioner in from 1879 to 1885. mishandling of Affairs concerns led to her book, *Canada's Nations*, Olive Johnson writes: "While the [rebellion] were the residents of Manitoba, passed a resolution to send to Ottawa: It is now time for the Government to take action, and that shall be that orders to hang Riel to the gallows when he is caught there must be done shall only be long capture Dewdney the two together."



PRAIRIE FIRE



# Desperate Times

## CHRONOLOGY

Louis Riel was born in St. Boniface, Man., on Oct. 23, 1844. As a young man, Riel was sent to Montreal to study for the priesthood, but soon turned his attention to the study of law. He lived in the United States for a few years, but returned home to Manitoba in 1868 and became the Metis' most important leader. His most impressive moment came as leader of the Red River Rebellion in 1869, when Riel and the Metis took over Fort Garry and announced a provisional government. A court martial, headed by the new government, and the subsequent execution of an Orangeman, led to the undoing of Riel and his people. With Canada enraged, Riel retreated to the United States, where he took citizenship and taught until 1884. At that time, he was persuaded by Gabriel Dumont and other Metis leaders to return to Canada to lead the fight for Metis rights. Riel was hanged for high treason on Nov. 16, 1885, in Regina.



Big Bear was born near Fort Carlton, Sask., and became a powerful leader for the Plains Cree. Big Bear was a main participant in Treaty Six negotiations, fighting for better terms for his people. He refused to sign the treaty in 1876, believing it did not provide sufficiently for his band. He was strongly against the herding of Native nations onto reserves and the increased pressure put on Native people to turn from traditional hunting practices to farming. Big Bear worked at uniting the Native nations and toward what has been described as pan-Americanism. He wanted Native leaders to choose reserves that were in close proximity so that throughout the plains there would be a distinct Native presence. Big Bear concerned himself so much with his vision of a Native nation that he lost touch with his people. By 1885, when the people were suffering from starvation with the loss of the buffalo, Big Bear's influence had waned enough that two of his war chiefs, Imasees and Wandering Spirit, were able to spur the Plains Cree on to rebellion. Big Bear always preferred negotiation over violence but, in the end, it would be the violent acts of his people that would result in his imprisonment. Big Bear was sentenced to three years in the Stony Mountain Penitentiary. He was released after serving two years. He died on the Poundmaker Reserve within a year of his release.



Edgar Dewdney was Indian Commissioner in Ottawa from 1879 to 1888. His mishandling of Aboriginal concerns led to frustration. In her book, *Canada's First Nations*, Olive Dickason writes: "While the troubles [rebellion] were going on, the residents of Wolseley, Man., passed a motion to send to Ottawa:

*It is now time for the Government to take decisive action, and that their first shall be that orders be issued to hang Riel to the first tree when he is caught; but, if there must be delay, that it shall only be long enough to capture Dewdney and hang the two together."*



Col. Samuel B. Steele of the North-West Mounted Police was part of Northwest Field Force. After the force engaged the Cree at Frenchman Butte, and the Indians retired to Makwa Lake, Steele and his scouts went in pursuit. The scouts caught up to the Cree at the ford between Makwa Lake and Sanderson Bay. They engaged the Cree and killed four Indians, including Seekaskootch, leader of the Onion Lake Band. The Cree's strong position, however, forced Steele to retire to await reinforcements. The Cree escaped through the marsh. The terrain made it impossible for the force to follow.



Superintendent Leif Crozier of the North-West Mounted Police was in command of Fort Carlton at the time of the Duck Lake incident. Crozier and 100 of his men and volunteers engaged Gabriel Dumont, Louis Riel and the Metis at a spot near Duck Lake on March 26, 1885. The government forces were defeated. Casualties included 12 men dead and 11 wounded for Crozier and five Metis and one Indian dead for the rebellion forces. Crozier and company retreated to the fort. Despite reinforcements, it was decided Fort Carlton couldn't be defended. The fort was evacuated to Prince Albert.

**May 1, 1885**

- Maj. Gen. Strange arrives in Edmonton and take command of the sternwheeler *Northcote*. The ship heads down the river with its cargo of armed men.

**May 2, 1885**

- Col. Otter attacks Poundmaker's camp at Cutknife Hill. The troops find themselves surrounded and retreat. Poundmaker also prevents his men from going after the retreating soldiers.

**May 9 to May 12, 1885 — The Battle of Batoche.**

- Middleton brings 850 men to fight the Metis who are 300 strong.
- The Metis disable the *Northcote* by lowering a ferry cable and knocking out its stacks.
- After four days of fighting, the Metis run out of ammunition. It is the only clear defeat of the Metis during the rebellion. The Canadian forces are severely criticized for burning and pillaging the Metis homes after the battle.

**May 15, 1885**

- Riel surrenders. He is eventually charged with high treason.

**May 26, 1885**

- Poundmaker surrenders.

**May 28, 1885 — Skirmish at Frenchman Butte**

- The Northwest Field Force catches up to and attacks the Cree (members of the Wood and the Plains bands) at Frenchman Butte. After five hours of fighting, both sides withdraw, the Cree to Makwa Lake and the field force to Fort Pitt.

**June 2, 1885**

- The Cree arrive at the ford between Makwa Lake and Sanderson Bay. They have travelled to this spot with their families and the remaining hostages, including McLean and his family. Some hostages had already escaped with help from members of the Wood Cree.
- A few Cree set up camp on the west side of the ford. The remaining Cree make their way through the marshy narrows and set up camp three km north of the ford.

**June 3, 1885 — Fight at Steele Narrows**

- Maj. Samuel Steele's scouts, 40 men in all, attack the small camp killing four Cree, including Seekaskootch.
- Hearing of the skirmish, members of the main camp rush to the site of the fight. After three hours at battle, Steele retires to await reinforcements.

**June 4, 1885 and the days following**

- The Cree retrieve their dead from the west side of the ford and bury them. They head north and cross a second narrows, six km from the first. The difficult terrain adds to the tensions between the two bands. Big Bear's Plains Cree and the Wood Cree separate. Big Bear heads south and the Wood Cree continue north. They take the hostages with them. Wandering Spirit travels with Big Bear but soon breaks with the band and rejoins the Wood Cree. The hostages, including McLean, are released and backtrack through the marsh to return to Fort Pitt.

**June 8, 1885**

- General Middleton and scouts return to the battle scene at Makwa Lake.

**June 10, 1885**

- Middleton turns back to Fort Pitt as the marsh is impassable for his troops and guns.

**June 24, 1885**

- McLean arrives back at Fort Pitt. He intercedes on behalf of the Wood Cree and arranges for them to surrender to Middleton at the fort.

**July 2, 1885**

- After avoiding all troops sent to capture him, Big Bear, along with his youngest son, Horse Child, surrenders to Middleton. Big Bear is soon tried for treason-felony, found guilty and sentenced to three years in the Stony Mountain Penitentiary in Manitoba. He serves two years and is released. He dies during the winter of 1887-1888 on the Poundmaker Reserve in Saskatchewan.

**Sept. 22, 1885**

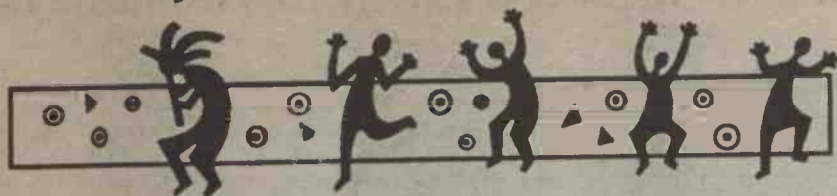
- Wandering Spirit, who had surrendered with the Wood Cree at Fort Pitt, pleads guilty to murder.

**November 16, 1885**

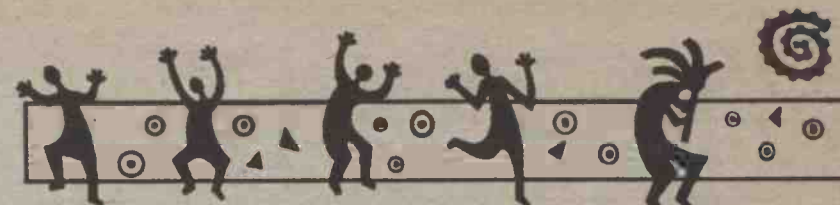
- Riel is hanged.

**November 17, 1885**

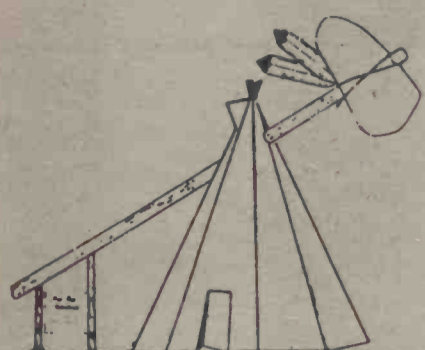
- Eight Indians are hanged at Battleford. It is one of the two largest mass hangings in Canada's history.



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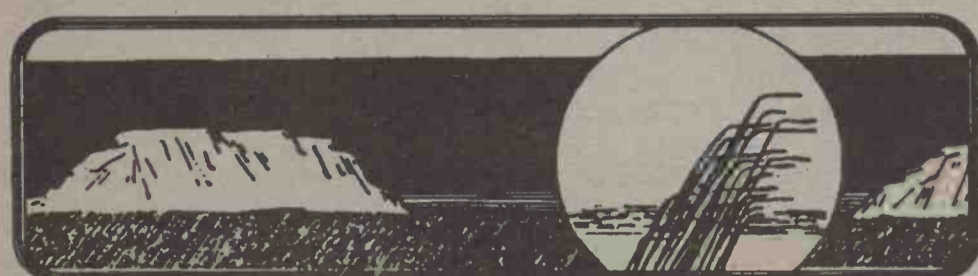
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The casualties as a result of the rebellion were 118 killed and 118 wounded for the government and 118 killed and 118 wounded for the West Rebellion.

There were 127 Metis jailed, 46 were Metis jailed.

Of the Metis jailed, Louis Riel was the only one who was not eventually discharged.

Of the Indians jailed, the two whites were acquitted.

Big Bear, Poundmaker were sentenced to three years before their terms were completed.

Poundmaker was sentenced to three years before their terms were completed.

His trial was a sham and without adequate representation.

"The bad things happened at Batouchewassee and gave myself up to the peace. This spring I prevented myself from fighting, I prevented myself from fighting."

Poundmaker said at the time of his trial, "I prevented myself from fighting, I prevented myself from fighting."

when he was released from prison, Poundmaker fled to the United States.

He faced no charges in the United States.

Gabriel Dumont returned to Canada and was sentenced to three years in Regina on Nov. 16, 1885.

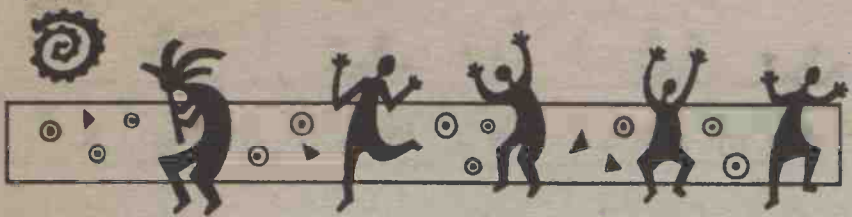
try. If it is necessary, now soon cease to be a source of information.

#### Sources

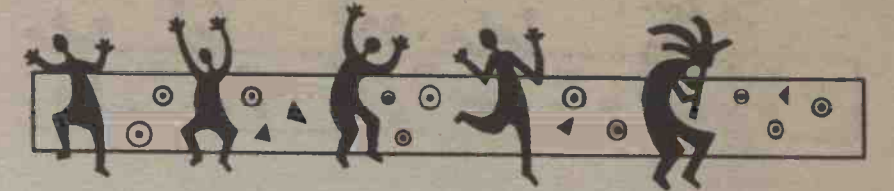
Dickason, Olive. *Canada's Metis Association of Saskatchewan*. Hurtig Publishers.

OPENING





## PRAIRIE FIRE



# Canada deals harshly with the rebel forces

The casualties as a result of the rebellion numbered 53 white men killed and 118 wounded; 35 Metis and Indians killed. There was swift justice for the government in dealing with the people of the North-West Rebellion.

There were 127 Aboriginal people and two whites jailed. Of those jailed, 46 were Metis and 81 were Indian.

Of the Metis jailed, 19 were convicted of treason-felony. One man (Louis Riel) was hanged, seven were conditionally discharged and the others were either not brought to trial or were unconditionally discharged.

Of the Indians jailed, 44 were convicted and eight hanged.

The two whites were charged with treason-felony and both were acquitted.

Big Bear, Poundmaker and a leader named One Arrow were each sentenced to three years for their part in the fighting. All were released before their terms were up. All died within a year of their release.

