

Windspeaker

June 22, 1992

North America's Leading Native Newspaper

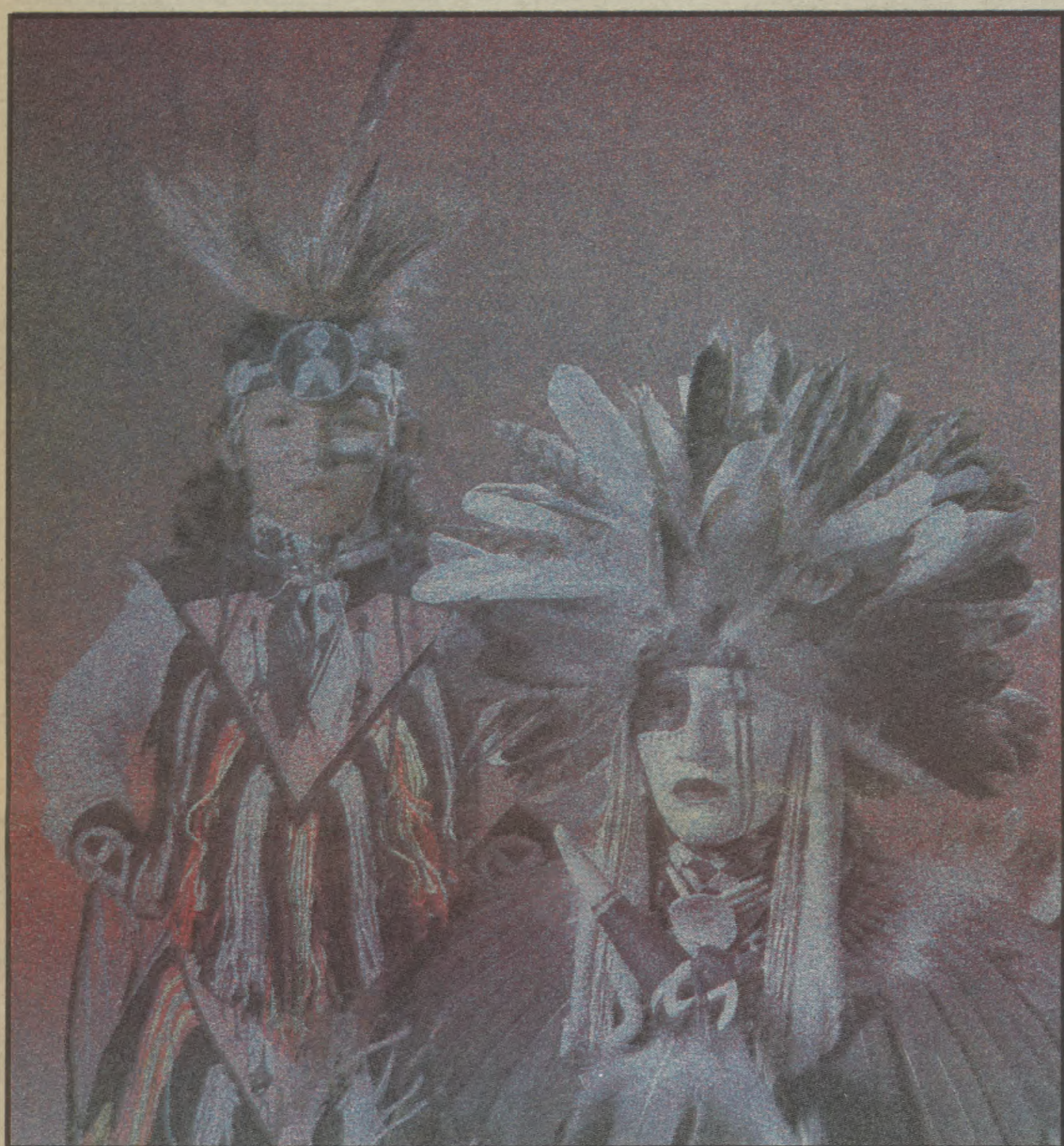
Volume 10 No. 6

QUOTABLE QUOTES

"What these guys are doing is like a carnival shell game."