Poundmaker was said to be quite elderly at the time of the fighting. His trial was a sham by today's standards, held completely in English and without adequate translation services for the Cree-speaking chief.

"The bad things they have said against me here are not true," Poundmaker said at his trial. "I have worked only at trying to keep the peace. This spring, when my Indians, the halfbreeds and the white men fought, I prevented further killing. As soon as I heard what had happened at Batoche I led my people and went to the white man and gave myself up. If I had not done so, there would have been plenty of bloodshed. For this reason I am here ... I will not excuse myself for saving the lives of so many people even if I must suffer for it now." Poundmaker served seven months. He could barely walk when he was released.

Imasees fled to the United States and returned to Canada in 1896. He faced no charges.

Gabriel Dumont fled to the United States. He too was able to return to Canada and live out his life. He died in 1906.

The final word is left to Riel who, shortly before his hanging in Regina on Nov. 16, 1885, wrote: "I have devoted my life to my country. If it is necessary for the happiness of my country that I should now soon cease to live, I leave it to the Providence of my God."

**Sources**

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 Champagne, Duane. *Native America Portrait of the Peoples*, 1994.  
 Metis Association of Alberta, et al. *Metis Land Rights in Alberta*, 1981.  
 Hurtig Publishers. *The Canadian Encyclopedia*, 1985.



File photo  
 What remains at the site of the Battle of Batoche are the graves of the dead, monuments to the struggle and a tribute to the memory of the resistance fighters. At no time since the rebellion have the Metis people reached the same level of prominence as they did under the leadership of Louis Riel.

Credit for the pictures on pages 20 and 21: All photos, except for those of Big Bear and Poundmaker, are courtesy of the Glenbow Archives. The photos of Big Bear and Poundmaker are courtesy of the Manitoba Archives.

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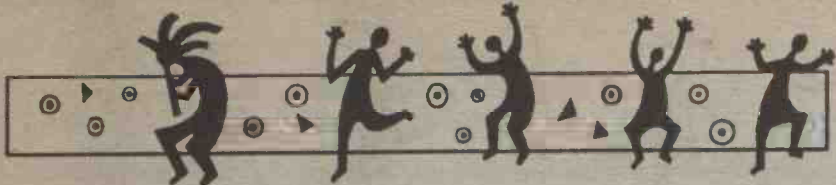
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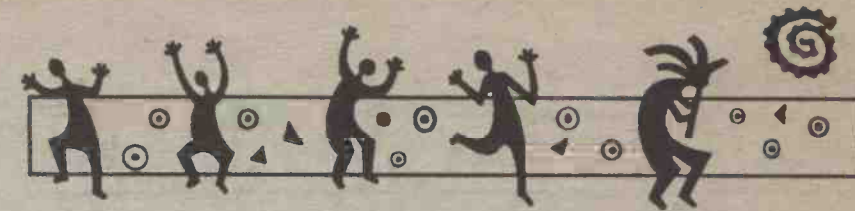
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# MANITOBA



## First Nation's resort an ambitious effort, a great success

By Michael Smith  
Windspeaker Contributor

BUFFALO POINT, Man.

The Buffalo Point International Resort is an ambitious recreation initiative of the Buffalo Point First Nation. Over 20 years in the making, the multi-faceted complex has been developed into a wilderness holiday playground catering to an international clientele.

The ultimate goal, say the owners, is to develop the resort into the province's largest and most popular tourist attraction that is universally recognized as a world class facility.

Buffalo Point First Nation is located on a 1,600 hectare penin-

sula thrusting into Lake of the Woods in the southeastern corner of Manitoba on the Canada-U.S. border. The natural beauty of the location and abundance of wildlife, combined with an accessible location, makes it an ideal spot for a tourism resort.

The resort is geared to families wishing to enjoy the wilderness experience in comfort. Waterfront cabins are available for rent, offering comfortable homestyle accommodations. Guests have a choice of luxury and deluxe units featuring full bathrooms, equipped kitchens, satellite TV-VCR, propane barbecues, and fire pits. The luxury model also includes a two-person jacuzzi and fireplace.

For those who wish to "rough it", the resort has a 175-

site RV campground with a variety of hookups.

Other facilities include a marina that resort owners boast is the most successful of its kind in the province. It offers 320 docking slips with additional overflow capacity. Expansion plans are already on the board to increase its capacity to 400.

The resort offers an impressive variety of activities that are sure to appeal to the interests of all its guests.

Avid anglers will be attracted to Buffalo Bay, which is considered by many as the best walleye fishing spot on Lake of the Woods. A fully-equipped marina has gas for both boats and vehicles as well as groceries, bait, tackle, licences and souvenirs. Guided

fishing excursions can be booked through the marina. Other amenities include propane, mountain bikes, paddle boats, canoe rentals and a laundromat.

The public beach, with its fine "hourglass" sand is perfect for families with young children. Changing rooms and washrooms are located along the boardwalk, which runs parallel to the shoreline.

Nature lovers will appreciate Buffalo Point's extensive bike and hiking trails that lead you into the most beautiful wilderness settings imaginable. The peninsula abounds with wildlife, that is protected by the First Nation.

Many species of birds make their homes here. One might

see great grey owls, bald eagles, and woodpeckers. In the spring and early summer months, ducks with their ducklings are seen swimming close to shore. White tail deer are so tame they will literally eat out of people's hands.

In the next few years the resort will undergo major changes with plans to build a hotel-casino complex and an 18-hole golf course. Work on the course is well underway and the back nine holes are tentatively scheduled to be open for business in the summer of 1997. The hotel-casino is now in the planning stages.

Other attractions under consideration include a cruise ship, wildlife game farm and horseback riding.

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## Native

By Barb Grinder  
Windspeaker Contributor

CANYON DE CHEL

A growing interest in American culture has become a major economic boon for Indian people in American Corners region - where Colorado, Arizona and Mexico meet. And as trends continue, to provide even more economic in the near future.

In the early 1990s, Mesa Verde National Park, Canyon of the Ancients National Monument and similar sites were first established by Native Americans to stimulate economic development. A few worked hard, for menial wages, to build Native hotels and more sold their handicrafts for a pittance worth, often to be earned far more than the original amount.

But today, much has changed. Not only are Americans working in park service and performing in tourism businesses at wages, they are running their own enterprises and their creative work.

On the Hopi Indian reservation in Arizona, for example, 70 per cent of the population...

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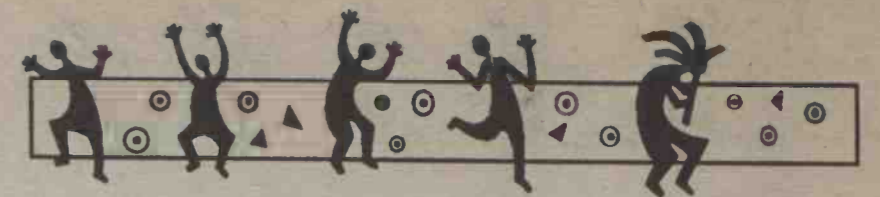
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UNITED STATES



Native Americans make strides in U.S. tourism industry

By Barb Grinder  
Windspeaker Contributor

CANYON DE CHELLY, Arizona

A growing interest in Native American culture has caused a major economic boom for Indian people in America's Four Corners region—where Utah, Colorado, Arizona and New Mexico meet. And if current trends continue, tourism will provide even more to the local economy in the near future.

In the early 1930s, when Mesa Verde National Park in Colorado, Canyon de Chelly National Monument in Arizona and similar protected sites were first established, Native Americans received little economic benefit from tourism. A few worked at menial tasks, for menial wages, in non-Native hotels and businesses. More sold their hand-made crafts for a pittance of their real worth, often to retailers who earned far more on each sale than the original artisans.

But today, much of that has changed. Not only are Native Americans working for the park service and private tourism businesses at reasonable wages, they are running their own enterprises and selling their creative work as fine art.

On the Hopi Indian Reservation in Arizona, for example, over 70 per cent of the people earn at

least a part of their income from the sale of arts and crafts. The Hopi Arts and Crafts Guild now has a membership of several hundred silversmiths, basketweavers, potters, textile workers and Kachina doll carvers.

A small hand-made clay pot, which would have brought its creator a few coins in the 1950s, today sells for at least \$20. A Navaho wedding basket, which takes many hours to weave, would have brought two or three dollars to its maker. They now sell for well over \$100.

"There's a lot more that goes into making our crafts than people realize," said Anna Silas, a Hopi tribal member working at Arizona's Second Mesa Hopi Cultural Center. "Our people must fully understand the traditions of their people before they can legitimately make Kachina dolls (or other Hopi artifacts.) They must be initiated into the culture and often, they must go through a long training period to learn the spiritual and traditional meaning of the items."

At Chinle, Arizona, on the Navaho Reservation, glass artist David Martinez runs his own studio and sales rooms, with most of his work selling to tourists. His stained glass creations range from small framed pictures, which sell for less than \$100, to huge murals and picture windows, costing several thousand.

In addition to selling his own work, Martinez also handles glass art and other works by a variety of Navaho craftspeople. He also works with several area architects on original glasswork and sells his art at other retail outlets.

"The art work and commission sales don't pay all the bills," Martinez admits, "but I do framing and things like that, so I get by."

Carl Begay, another Arizona Navaho, isn't an artist but he also earns his income through tourism. A tour guide at Canyon de Chelly National Monument, Begay has lived in the park most of his 60 years and knows it intimately.

"I can talk to people about our traditions and culture, both in the past and today," he said.

"I can show them the yucca plant that we make our ceremonial shampoo from, and the juniper berries we use for belly aches. My family still owns farm land in Chinle, Wash., and I help a little, planting corn, squash and melons or looking after our sheep. But I make most of my cash from the tourists that I take around the park."

One of the park's many authorized Navaho guides, Begay takes his clients to visit the many prehistoric ruins in the canyons, but he'll also take them to see his private living quarters, a tiny house, without running water or electricity, on



Canyon de Chelly guide Carl Begay poses with a visitor at his home on Arizona's Navaho Reservation.

the plateau of a mesa.

Virginia Tso-Jim, who lives on the Navaho Reservation in Utah, also works for the U.S. Park Service, welcoming visitors to Hovenweep National Monument in Utah. She says more than half of the people who work at Hovenweep, and the nearby Mesa Verde National Park, are Native Americans.

On Colorado's Ute Reservation, near Mesa Verde, the tribal council has established its own park with local people helping visitors explore ancient Anasazi ruins. The affiliated Ute Mountain Pottery continues the traditions of the people's Pueblo ancestors. Tribally-owned motels and restaurants at the Havasupai and Hopi Reservations also provide management

and hospitality industry opportunities for many of the local people.

At Grey Hills High School in Tuba City, Arizona on the Navaho Reservation, a hotel management and hospitality training program runs a 32-bed hostel, offering rooms and meals to visiting guests.

"We still have a long way to go," Tso-Jim said, "but there's certainly a growing trend toward our people benefiting truly from the tourism potential of our culture and heritage. We get a lot of white Americans and foreign visitors and we're learning from them about this industry. I'd like to see us have more Native American visitors, so we can share information and advice."

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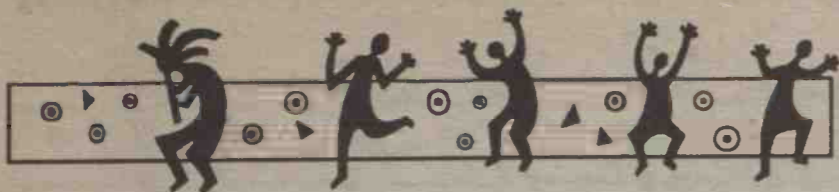
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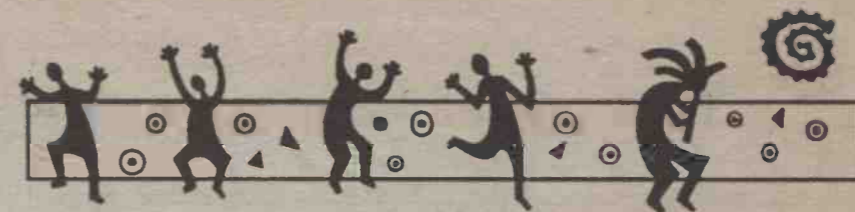
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# UNITED STATES



## Aboriginal culture attracts tourists to U.S. southwest

By Barb Grinder  
Windspeaker Contributor

### SECOND MESA, Arizona

Incredible scenery and unique cultural experiences await visitors to the Four Corners region of Utah, Arizona, Colorado and New Mexico. Multi-colored sandstone formations soar above the desert floor. Walled canyons — some over 300 m deep — hide the ruins of ancient civilizations.

Here a score of Native American tribes now flourish, living a lifestyle which combines modern ways with remnants of the ancient cultures out of which the people grew.

Among the tourist attractions of the Four Corners area are national parks featuring prehistoric ruins, the Grand Canyon, dozens of state parks, museums, and cultural centers. In addition, several tribes run their own tourist developments.