- Lubicon spokesman Fred Lennarson on dealing with Ottawa
See Page 2

\$1.00 plus G.S.T. where applicable



"Traditions Passed . . ."

Brad Callahoo

Inquiry hears same stories

By Connie Sampson
Windspeaker Contributor

PRINCE ALBERT, SASK.

Two men who were in Carney Nerland's gun shop the evening he shot Native trapper Leo LaChance testified they feared for their lives during the incident.

Gar Brownbridge, a youth worker, and Russell Yungwirth, a former jail guard, took the stand Tuesday at the public hearings into LaChance's death.

Their stories and reactions to the shooting of the 48-year-old Native trapper differed considerably but both described the shooting as having had a negative impact on their lives.

Yungwirth has suffered from a stress-related condition that has kept him from working at the Prince Albert Correctional Centre since the shooting.

In an outburst, Brownbridge said, "... no one knows or cares what Russ and I went through. . . . I didn't want to think Milt (Carney) Nerland could have shot him."

Brownbridge's voice shook with emotion at times as he tried to explain to the three-member commission what he believed

happened on Jan. 28, 1991.

Brownbridge and Yungwirth were having a couple of drinks with Nerland and talking about the Gulf War and weapons when LaChance entered the store, he said.

LaChance said he had a .303 rifle to sell. Two shots were fired into the floor by Nerland, who never spoke to LaChance, Brownbridge said.

Brownbridge testified he was frightened by the shots and feared he might be shot but he said he didn't believe LaChance was frightened.

"He had sort of a disgusted look on his face," Brownbridge said of LaChance, who made a kind of pushing away movement with his arm, then and just as he left the store.

"It was click, bang," Brownbridge said, describing how the third shot was fired simultaneously as the door closed behind LaChance.

Yungwirth had a different version, saying that Nerland talked to LaChance about the .303.

Yungwirth said one shot was fired into the floor but LaChance still looked at items in the store and talked to Nerland about the

See Nerland on page 3

Natives say: Give us control

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

Native people want more control over their own lives, whether dealing with governments, the legal system or their own political organizations, a royal commission was told.

"What we feel is, we're powerless. We are asking the royal commission to set up a mechanism that will at least allow us to discuss it," Richard Long, executive director of the Native Council of Canada's Alberta wing, told the Royal Commission on Aboriginal Peoples during hearings in Edmonton.

Long's comments were directed at a bureaucratic move in December that transferred responsibility for social services from the federal to the provincial government. Though the move affects program delivery for Alberta's off-reserve population, it was made without consulting off-reserve organizations like the Native council.

But while the remarks represented a specific group's concerns, they also reflected a general theme that has emerged during the first set of public hearings in the commission's three-year mandate.

"The issues brought before us have to do with exercise of control of the individual or the group," said commission member Paul Chartrand, a Metis professor at the University of Manitoba.

"Self-government is the biggest way of expressing that," he said during a break at the hearings. "The issues brought before us have to do with the exercise of control over the individual or the group."

Dozens of groups and individuals have addressed the commission on its recent swing through Alberta. Issues raised have included attacks on the Indian Act and the Indian affairs department, accountability of Native government, women's rights, the justice system and racism.

Edward Morin, a former band councillor with the Enoch

band near Edmonton, said that federal control of communities has kept Native people "oppressed and depressed."

Morin said land issues are at the heart of many problems and called on the government not to let financial matters stand in the way of fair settlements.

"The aboriginal people of North America are the biggest pre-paid taxpayers on the continent," he said, referring to the treaty process.

Indian Association of Alberta president Regena Crowchild blamed colonialization as the source of Native problems. She said Ottawa's Native policies are "racist" because they invariably demand Native people prove their rights in land and benefits disputes.

"We never sold or alienated our lands. Why? Because the Creator put us here," she said.

In a strong criticism of the constitutional process, Women of the Metis Nation spokesman Marge Friedel said Ottawa treats self-appointed interest groups like elected governments. She said this process leads to a loss of

political control by grassroots community members.

"The organizations say they represent us. But they don't tell us what is going on," she said, adding that her organization only gets news on constitutional developments by reading newspapers.