One of the more interesting of these, located about 400 km northeast of Phoenix, Arizona, is run by the Hopi Tribal Council. The heart of the reservation, economically, politically and spiritually, are three steep, almost flat-topped plateaus known as the First, Second and Third Mesas.

The cultural center is located on the Second Mesa, but the highlight of the visit is a trip to the old pueblos at Walpi, high

atop First Mesa.

The Hopi ancestors originally farmed in the foothills, but in the late 17th century, they abandoned those villages for their sandstone cliff dwellings (pueblos) at the top of the mesas. These dwellings provided a defence against Spanish invasion. Terraced into the narrow rock tables, these cliff-edged houses still appear as they did centuries ago.

Today, a paved road leads to the top of the mesas, but in the old days, the mesa pueblos were accessible only by hidden trails and wooden ladders, which could be pulled up in case of enemy attack. Hopi interpretive guides take visitors to the restored pueblos. (There is no fee, but a small donation is appreciated.)

Hopi artisans offer their Kachina dolls, pottery and jewelry for sale at the Ponsi Visitor Center and along the trail to the pueblo.

If you time your visit correctly, visitors can also observe Hopi ceremonial dances, usually held at least once a month during the summer.

For information on the Hopi Villages, phone (602) 734-2441 or write the Tribal Council at Box 123, Kyakotsmovi, Arizona 86039.

Northeast of the Hopi's three mesas is the Canyon de Chelly National Monument. Established in 1931, the Canyon is unique in the National Park Service, in that it is located completely on Navaho

lands and legal title remains with the Navaho tribe. With the exception of one two-km trail, (to the White House Ruins,) all hiking in the canyon must be with an authorized guide.

Hiring a guide is a simple, low-cost and highly rewarding experience. For \$10 an hour, a trained Navaho interpreter will take visitors into the canyon on the trail of their choice. (You can join up with another group of visitors and reduce your costs.) The guides will tell you about the ancient Anasazi people, who built several hundred pueblo villages here, or about the lifestyle of the modern-day Navaho, who now farm and raise sheep in the canyon bottom.

A Park Service Visitor Center just east of Chinle, Arizona offers information, souvenirs and registration for the guide services.

For information contact the Park Service at Box 588, Chinle, Arizona 86503, or the Navaho Cultural Resources Department at Box 308, Window Rock, Arizona 86515, or phone (602) 871-4941.

Hovenweep National Monument, at Utah's southeast corner, is a much more low-key experience of Pueblo culture. Here visitors can get close to the ancient ruins by walking along a short, pleasant trail which runs along the top and down into a small canyon. Hovenweep is probably best known for its square or D-shaped towers, probably built



Barb Grinder

### The Anasazi Ruins at Hovenweep National Monument

about 1200 A.D. The exact function of these towers isn't known, but archaeologists believe they may have been used for astronomical observations, or to scout for enemies.

There are no ruins at Havasu Canyon, northeast of Grand Canyon Village, but the scenery is incredible and you'll have a chance to talk and visit with the current inhabitants of the Havasupai Reservation. Run by the Havasupai Tribe Tourist Enterprise, the park features two spectacular waterfalls, hiking trails, a campground and a modern 24-room guest lodge.

A visit to Havasu starts at Hualapai Hilltop, accessible by car only from Highway 18, which runs northeast from Peach Springs, Arizona. Here, you leave your car and descend into the canyon by foot or on horseback along a 12-km long steep and

winding trail.

The tribe limits the number of people allowed into the canyon at any one time. All visitors to the canyon pay a \$10 entry fee. Once in the canyon, there are more trails and swimming is permitted below the falls.

At the end of the stay, you'll have to walk up the trail. For those with bigger budgets, you can arrange for helicopter transport from the Grand Canyon Heliport into the canyon itself. Contact the Havasupai Tourist Enterprise at (602) 448-2121, Supai, Arizona 86435 for information and reservations.

Visitor accommodations at many of these places are greatly limited, so you should make lodging arrangements early in the day. Service stations may also be hard to come by, especially when on reservations. Food is easier to find and is relatively inexpensive.



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UNITED STATES

Foxwoods leads America's casino market

By R John Hayes  
Windspeaker Staff Writer

LEDYARD, Connecticut

It takes only a few seconds for the magnitude of the development on the Mashantucket Pequot Reservation in rural Connecticut to sink in. Foxwoods, the casino that has transformed this sleepy, impoverished First Nation into the richest in America, is huge. And it is the granddaddy of all the casinos on reservations across the U.S.

With 12,500 sq. m of gaming space, Foxwoods is open 24 hours a day, and has been open every day since it opened in February, 1992. The gaming area offers more than 3,000 slot machines, from 25- and 50-cent machines to "high-limit" slots with jackpots to a half million dollars. There are hundreds of gaming tables, including blackjack, craps, roulette, baccarat and mini-baccarat, Hickok's six-card, big-six money wheel, acey-deucey and

more; high-stakes bingo; stud and hold-'em poker tables with limits from one dollar to no-limit games; keno; and race book.

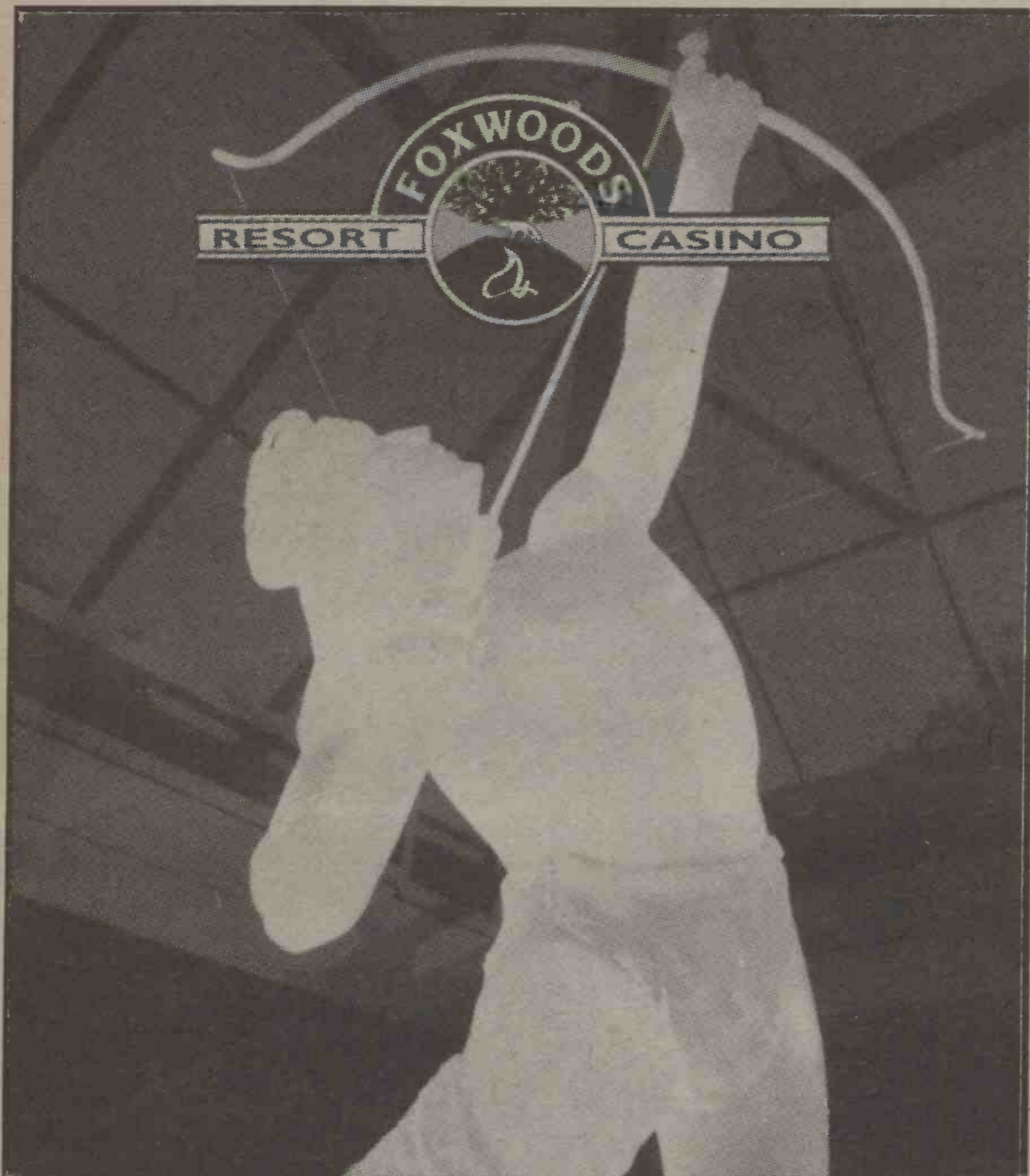
Located about half-way between Boston and New York, in an area with a huge population and no other legal gambling establishments, the growth of the casino complex has not been a surprise. Around the casino there has grown up a billion-dollar resort complex. It includes a theatre complex, retail shops, kiosk carts, a beauty salon and health spa, 15 full-service restaurants and food courts, two 300-room luxury hotels, an arcade and a bingo hall and multipurpose room, which seats 5,000 people for headline performances and boxing events. The Mashantucket Pequots host the annual Schemitzun feast of green corn and dance each September, which includes the world championship of Aboriginal song and dance.

About 10,000 people are employed by the Mashantucket Pequot Tribal Nation and Foxwoods Resort Casino. The tribe

is the largest private-sector employer in the state of Connecticut, with payroll benefits totaling more than \$220 million a year. The casino banks profits of about \$111 million each week, according to experts.

Although Foxwoods is the only casino in New England, there are other reservation-based casinos across the U.S. One of the best-known is in the north woods of Wisconsin at Lac du Flambeau, the Lake of the Torches Resort Casino. Located on the shores of Pokegama Lake, the casino boasts many of the same things that make Foxwoods popular, including a huge buffet and full resort hotel facilities.

Another is the Turtle Mountain Chippewa Casino near Belcourt, North Dakota, which operates a mini-casino in the town. Opened in May, 1993, the big casino on the reservation boasts 344 slot and keno machines, blackjack, poker and simulcast betting, and a Las Vegas-style dice table. Special promotions are held regularly, and the casino caters specially to bus tours.



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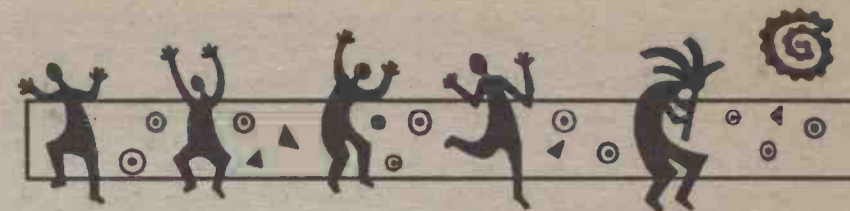
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**UNITED STATES**



**American Indian museum a Manhattan attraction**

By R John Hayes  
Windspeaker Staff Writer

NEW YORK

Visitors to the Big Apple can take an hour or an afternoon away from the big city and spend a little time at the Heye Centre of the National Museum of the American Indian, without leaving town. Located at the tip of Battery Park in lower Manhattan, the museum features changing exhibitions and public educational sessions, as well as a per-

manent orientation exhibition, all designed to explore and explain Native American culture.

Opened in the fall of 1994, the museum is "an institution of living cultures dedicated to the preservation, study and exhibition of the life, languages, literature, history and arts of the Native peoples of the Western Hemisphere." Housed on two floors of the historic Alexander Hamilton U.S. Custom House at One Bowling Green, the museum's exhibition and public-access areas total approximately 1,800 sq. m.

A beaux-arts-style building designed by famed architect Cass Gilbert and completed in 1907, the custom house is a designated National Historic Landmark and a New York City landmark.

Two of the three inaugural exhibits are still open. Visitors can still see "All Roads Are Good: Native Voices on Life and Culture" and "Creation's Journey: Masterworks of Native American Identity and Belief."

There are two newly opened exhibitions: "Partial Recall: Photographs of Native North Americans" and "Ancestral Memories:

A Tribute to Native American Survival." There are daily and specially scheduled programs for both adults and children designed to complement the new exhibitions. Admission is free, and the latest public information is available over the phone at (212) 825-6922.

The museum has a collection of over one million objects and some 86,000 prints and negatives, mostly collected by George Gustav Heye. The Heye Foundation's Museum of the American Indian opened to the public in 1922 in New York City. Most

items are stored at the museum's research annex in the Bronx.

Included in the collection are fine wood, stone and horn carvings from the Northwest; Navajo weavings and blankets; Caribbean archeological objects; Peruvian and Mexican textiles; Southwestern basketry; Colombian, Mexican and Peruvian gold work; Olmec and Mayan jade; Aztec mosaics; and Plains painted hides and garments. Sixty-seven per cent of the collection comes from the U.S., three per cent from Canada, the balance from Central and South America.

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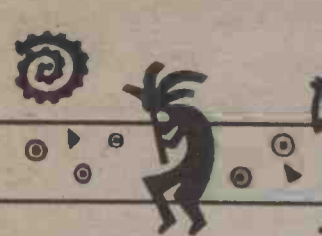
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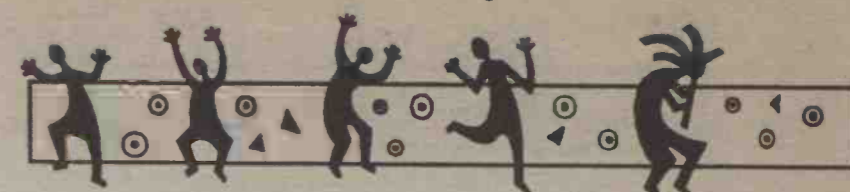
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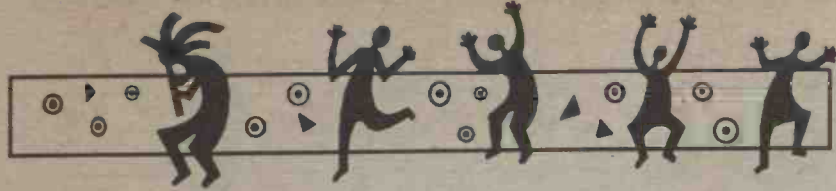
  
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## Canadian National Immunization Conference IMMUNIZING FOR HEALTH: ACHIEVING OUR NATIONAL GOALS

The Royal York Hotel, Toronto, Ontario, Canada  
December 8 - 11, 1996

### OBJECTIVES:

To present a forum for discussion and information exchange related to the practical aspects of immunization programs in Canada. This will cover issues such as vaccine supply and delivery, education, assessment of vaccine programs, regulations and legislations, and global immunization efforts. The main focus will be on childhood immunization. There will also be an examination of progress toward the achievement of recently established Canadian national goals for reduction of vaccine-preventable diseases of infants and children. Included in the conference program will be a breakout session entitled "Immunization and the Health of First Nation Communities."

### ORGANIZED BY:

The Laboratory Centre for Disease Control, Health Canada, and the Canadian Paediatric Society.

### CALL FOR ABSTRACTS:

Time has been allotted within the conference for peer-reviewed presentations (poster and oral) that relate to the objectives of the conference.

**CONTINUING MEDICAL EDUCATION CREDITS:** The program has been reviewed and approved for continuing medical education credits from the Royal College of Physicians and Surgeons of Canada (36.4 MOCOMP credits), and the College of Family Physicians of Canada (22 MAINPRO-M1 credits). Members of the Fédération des médecins omnipraticiens du Québec may claim credits through the College of Family Physicians of Canada.

### TO RECEIVE A REGISTRATION PACKAGE/ABSTRACT SUBMISSION FORM CONTACT:

Mr. Chuck Schouwenou, Conference Coordinator, Division of Immunization, Bureau of Infectious Diseases, Laboratory Centre for Disease Control, Health Canada, P.L. 0603E1, 3rd Floor, LCDC Building, Tunney's Pasture, Ottawa, Ontario K1A 0L2; Fax: (613) 998-6413

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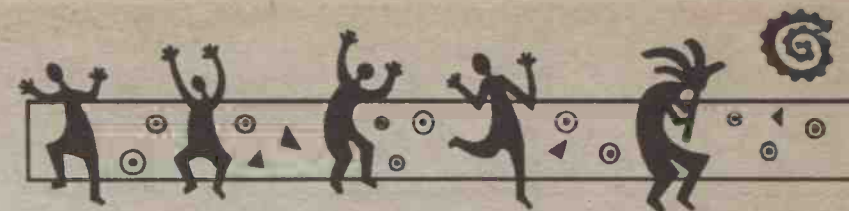
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Coronation, Alberta

JUNE 13 - 15  
Innisfail Chut-Out Pro Rodeo  
Innisfail, Alberta

JUNE 14 - 16  
Alberta Cowboy Poetry  
Association Gathering '96  
Pincher Creek, Alberta

JUNE 15 & 16  
Barrywood Memorial  
Native Golf Tournament  
Saddle Lake Golf Club  
Two Hills, Alberta

JUNE 21, 22, 23  
North American  
Native Golf Tournament  
Waterton Lakes, Alberta  
Lloyd Gauthier @ (403) 585-3038

JUNE 28  
Ted Nolan Golf Tournament  
Sault Ste. Marie Golf Club  
Sault Ste. Marie, Ontario  
Les @ (705) 497-9127

JULY 5 - 14  
Calgary Stampede  
Calgary, Alberta  
(800) 661-1260

JULY 5 - 7  
Goodfish Lake Celebration Days  
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Fastball & Slo-pitch  
Goodfish Lake, Alberta  
(403) 636-7000

JULY 6 & 7  
Watson Lake Rodeo  
Watson Lake, Yukon  
(403) 668-4236

JULY 10 & 11  
Haines Junction Rodeo  
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JULY 13 & 14  
Whitehorse Rodeo  
Whitehorse, Yukon  
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JULY 14 - 18  
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Shell Lake, Saskatchewan  
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JULY 18 - 21  
Kainai Indian Days  
Standoff, Alberta  
(403) 737-3753

JULY 20 & 21  
25th Annual Water Hole Pro Rodeo  
Fairview, Alberta

JULY 27 & 28  
Buffalo Lake Metis Settlement  
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July 27 - Grand Stand Show  
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July 28 - Dance  
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JULY 28  
Bruce Stampede  
Bruce, Alberta

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Tsuu T'ina Nation Rodeo & Powwow  
Redwood Meadows Rodeo Grounds  
Brag Creek, Alberta  
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AUGUST 9, 10, 11  
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Siksika, Alberta  
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Mosquito Creek Pro Rodeo  
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AUGUST 24 & 25  
Buffalo Lake Annual  
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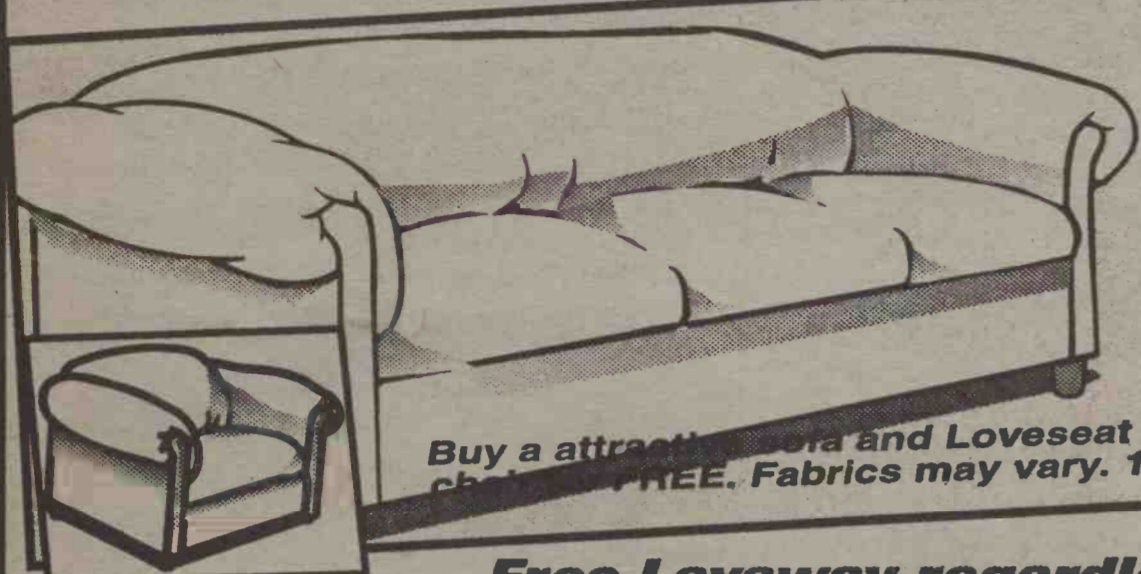
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### Feel-g REVIEWS

By Brian Wright  
Windspeaker Contr

White Buffalo  
Robert Tree Cody  
and Rob Wallace  
with Will Clipma  
Canyon Records,

White Buffalo  
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buffalo, the earth  
and prophecy. I  
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# Entertainment

## Feel-good listening comes from tribute to prophecy

### REVIEW

By Brian Wright McLeod  
Windspeaker Contributor

**White Buffalo**  
Robert Tree Cody  
and Rob Wallace  
with Will Clipman;  
Canyon Records, 1996.

White Buffalo is a new collaborative project created to pay tribute to the spirit of the buffalo, the earth and legend and prophecy. It has been packaged into a 13-track disc with a total running time of 56 minutes.

The recording tells of the significance of the birth of Miracle, the first white female buffalo born in over 60 years. The recording describes the plight of Aboriginal existence in these times.

Tree Cody's talent is without fault. As an artist he is part of a growing legion of "new" flute players. Some of the songs on the disc are based on old traditional melodies, but are played without the old methods. Each piece is dedicated to a nation or segment of society.

Designed for play during those long moments of inner reflection and meditation, White Buffalo is another New Age soother to help fill the scented air in the book and crystal medicine shops.

If you're not familiar with this genre, White Buffalo is a good place to start, but if you are familiar, then it's same

old, same old.

White Buffalo is currently being herded around Canada by First Nations Music: (416) 291-7651 or 8962.

**Noble Heart**  
Jack Gladstone  
Independent, 1996.

Noble Heart teases the listener with refrains of familiar melodies. The singing and guitar-playing on "Old Meadow Hightree" sounds so much like a young Gordon Lightfoot that I had to look again at the album credits.

However, aside from a few familiar sounding chords here and there, Jack Gladstone's music is thoughtful, touching, honest, relaxed, and fun.

The backup musicians and session players fill out the overall sound to give Gladstone's material a character that can't be ignored.

Take, for example, two acoustic-lounge-blues numbers. "Hudson Bay Blues" describes the old trading company's impact on the Blackfoot nation. "Ow, That's Hot" displays the gentle humor of the storyteller.

"Navajo Code Talkers" is a seven-minute tribute honoring the sacrifices and contributions made during the Second World War by the Navajo people on behalf of the colonial state.

Within the song is a bridge called the "Changing Woman Suite" which contains some words from the veterans themselves.

The sentimental lament of

"Old Shep" tells of a vigil kept by a canine for his human companion who has passed away. The song, based on a true story, illuminates the dog's friendship, patience and loyalty.

"Pray For The Mother" is a reminder of where we all come from and the respect that must be nurtured for the women that brought us life. "Bright Path" is a tribute to athlete Jim Thorpe.

Closing the album is the title song based on the traditional Blackfoot myth of Poia who travels to the lodge of the Sun to win the love of a girl.

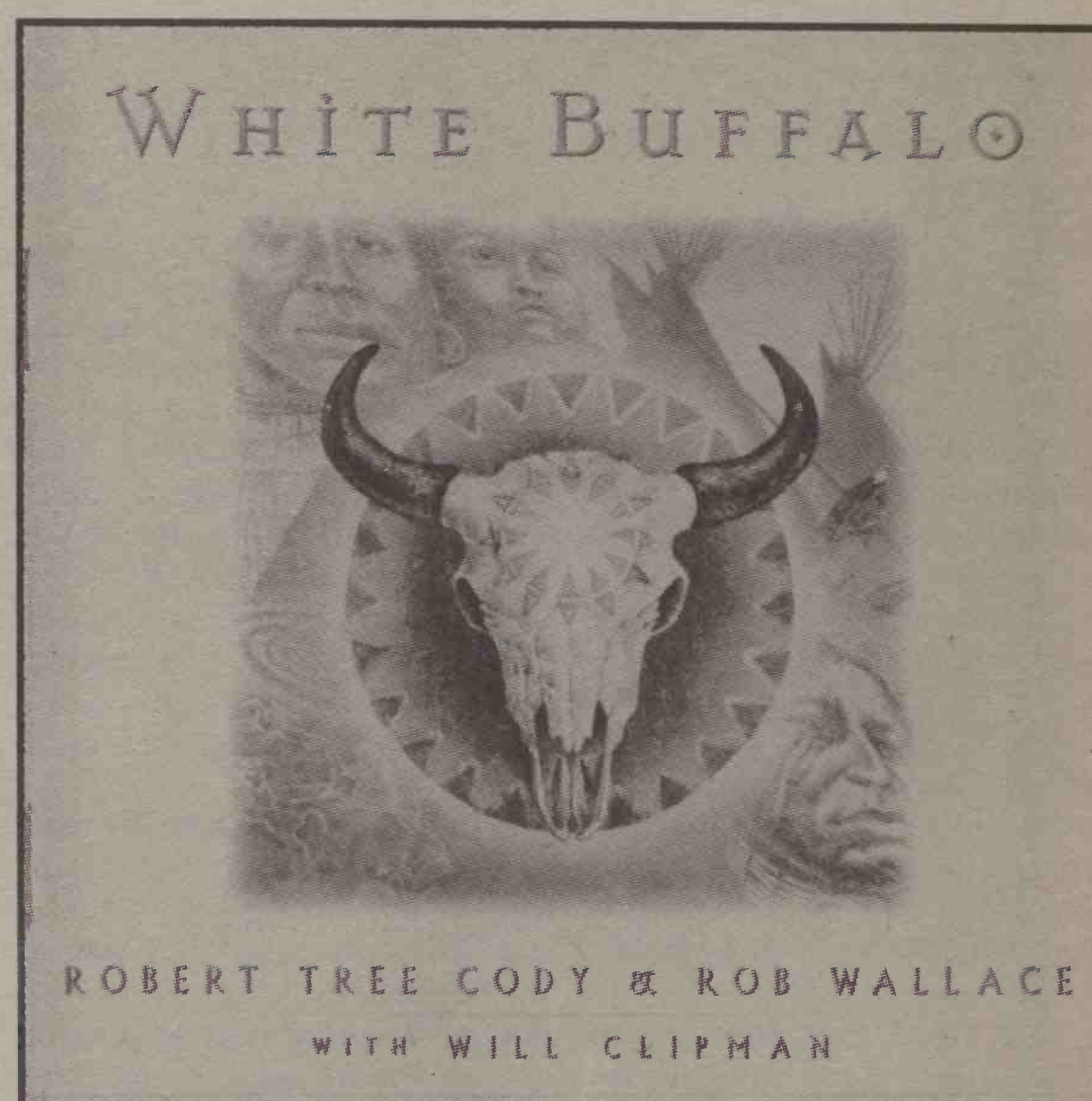
Noble Heart is a surprising little charmer that's worth the effort to try and get. Contact: Hawkstone Productions, P.O. Box 7626, Kalispell, Montana 59904. (1-800-735-2965.)

**Sacred Ground**  
Jesse Lee  
Independent; 1996.

One of the freshest country sounds enhanced by provocative and thoughtful lyrics comes from Jesse Lee, a Metis singer recording in British Columbia.

The Compact Disc opens with a country swing number called "Metis Rose". "Walkin' the White Line", banned from interior B.C. airplay during the Gustafsen Lake stand off last summer, tells of children being taken from the nation. The title song is an overview of this same subject matter.

Though much of the material on the album is well written with thought-provoking twists, these qualities are ex-



emplified in "Happy Go Lucky". "Canadian Red and White" draws on Metis history and culture. "Red River Cart Interlude" is a sweet little fiddle tune that introduces "Red River Cart" describing the changes that have occurred in Metis life.

The historical lament, "Geronimo" is an impassioned composition with a good storytelling quality. Country fans will not be disappointed, but the only real let-down was the "Friendship Song" which plays like a feel-good anthem for the bottlers of a multinational soft drink.

There is an abundance of good material on this CD from a talented singer and songwriter. Contact 12th

Street Records, Tom Lee Music Building, Suite 502, 929 Granville St., Vancouver, BC. V6Z 1L3.

End Notes: Aaron Peter's new album, Don't Say Reality (Independent) is hot off the presses and shows promise for this talented young songwriter who has yet to realize his full potential. With string, horn and piano arrangements and a good producer, he'll do well.

For a listen: Bannock Breathrun, 265 Chalmers Ave., Winnipeg, Manitoba R2L 0G1.

Please send submissions for airplay and/or review to: Brian Wright-McLeod, 116 Spadina Ave., Suite 201, Toronto, Ont. M5K 2K6.

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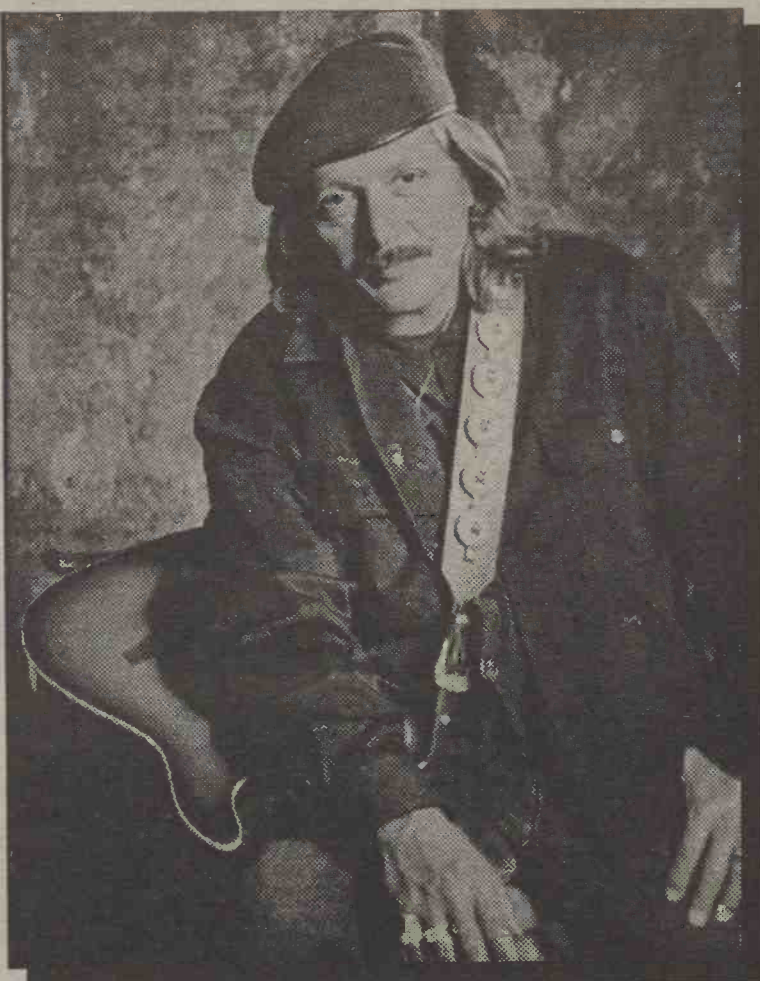
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**Grant MacEwan  
Community College**

Off-beat comedy not your usual shoot-em-up western

By Pam Chrisjohn  
Windspeaker Contributor

TORONTO

Another Native actor has hit the big time. *Dead Man*, a "Cannes" film, made it's Canadian debut in Toronto and actor Gary Farmer shines in his latest co-starring role as a man called Nobody.

Farmer is a Cayuga from the Grand River territory situated in southwestern Ontario and is best known for his role as Philbert Bruno in the cult classic *Pow Wow Highway*. He has done a lot of work in theatre, television and film. However, this "off beat" western just might be a break for Farmer.

The *Dead Man* debut created quite a buzz in Toronto. Attendance at the post-viewing party showed support and interest in the film.

Many talented Aboriginal artists, including Floyd "Red Crow" Westerman and comedian Charlie Hill were on hand to help celebrate the Canadian release of the film. *Dead Man* is shot in black and white and stars Farmer and Hollywood actor Johnny Depp. It was written and directed by Jim Jarmusch.

"I'm very interested in the reaction from Native viewers. After I see what the reaction is to my films, I never watch them again," said Jarmusch. He said he was very pleased with the feedback which came from the Native audience in attendance at the debut.

This film has been dubbed

a "Way out Western", by the Los Angeles Times. It's a mixture of black comedy and warped reality. This is definitely not a John Wayne western. It is, in fact, a work of art with many metaphors. *Dead Man* is a sophisticated and intellectually complicated film which presents the viewer with a lot to ponder.

"For the first time in one of my films, there are those peripheral themes like industrialization, violence, America as a place, the clash of cultures, genocide, outlaw status, poetry and language," Jarmusch said.

This clever western is beautifully filmed with the entire movie appearing like a black and white dream. Neil Young scores the sound track and his haunting guitar riffs help to increase the mood and the tone of the movie.

"For me, it's about a journey from this world to the spirit world," said Farmer. "Depp is this character who's in the wrong world. He's supposed to be in the spirit world, but he's in this world. I'm the character who becomes a guide."

The film is set in the late 1800's on the edge of the last frontier of western North America and at the beginning of the American industrial era. There is a sense of two worlds colliding. The audience is introduced to the encroachment of mechanization as Blake (Depp's character) travels both physically and spiritually across America through unfamiliar territory.

"It is as though he (Blake) passes through the surface of a



Gary Farmer and Johnny Depp star in the film *Dead Man*, an odd comedy-western by writer-director Jim Jarmusch.

mirror, and emerges into a previously unknown world that exists on the other side," said Jarmusch.

In the opening scene of the movie we see Blake sitting on a train. He is a prim accountant from the east and, as he travels further west, the crowd on the train seems to grow wilder and more unruly. The accountant looks very uncomfortable and displaced. The scene ends with gunfire when white men on the train senselessly shoot out the open windows and kill buffalo.

Through a series of mishaps, Blake finds himself wounded,

with a bounty on his head. Blake is befriended by an Indian called Nobody who is a descendent of the Blackfoot and Blood nations. He is an outcast who has found an appreciation for the English poet, William Blake. Throughout the film Nobody recites poems to Blake, whom Nobody believes to be the dead poet of the same name.

Blake is running from the law and Nobody believes it is his duty to help the "dead poet" return to the spirit world. Their travels become the basis for a comical and, sometimes, violent story.

Although the movie seems to be concerned with death, Jarmusch says otherwise.

"To me *Dead Man* is not about death. It's about life being a voyage. We take death to be accepted as a part of life and not to be feared. It's the only thing that is certain and it's the biggest mystery."

Also appearing in the film as Nobody's girlfriend is Michelle Thrush. She is a Cree from Alberta and says she was "ecstatic" to have worked so closely with Depp and Farmer. Her career includes many television credits, including roles on *North of 60* and *Northern Exposure*.

**NRCB**  
Natural Resources  
Conservation Board

**PRELIMINARY NOTICE OF APPLICATION**  
**APPLICATION NO. 9601**

ALBERTA PUBLIC WORKS, SUPPLY AND SERVICES  
WATER MANAGEMENT PROJECT  
LITTLE BOW PROJECT/HIGHWOOD DIVERSION PLAN

WHEREAS the applicant for the project, Alberta Public Works, Supply and Services, has filed an application with the Natural Resources Conservation Board to obtain an approval in accordance with section 5(1) of the Natural Resources Conservation Board Act for the construction of a water management project to convey and store water primarily diverted from the Highwood River, consisting of four separate components:

- i) Little Bow Canal in the Town of High River and in the Municipal District of Foothills No. 31,
- ii) Little Bow River Dam and Reservoir in the Municipal District of Willow Creek No. 26 and in the County of Vulcan No. 2 approximately 20 km west of Champion,
- iii) Clear Lake Diversion and Canal in the Municipal District of Willow Creek No. 26, approximately 15 km east of Stavely, and
- iv) the option of enlarging the Squaw Coulee Reservoir by constructing upper and lower dams and a return canal to the Highwood River.

WHEREAS the Natural Resources Conservation Board considers it appropriate that preliminary notice of the application be given to potentially interested persons even though the application is not a completed application until the material filed has been reviewed and deficiencies supplemented.

THEREFORE TAKE NOTICE THAT:

1. The application is not a completed application.
2. Copies of the application including information and particulars filed in support thereof may be obtained by persons with an established interest in the matter (the board will provide direction in the event there is a question as to whether a person has an established interest in the matter) from the applicant, Alberta Public Works, Supply and Services, Attention: Jim Barlshen, Environmental Branch, Civil Projects Division, 3rd Floor, APSS Building, 6950 - 113 Street, Edmonton, Alberta T6H 5V7.
3. Copies of the application are available for viewing by appointment at the Natural Resources Conservation Board office in Edmonton, the Information Services Department of the AEUB, 640 Fifth Avenue S.W., Calgary, and the Registry of Environmental Information, Alberta Environmental Protection, 6th Floor, Oxbridge Place, 9820 - 106 Street, Edmonton.

Individuals who have an interest and wish to receive ongoing notices respecting the application are asked to advise the Board by calling 422-1977 (this number may be accessed toll free from anywhere in Alberta by dialing 310-0000). Please note that any correspondence or information filed with the Natural Resources Conservation Board in conjunction with a reviewable project is considered public information.

Dated at Edmonton, Alberta on May 7, 1996.

NATURAL RESOURCES CONSERVATION BOARD  
William Y. Kennedy — Board Solicitor, 11th Floor, Pacific Plaza, 10909 Jasper Avenue,  
Edmonton, Alberta, T5J 3L9, Telephone: (403) 422-1977, e-mail: NRCB.Mailroom@gov.ab.ca,  
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Every

By Debbie Faulkner  
Windspeaker Contributor

CALGARY

There is no such bad singer, according to member of the Six Nations Singers.

Seneca singer Sad Ohsweken, Ont., ends this point to about people attending a singing workshop May 3.

The seminar was the Pitaa Native Dance a project of the Red Native Dance Theatre the Tsuu T'ina First Nation of Calgary.

"If you are willing job, then you are a singer told the group as she on a small water-f drum.

"It's not just a whether you have a or can keep the beat. thing is you sit down job the very best you

Commitment — be 100 per cent when sing for their own performers, she emp

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For more inform

# Everyone can be a singer

By Debbie Faulkner  
Windspeaker Contributor

CALGARY

There is no such thing as a bad singer, according to a member of the Six Nations Women's Singers.

Seneca singer Sadie Buck of Ohsweken, Ont., emphasized this point to about 25 young people attending a one-day singing workshop on Friday, May 3.

The seminar was hosted by the Pitaa Native Dinner Show, a project of the Red Thunder Native Dance Theatre, based on the Tsuu T'ina First Nation west of Calgary.

"If you are willing to do the job, then you are a singer," Buck told the group as she pounded on a small water-filled hand drum.

"It's not just a concept of whether you have a pretty voice or can keep the beat. The whole thing is you sit down and do the job the very best you can do it."

Commitment — it needs to be 100 per cent whether people sing for their own pleasure or as performers, she emphasized.

"The first thing is to make the decision you want to do it," she told Windspeaker.

"Once you say, 'I want to do it,' it doesn't matter if you are singing in the shower or singing in Carnegie Hall."

Beginning May 22, the 28-member Pitaa Native Dinner Show will take to the stage at the Howard Johnson Hotel on Calgary's south side.

Like Buck, Aroha Crowchild, Pitaa's manager and producer, emphasizes it is a performer's commitment and attitude even more than talent that is needed.

"As long as you give 100 per cent and give from the heart, things fall where they are supposed to," she said.

Buck stopped in Calgary for the Pitaa workshop on her way from New York to Banff, Alta., where she planned to hold a workshop at the Banff Centre for the Performing Arts.

Last March, the seven-member Six Nations Women's Singers released *We Will All Sing*, a CD collection of Seneca, Onondaga and Cayuga songs.

The group is also featured on another CD, *Heartbeat—Voices of First Nations Women*, produced by the Smithsonian Festival of American Folklife program.

Buck's talent has also put her in demand as workshop presenter to performing groups, women's groups and culturally-oriented groups for the past 10 years.

"For my people, when you sing...the main thing is you have to make people want to dance," Buck told the youth. "That is what you are doing as a singer."

As black boots and sneakers tapped to the beat of the drum, Buck circled the two rows of singers who repeatedly sang the same sad, beautiful Iroquois song.

"When you are singing, if you are uptight, then your shoulders tighten up and the tension comes out through your neck and throat," she explained to them. Relax, she coaxed.

"You are scared of the drum, the rattle and your feet," Buck concluded after 30 minutes of practice. "You can't be scared of the drum and feet."

By the end of the morning, however, after more singing, some warm-up exercises, laughter and a rabbit dance, the young singers were bolder, louder and more free.

# Actors wanted

PRINCE ALBERT, Sask.

Bob Rock Productions is placing a casting call for its upcoming early summer production of *The Missing Bell of Batoche*. This play-teleplay (which will be aired over the provincewide BBS Saskatchewan Television Network during the fall of 1996) will premiere on stage at the Carlton Cafetorium in Prince Albert, Sask. from June 28-30. The teleplay portion will be recorded between June 25 and June 28. Rehearsals begin on June 8.

The *Missing Bell of Batoche* was written by Bob Rock, who is also the project's creative director and video director. Darryl Lindenbach is the stage director and Jacqueline Guedo is the play-teleplay's stage manager, set artist, storyboard artist and graphic artist.

Bob Rock Productions is searching for a Louis Riel type of approximately 40 years old. The character has dark hair and a dark beard.

Experienced Metis actors and actresses will be given first preference for all roles.

Other performers are sought to fill the roles of a female storyteller, aged 15 or 16; a SUNTEP school teacher, aged 40 to 45. Auditions for the show will be held in early May in various locations around Saskatchewan.

If you think you might be right for any of these parts, memorize a passage from a well-known work such as *The Trial of Louis Riel*, perform the passage into a portable videocamera and send along a VHS copy (along with a resume of your acting experience) to: Bob Rock, 309-21st St. West, Prince Albert, Sask. S6V 4J2.

If you would like to volunteer for parts as extras or as voluntary stage crew call the numbers listed below. All extras and stage crew will be recognized on the teleplay's credit roll.

For more information, or to apply for the production, call Bob Rock at (306) 763-5709 or Darryl Lindenbach at (306) 922-0284.

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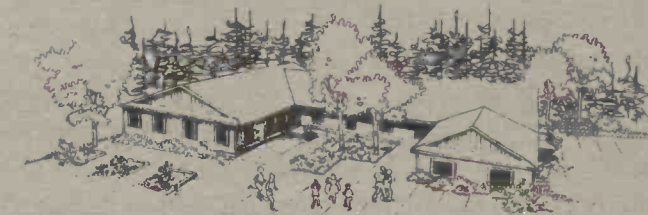
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# Windspeaker Sports

## National Aboriginal sports association established

By Debbie Faulkner  
Windspeaker Contributor

### CALGARY

Soon, there is going to be more muscle backing Aboriginal sport in Canada, if the recently formed Aboriginal Sport Circle has its way.

At its first annual meeting May 10 to 12 at the Tsuu T'ina First Nation near Calgary, the circle laid the organizational groundwork for itself as the national voice of Aboriginal sport in Canada.

The circle's top priorities included electing an executive board, ratifying a set of bylaws and adopting a business plan.

"With respect to the business plan, what we tried to establish was an action plan that will carry us for the first year," said Alwyn Morris, chair of the circle.

Officially formed last year after several years of background work, the circle is a national multi-sport organization recognized by Sport Canada as the voice of Aboriginal sport. Sport Canada, the federal department responsible for sport, will underwrite the 1996-97 budget of \$200,000.

The new association has a broad mandate. One key objective will be promoting Aboriginal philosophies, values and benefits of sport, fitness, recreation and culture. The circle will also encourage Aboriginal youth development and participation in healthy lifestyles and activities.

"Sport is one of the most successful prevention intervention tools we can use," said Cara Currie, the circle's vice-chair.

Aboriginal athletes also will be encouraged to reach personal excellence through sport. On the advocacy side of sport, Morris said, the circle will try "to ensure that Aboriginal sport as a whole is not overlooked within the greater scheme of the main stream sports system."

The Aboriginal Sport Circle's board of directors consists of 26 members from Canada's provinces and territories. The newly elected executive board is made up of Morris, from the Mohawk Territory, and Currie, from Alberta, as well as treasurer Rob Ross, from Manitoba, and secretary Sandra Roach from Yukon.

At the Calgary meeting, various committees of board and the board's newly elected executive committee set specific objectives for themselves over the next year.

"The fact that we were able to establish committees and

that we are an operational board, legally, I think that's great," said Morris, a 1984 Olympic canoeing medal winner. "We made some big strides and that's basically the start of any kind of development."

Top priority for the human resources committee of the circle's board will be hiring an executive director. The ideal candidate, said Morris, will have extensive involvement with sports, good management skills, expertise in program development, and knowledge of the "inner workings" of the Aboriginal community across Canada and federal government departments.

"The hiring committee that has been established will hopefully make a recommendation with regards to the candidate for the job at the next board meeting [in October or November]," he said.

One of the first jobs for the new executive director will be

coordinating the search for an office location. The Calgary Olympic Development Association has already invited the new association to locate its two-person office in Calgary. Morris said that the circle has received several other offers too.

Over the next six months,

prepare a report by the circle and stake holders to present next summer," said Currie.

Circle partners in Alberta include Alberta Community Development, the Aboriginal affairs department of Alberta Family and Social Services, the Indigenous Sports Council (Al-



Bert Crowfoot

Aboriginal Sport Circle chair Alwyn Morris, of Kahnawake, Que., won Olympic gold at the 1984 games in Los Angeles, and has been one of Canada's premier athletic Aboriginal role models in the years since.

the Aboriginal Sport Circle will also hold a logo competition. Besides creating a specific identity for the circle, the new logo will also "raise awareness in the Aboriginal communities that we exist," said Currie.

In the next year, Currie, as a member of the circle's advocacy committee, also will oversee a task force investigating barriers to Aboriginal sport and ways to eliminate those barriers. The task force report on Aboriginal sport and recreation was created following recommendations made by the federal government at the 1995 Canada Winter Games.

"The ministers will meet again August 1997 at the Canada Summer Games in Brandon, Man., so our task is to

berta) and the Alberta Sport, Recreation, Parks and Wildlife Foundation.

"Sport Canada has already made a commitment to develop an Aboriginal sport policy," said Currie. That policy, she added, will likely be based in part on recommendations made in the task force report.

"We need a positive relationship with [Sport Canada]," she added. Other key government departments to connect with include the Department of Indian Affairs and Northern Development and Health Canada.

The circle will also cultivate relationships with leading sports organizations.

"We need to be part of the Olympic family," said Currie. At the circle's annual meeting, she added, the Calgary Olympic Development Association hosted those in attendance at Canada Olympic Park one evening.

Athletics Canada, Baseball Canada and the Canadian Association for the Advancement of Women in Sport are already affiliated with the circle, which is also working to strengthen its relationship with the North American Indigenous Games Council. The Alwyn Morris Education Athletic Foundation together with Sport Canada and the Coaching Association of Canada already co-fund and manage the National Aboriginal Coaching and Leadership Program.

Partnerships, however, are only a means to the end, added Currie.

"I think one of the main foci of the [circle] needs to be the athletes," she said. "We can build bureaucracies, we can develop board members and leadership, but we need to get the athletes who are our audience."

Keeping that focus in mind, over the next year, the circle has plans to begin:

- establishing a data base for youth on the internet,
- establishing an inventory of athlete role models,
- developing a process for coaches and athletes development standards, and
- developing a nutrition guide for youth and training diary for athletes.

"Basically, the biggest challenge we are going to have is to try to ensure the lives of the young people, who are participating in sport at the community level, are enhanced," said Morris. "Through that enhancement, we hopefully will see some social changes in our communities as well as see Aboriginal athletes obtain the highest level of competition possible."

### QUOTABLE QUOTE

"Basically, the biggest challenge we are going to have is to try to ensure the lives of the young people, who are participating in sport at the community level, are enhanced."

— Alwyn Morris, chair of the Aboriginal Sport Circle, 1996.

## Rising

By David R. McDo  
Windspeaker Contrib

COOLIDGE, Arizo

Robin Lyons, daughter of the pro Wolf Creek Golf young Metis athlete world at her feet.

As a freshman Central Arizona Coolidge, just south Arizona, Lyons has on the American N lege Track and Field ships, both this year.

Because her father is an American dual citizenship and back to her birthplace. This decision was because of the people who knew her as a continue to help her life away from her.

Earlier this year tended junior college Washington, and for pursuits of study a athletic training ver and a little unsettling to Arizona has been has shown in Lyons maintain a satisfactory English, mathematics while settling manding routine ex coaches.

A winner of gold put and discus at the American Indigenous

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## Chem

## Sports

## Rising young track star heads south

By David R. McDonald  
Windspeaker Contributor

COOLIDGE, Arizona

Robin Lyons, 19-year-old daughter of the pro at Alberta's Wolf Creek Golf Resort, is a young Metis athlete with the world at her feet.

As a freshman student at Central Arizona College in Coolidge, just south of Phoenix, Arizona, Lyons has her sights set on the American National College Track and Field Championships, both this year and in 1997.

Because her father, Mike Lyons, is an American, Robin has dual citizenship and has gone back to her birthplace to study. This decision was made easier because of the people in Arizona who knew her as an infant and continue to help her adjust to a life away from her parents.

Earlier this year, Lyons attended junior college in Spokane, Washington, and found the twin pursuits of study and intensive athletic training very demanding and a little unsettling. The move to Arizona has been positive and has shown in Lyons' ability to maintain a satisfactory average in English, mathematics and sociology while settling in to the demanding routine expected by her coaches.

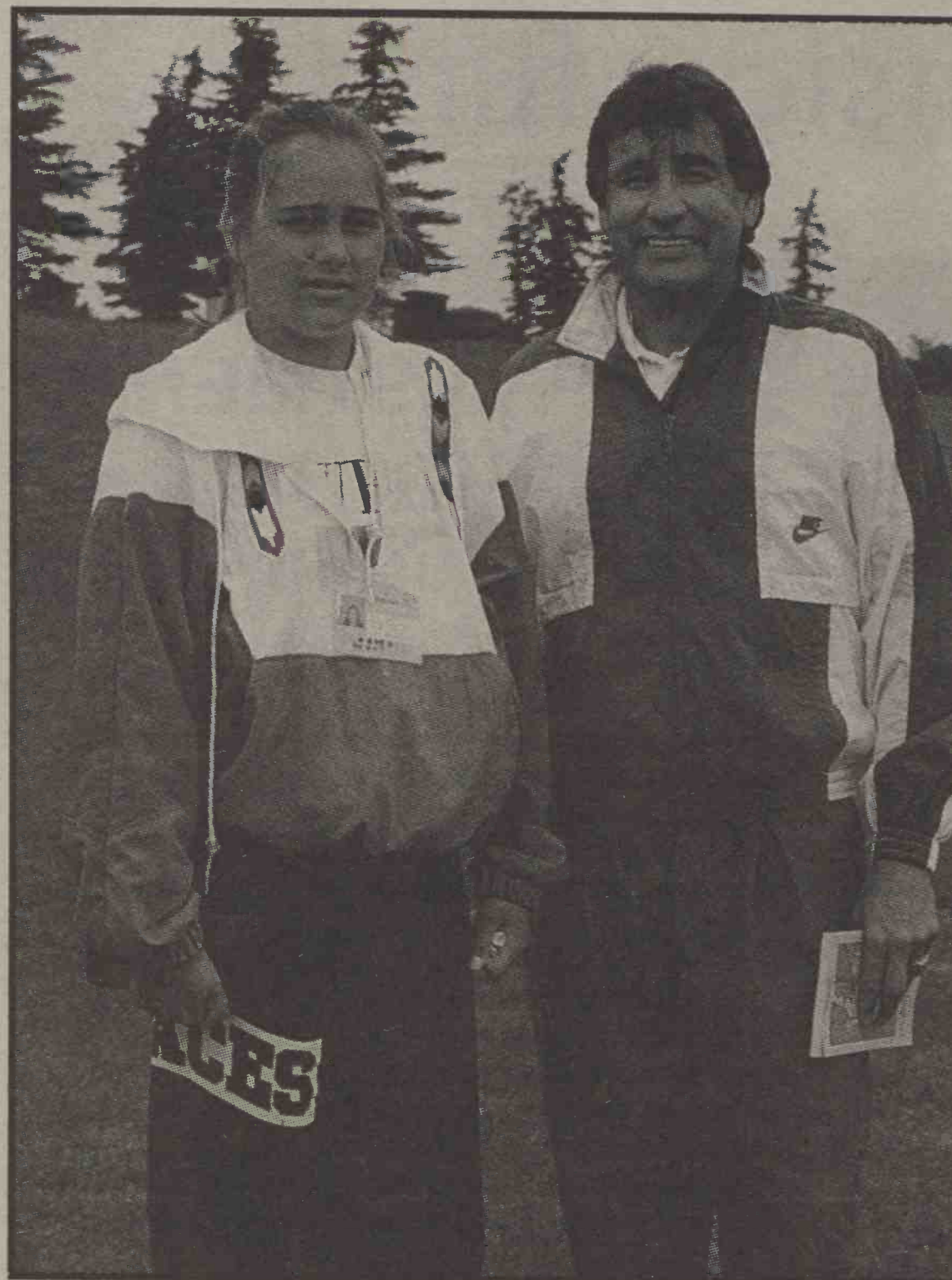
A winner of gold in the shot put and discus at the 1993 North American Indigenous Games in

Prince Albert, Sask., with throws of over 11 m and 33 m respectively, Lyons has put in a full year of training in the two throwing disciplines. Without competition, Lyons has maintained her objectives with an often-repeated personal slogan: "Keep the drive alive." This has helped her get through a tough year during which she has sometimes felt that she's not been proving her ability, as much to herself as to others.

Acquisition of a better "spin" technique in the shot put has enabled Lyons to improve considerably, and a regimen of weight training has also added to her distance hurling the discus. This young athlete feels that the extra few metres needed for placing at the college nationals are very attainable.

Her coaches, obviously aware of her potential, want Lyons to add hammer and javelin next year. When asked if this would be too much, Lyons paused before stating that she was quite certain that she has "what it takes" to face these new throws.

Now 5 ft., 11 in. tall, Lyons has always exhibited an interest in physical activity. Her mother described her daughter as "always having been in motion." Her height was, no doubt, instrumental in a basketball scholarship to Spokane Junior College, as it was the captaincy of her high school basketball team, but talent led to selection as the only



Robin Lyons with Olympic long-distance running gold medalist Billy Mills at the 1993 North American Indigenous Games in Prince Albert, Sask.

Aboriginal member of a 1995 Team USA tour of Europe from Washington state.

These pursuits are comple-

mented by her determination to succeed; no better displayed than the winning effort in senior discus in the 1995 Alberta senior

high school provincial track and field championships even though she was suffering with a severe case of tonsillitis.

Having taken part in several David Thompson Bike-for-Youth distance races, Lyons shows her tenacity in, and enthusiasm for, many areas of her life.

As a continued relief from studying and hard training, Lyons takes part in challenging 16 km mountain bike races in the Phoenix area. It was in one of these races that Lyons met another influence in her life.

Missy Glove, a world champion racer on mountain bikes, confirmed Lyons' belief that, "you can't be passive in athletics, you have to know what you want and go get it." Talking to Glove also gave Lyons a new set of idols: "women athletes who are enthusiastic and are not willing to be pushed around." This shows in a recent book Lyons has read, *Coming on Strong*, about female athletes.

Visits back to Lyons' mother's home area in the Peace River country have also brought out another dimension. A meeting with an uncle who is a Metis fiddler encouraged her to continue with guitar playing.

The warmth of Lyons' character, her leadership qualities and disarming openness will surely support her in her college life, athletic endeavors and a future career in outdoor pursuits and coaching.

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Check out what Drew has to say...on page 9!

# Do you understand your pension fund?

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Here is some information about CompCorp.

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Next month Windspeaker will look at what a "person" means in applying person limits and will discuss more about CompCorp. If, however, you have questions about this protection call 1-800-268-8099.

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Knowledge of and/or experience working in Aboriginal communities and ESL training would be assets for these positions. Further qualifications and/or training that would be beneficial are site-based management training, coursework in Educational Administration or a master's degree in Education.

#### Principal - Mistassiniy School

Mistassiniy School is located in the community of Wabasca/Demarais 130 kilometers northeast of Slave Lake, with a population of approximately 4000. The school serves a student population of approximately 390 students in Grades 4-12, with a professional staff complement of 28.

#### Principal - Clarence Jaycox School

Clarence Jaycox School is located in Loon Lake, Alberta, a community of approximately 675, about 170 kilometers from Slave Lake. The school provides K-12 instruction to 130 pupils. The professional staff complement is 9.

#### Principal - Elizabeth Community School

Elizabeth School is located on the Elizabeth Metis Settlement which is in close proximity to Grand Centre. Elizabeth School provides instruction to 135 students in Grades K-8. The professional complement is 8.

#### Principal - Bishop-Routhier School (TEMPORARY)

A temporary administrative opportunity is available at Bishop-Routhier School for the 1996-97 school year. Bishop-Routhier School is located in the Peavine Metis Settlement, approximately 50 km from High Prairie. The settlement has a population of approximately 550. Six professional staff offer instruction to 106 students in Grades K-6.

All the above school facilities are equipped with computers, audio-visual equipment and current learning resources.

Subsidized, unfurnished housing is supplied at Mistassiniy and Clarence Jaycox schools only.

Interested applicants are asked to forward a complete resume, transcripts, evaluation reports, the names of three (3) references and other pertinent documents, to:

Annette Ramrattan, Assistant Superintendent  
Northland School Division No. 61  
Bag 1400  
Peace River, Alberta T8S 1V2  
Phone: (403) 624-2060  
Fax: (403) 624-5914

Deadline for applications: Wednesday, May 29, 1996 - 12 noon

Kindly indicate in your covering letter the competition for which you wish to be considered.

## William Roper Hull Child and Family Services

### Native Unit Treatment Foster Care



We are looking for Aboriginal Treatment Foster Parents to provide a supportive family environment and individualized treatment programs for children 3 - 18 years of age experiencing emotional and behavioral difficulties and who may be developmentally delayed.

We offer:

- 24 hour on-call support and relief
- specialized training

If you are interested in learning more about a career as a Treatment Foster Parent, please contact Mike Lickers, Native Unit Coordinator, (403)251-8049 Calgary, AB

## First Nations Petroleum Land Administration Program



As part of First Nations Oil and Gas Management Initiative which was launched in August 1995, 21 First Nations members attended a Land Administration training program at the Southern Alberta Institute of Technology.

The objective of this pilot project is to enable First Nations to achieve full management of their resources by providing skilled Land Administrators.

With the experience and success of this initial project behind us, we are offering a second program this fall.

**START DATE: SEPTEMBER 9, 1996**  
➤ **NOW ACCEPTING APPLICATIONS**  
**from First Nations Applicants ONLY**

The following 8 modules will be provided over an eight month period beginning in September 1996 and ending in May 1997.

1. Petroleum Industry Introduction
2. Land Practices Introduction
3. Surface Land Practices
4. Environmental Considerations for Land
5. Mineral Lease Documentation
6. Contract Documentation
7. Land Practices - Advanced
8. Production and Royalties Verification

Computer Applications for Land will be integrated into the on-going training over the full eight months of training. Practicum work placements with Oil and Gas companies will be provided for participants.

**CERTIFICATION:** Graduates will be certified as Petroleum Land Administrators.



Southern Alberta  
Institute of Technology

For further  
information please call  
John Belgrave  
403-284-8567

## Case Management Officer-Institution

Correctional Service of Canada

### Grande Cache Institution

These positions are open to residents of the Prairie Provinces, British Columbia, the Yukon and the Northwest Territories. The salary range is \$36,417 to \$45,515 plus benefits.

You will provide case management services to inmates, identifying and assessing their needs and then developing and monitoring individual correctional treatment plans. As a member of a unit supervisory team, this will involve counseling and motivating inmates, researching their backgrounds, directing presentations at NPB hearings, advising on inmate suitability for release and completing case preparations for their release. You will monitor case work activities and provide functional supervision to a group of CO II's in the development and delivery of treatment plans.

To qualify, you must have a university degree with specialization in Sociology, Psychology, Social Work, Criminology or a relevant field, and related experience in interviewing, identifying and assessing human behaviour and counseling.

Candidates' knowledge, abilities and skills will be assessed through two exams in order to be considered for this position. An Enhanced Reliability security clearance will be conducted.

If you are interested in this position and meet our educational and experience requirements, please submit your application/resume and proof of your educational qualifications by **June 20, 1996**, quoting competition number **96-CSC-GCI-OC-16** to: **Chief Personnel, Grande Cache Institution, P.O. Box 4000, Grande Cache, Alberta T0E 0Y0.**

We thank all those who apply and advise that only those selected for further consideration will be contacted.

Preference will be given to Canadian citizens.

We are committed to Employment Equity.  
Vous pouvez obtenir ces renseignements en français.



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of Canada

Commission de la fonction publique  
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Canada

# Careers



## FOCUS ON EXCELLENCE

Alberta-Pacific is a \$1.3 billion, world class, 1500 tonne-per-day kraft pulp facility, located in the Athabasca-Lac La Biche region of Alberta. The mill incorporates the world's best proven production and environmental technologies.

### TRADES TECHNICIANS (LUBRICATION)

As an integral part of our operations teams, the successful candidates will be responsible for field lubrication, oil analysis and data entry for a minimum of two years before rotating into a general millwright role.

These team members must be certified millwrights with a keen interest in lubrication. As well, excellent communication, motivation and interpersonal skills are essential. Previous experience in lubrication would be an asset.

Alberta-Pacific offers an excellent compensation package complete with relocation provisions.

A comfortable two hour drive from Edmonton, the local communities offer a range of lifestyles, substantial recreation opportunities, with comprehensive commercial, educational, medical and dental facilities, a university and vocational college.

Mail or fax your application in confidence to:

Human Resources Department  
Alberta-Pacific Forest Industries Inc.  
Post Office Box 8000  
Boyle, Alberta T0A 0M0  
FAX: (403) 525-8099



The University of Manitoba  
Faculty of Medicine

## CLINICAL PSYCHOLOGISTS

The Department of Clinical Health Psychology in the Faculty of Medicine of the University of Manitoba invites applications for three contingent geographic full-time (GFT) Clinical Psychologists.

The successful applicants will be expected to provide a full range of psychological treatment and assessment services to adults and children, as well as consultation and programme development expertise to multidisciplinary teams in a variety of areas of community health and mental health. One of these psychologists will be based in the Burntwood region (Thompson), one will be based in the Norman region (The Pas), and the other will be shared by the Interlake and Eastman regions of Manitoba.

Clinical research, teaching and supervision of psychology interns and residents in our CPA and APA accredited internship programme are also expected. The starting salary is \$55,000 per year. Rank will be commensurate with qualifications and experience.

Candidates must have a Ph.D. in Clinical Psychology from a CPA/APA accredited clinical psychology training programme, have completed CPA/APA accredited internship, and must be eligible for registration as Psychologists in Manitoba. A pre-employment background check is required.

The University encourages applications from qualified women and men, including members of visible minorities, Aboriginal people, and persons with disabilities. The University offers a smoke-free environment, save for specially designated areas. In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.

Closing date for receipt of applications is **JULY 1, 1996**. Interested persons should apply in writing, including a curriculum vitae, and have three referees familiar with their work send letters supporting their application to:

DR. JOHN ARNETT, PROFESSOR AND HEAD  
DEPARTMENT OF CLINICAL HEALTH PSYCHOLOGY,  
FACULTY OF MEDICINE, UNIVERSITY OF MANITOBA  
771 BANNATYNE AVENUE, ROOM PZ-420  
WINNIPEG, MANITOBA, CANADA R3E 3N4.

## EMPLOYMENT OPPORTUNITY ABORIGINAL SPORT CIRCLE

**POSITION:** Executive Director  
**SALARY:** Negotiable

**TERM:** Contract

The newly established Aboriginal Sport Circle is the national organization that supports the provincial, territorial and other Aboriginal Sport Organizations for the promotion of Aboriginal Athletes through sport and health activities.

### QUALIFICATIONS:

- Must have knowledge and experience in working with Aboriginal people
- Should have excellent organizational & management skills
- Must have good communication skills both verbal and written
- Post-secondary degree or certificate in administration and/or management required
- Ability to use computer software valued
- Valid drivers licence
- Applicant having Aboriginal ancestry preferred

### DEADLINE:

Applications must be received by June 14, 1996

### FORWARD RESUMES TO:

Aboriginal Sport Circle Selection Committee  
c/o Sandra Roach,  
Sport and Recreation Branch  
P.O. Box 2703  
Whitehorse, Yukon Y1A 2C6

### FOR FURTHER INFORMATION, CONTACT:

Sandra Roach (403) 667-3779

## FOOD SERVICE/ RESTAURANT POSITIONS:

Currently accepting applications for following:

- Waiter/Waitress
- Bartender
- Dishwasher
- Cook

Minimum two years experience

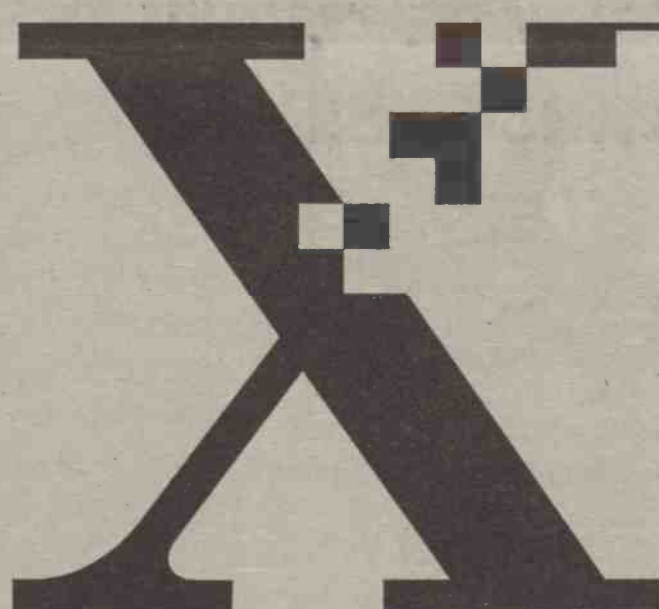
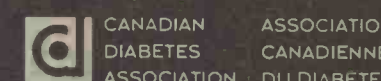
Please submit resume to:

**VAN HORNE'S**  
1880 Saskatchewan Dr.  
Regina, SK  
S4P 0B2  
Attn: General Manager

## Name one DISEASE SO UNCARING

that no matter who  
or where you are,  
someone close to you  
has it for certain.

**DIABETES**  
your gift goes a long way



## Xerox Aboriginal Scholarships Program

Building a better future through  
Information Technology Literacy

At Xerox Canada, we believe that our company, like our society, is strengthened by Canada's rich multicultural mixture. We continue to achieve excellent results in our business by encouraging diversity in the workplace.

Four Xerox Aboriginal Scholarships, each worth \$ 3,000 will be awarded. Each scholarship is awarded for one year, but recipients may reapply annually to a maximum of four years for university programs and three years for college programs.

To be eligible, you must be:

- A Canadian resident
- A status or non-status Indian, Metis or Inuit
- A full-time student at an approved Canadian post-secondary institution
- Pursuing an academic program (such as computer/math sciences, business administration/commerce or engineering) which could lead to a career in the Information Technology industry.

Applications must be received by June 15, 1996. To receive an application and more information about the Xerox Aboriginal Scholarships Program, call (416) 733-6837, Fax (416) 733-6087, or write to us:

Contributions Administrator  
Corporate Affairs  
Xerox Canada Ltd.  
5650 Yonge Street  
North York, Ontario  
M2M 4G7

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Completion for year se

Program	Completion Rate
Architecture	\$1,155
Dentistry	\$2,900

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- Architecture
- Dentistry
- Human & Soc
- Physical Educ
- Veterinary M

For Quality Edu  
**APPLY**  
Box 8500, Cran

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**Windspeaker = Effective**

# Careers

## SERVICE/RESTAURANT POSITIONS:

accepting applications for following:  
 Server/Waitress  
 Dishwasher  
 1-2 years experience

Submit resume to:  
**HORNE'S**  
 100 Saskatchewan Dr.  
 Regina, SK  
 S4P 0B2  
 General Manager

Be the one  
**HOUSEKEEPING**  
 no matter who  
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 be close to you  
 for certain.

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## Program

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Each scholarship  
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 733-6837,

### University-bound? Make the transition in a smaller community and Save Money!

Compare tuition costs  
 for your first and  
 second year\*

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\$1,155	\$2,900	\$2,800
		\$2,107

College of the Rockies  
 University Transfer Programs

Didn't graduate from High School?  
 Mature students can complete their prerequisites while beginning their first-year university courses. Ask us!!

- first and second year courses transferable to all universities in B.C., U of Lethbridge and most universities in Canada (ask us!)
- based on 10 credit courses per year
- 1996/97 tuition costs (does not include other fees)

**Start your degree in**

- Architecture • Arts • Business Administration • Commerce • Criminology
- Dentistry • Education • Engineering • Forestry • Health Information Services
- Human & Social Development • Law • Medicine • Nursing • Pharmacy
- Physical Education/Recreation • Psychology • Science • Social Work
- Veterinary Medicine • and more! Ask us!!

**quality education**  
**smaller classes**  
**friendly instructors**  
**residence on-site**  
**affordable Rocky Mountain lifestyle**

*It's more than an education...  
 ...It's a lifestyle!*

For Quality Education and an East Kootenay Lifestyle...  
**APPLY NOW! (604) 489-8239**  
 Box 8500, Cranbrook, B.C. V1C 5L7 E-mail: info@cotr.bc.ca

## Alberta

GOVERNMENT OF ALBERTA

### CHILD WELFARE SOCIAL WORKER

Competition No. NW96E8113-004-WDSP

**WABASCA SUB OFFICE** — We are seeking a Child Welfare Social Worker for the Wabasca Sub Office. If you have Child Welfare experience and have a sincere commitment to Child Welfare, the preservation of the family unit and have the social work skills to deliver Child Welfare Services, this opportunity will be of interest to you. Duties may include intake, investigations of child abuse or neglect, family supports, case management, adoptions and foster care. **QUALS:** A completed degree/diploma in the field of Social Work/Social Sciences or Human Services with an emphasis on counselling, family studies, or child development. A BSW, MSW, or equivalent will be considered in lieu of directly related course work. Transportation arrangements must meet operational requirements. Salary commensurate with education and experience. Ability to speak Cree is an asset. **NOTE:** Relocation assistance may be available. Subsidized housing.

Salary: \$ 26,928 - \$ 46,644

Closing Date: open until suitable candidate is selected  
 Family & Social Services

Please send an application form or resume quoting competition number to:  
**Family & Social Services, Personnel, Box 326,  
 McLennan, AB, T0H 2L0, Phone: (403) 324-3200,  
 Fax (403) 324-3619**

## YELLOWHEAD TRIBAL COUNCIL

through it's Education Centre in  
 Edmonton, is pleased to offer  
 the following training programs for  
**TREATY INDIANS RESIDING IN  
 THE CITY OF EDMONTON:**

**ACADEMIC UPGRADING/PERSONAL DEVELOPMENT/  
 CULTURAL COMPONENT**

This program is designed for people who face obstacles to employment or further education because of limited reading, writing and math skills. If you are currently at a grade 5-9 level in basic academic skills, you should consider applying for this program.

Classes will take place during business hours,  
 (9:00 am- 4:00 pm), Monday - Friday,  
 beginning in September, 1996.

Training allowance or continuation of UIC benefits will be provided to successful applicants.

Application forms for this program may be obtained from the Yellowhead Tribal Council AEOSA Centre, 17304 - 105 Avenue, Edmonton, Alberta. The deadline for application to this program is Friday, June 28, 1996. For further information contact: Seanean O'Rourke or Joy Proulx (Upgrading Program) 484-0303.

## YELLOWHEAD TRIBAL COUNCIL EDUCATION CENTRE

Yellowhead Tribal Council, a leader in First Nation Education for over 10 years, offers the following accredited programs at our Edmonton Westend location:

**UNIVERSITY DEGREE PROGRAMS:**

- Bachelor of General Studies
- Bachelor of Social Work
- Bachelor of Administration - Community Health

**PROGRAM DATES:** September 1996 - April 1997  
**APPLICATION DEADLINE:** June 30, 1996

**UNIVERSITY TRANSFER PROGRAM:**  
 University Track Courses:  
 Social Work, Education, Corrections, Law,  
 General Studies, Bachelor of Arts  
**PROGRAM DATES:** September 1996 - April 1997  
**APPLICATION DEADLINE:** June 30, 1996

**HEALTH DEVELOPMENT ADMINISTRATION DIPLOMA**  
 Program offered by: Athabasca University  
**PROGRAM DATES:** September 1996 - April 1997  
**APPLICATION DEADLINE:** June 30, 1996

**UNIVERSITY & COLLEGE ENTRANCE PREPARATION PROGRAM (UCEPP)**  
**PROGRAM DATES:** September 1996 - April 1997

Room 304, 17304 - 105 Avenue, Edmonton, AB T5S 1G4  
 For more information call: (403) 484-0303  
 (Monday-Friday 8:30 a.m. - 4:30 p.m.)

**Check out what Drew has  
 to say...on page 9!**



**THE SACRED POWER IS STILL OURS<sup>SM</sup>**

**Treaty Six Forum '96**  
**June 24 - 27, 1996**  
 Treaty Six Territory, Saddle Lake, Alberta



*Issues:*

- Recognize Customary Laws and Traditions
- Revival of the original spirit and true intent of the Treaty
- Reaffirmation of Indigenous Sovereignty
- Protocol for bi-lateral discussions on Treaty Six
- First Nations International Court of Justice

*Who should Attend:*

- Chiefs
- Advisors
- Headmen
- Elders
- Tribal Members

*The Intent Is To Form:*

- Alliances
- Action
- Strategies
- Recognition
- Knowledge for present and future generations

**For Information Contact: Albert Cryer or Jeanette Kakeesim Phone (403) 726 3829 Ext. 137  
 or write: Treaty Six Forum '96, P.O. Box 100, Saddle Lake, Alberta T0A 3T0**

**Campground available with 24 Hr. security**

**SADDLE LAKE FIRST NATION - ANNUAL POWWOW**  
**JUNE 28, 29, 30, 1996**

*Master of Ceremonies:*

- Russel Standingrock  
 Rocky Boy, Montana, USA
- Keith Lapatak  
 Saddle Lake, Alberta, Canada



*Specials:*

**Hand Game Tournament**  
**\$16,000 Prize Money**  
 George Cardinal  
 726-3829 Ext. 119

*Grand Entry:*

- Friday, June 28, 7:00 pm
- Saturday, June 29, 1:00 pm & 7:00 pm
- Sunday, June 30, 1:00 pm & 7:00 pm

*Drum Contest:*

**Canadian Host Drum: Picked Daily**  
**American Host Drum: Eyabay**  
 Red Lake, Minnesota, USA

**Competition Prize Payout of \$31,000.00**

**For more information contact:  
 Powwow Chairman, Lawrence Large (403) 726-3829 Ext. 156 or Powwow Vice-Chairman, Ernestine Steinhauer (403) 726-3930**