The seven-member commission was appointed by Prime Minister Brian Mulroney last year to conduct a wide-ranging review of all issues affecting Native people and communities.

Although the group intends to bring forward "solution-oriented" recommendations, it has run into criticism that it has come too late to be effective.

Roy Louis, a former Samson band councillor from Hobbema - a predominantly Native community about 100 km south of Edmonton - said "too many" other issues have been put forward by the government.

Louis raised concerns that the commission may not reflect the concerns of treaty Natives because although four of the seven members are aboriginal, none are from treaty nations.

To receive
Windspeaker
in your mailbox every
two weeks,
just send your cheque
or money order in the

\$20 (included)

150 ED

NAN

ADD

CIT

POS

Sub # 4588
NATIONAL LIBRARY OF CANADA
ORDER SECTION
395 WELLINGTON STREET
OTTAWA, ON K1A 0N4

Cheques NSF
\$40 for all subscriptions
outside Canada

PUBLICATION MAIL REGISTRATION #2177

WHERE TO TURN

- Careers 14,15
- Facing Aids 10
- Stephane Wuttunee... 7
- What's Happening... 6
- Nation in brief 2
- News 1, 2, 3
- Our Opinion 4
- Your Opinion 5
- Sports 13
- Powwow Country. P1-32
- Golf Calendar P30

LOGGING ALERT

ALPAC is building the world's largest bleached kraft pulp mill near Athabasca, Alta., and graduate forest technologist Dwayne Desjarlais warns the mill and the logging to support it will have a direct impact on neighboring Native communities. It is the first time in the history of Mother Earth that logging has taken place on the scale proposed by ALPAC.

Pages 8-9.

PLAYING THE BLUES

Slidin' Clyde Roulette likes to put his Native identity up front with his fiery fingerwork. The blues guitarist hopes this will encourage other Native musicians to come out and show off some of the talents hidden in the community.

Page 11.

AD DEADLINES

The advertising deadline for the July 6th issue is Thursday, June 25th at 2:00 p.m.

Hunting rights harming wildlife, spokesman says

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

Wildlife conservation measures should take precedence over hunting rights guaranteed in the treaties, a spokesman for the Alberta Fish and Game Association said recently.

"The preservation of wildlife should take precedence over treaty rights," said Andy von Busse, a representative of the lobby group, which claims more than 15,000 members.

"In today's environment it is unrealistic that Natives have unlimited hunting and fishing rights in areas that they have access to," he told the Royal

Commission on Aboriginal Peoples at their Edmonton hearings.

The booming Native population and the hunting methods of certain "unethical individuals" are putting an unbearable strain on wildlife, von Busse said. Among the abuses he cited were night hunting, hunting with lights and semi-commercial harvests with people storing game for later sales in refrigerated vans.

Von Busse said the traditional dependence on hunting and fishing had changed since the signing of the treaties almost 100 years ago. The laws need to be changed so that hunting rights reflect modern concerns and are brought in line with regula-

tions controlling other activities like resource development and hunting by non-Natives.

"Native hunting rights are an emotional issue," he said. "(But) the present regime cannot be maintained."

Commission member Allan Blakney said von Busse would have a hard time getting his point across because many Natives believe the treaties represent a trade of farm land for other guarantees.

"In their judgment, non-treaty society got their part of the bargain. They can farm," he said.

"I wonder how much of the fish and game has been spoiled by pulp mills and farming," said Pat Shirt, the director of Poundmaker's Lodge, who was

sitting with the commission.

Von Busse presented a written brief to the commission outlining concerns, including a lack of equality between Native and non-Native hunters and wildlife management costs to taxpayers.

The brief recommends that special hunting and fishing rights off reserve lands should be subject to negotiations between governments and treaty organizations. It also says Natives should be involved in wildlife co-management and that individual bands have the authority to make and enforce conservation bylaws for reserve land that overrides treaty guarantees.

No progress on Lubicon claim

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

Little or no progress was made on settling the 50-year-old Lubicon land claim following Indian Affairs Minister Tom Siddon's recent visit to Little Buffalo.

And according to Lubicon spokesman Fred Lennarson, the talks are still bogged down over when Ottawa will respond to the Lubicon proposals for ending the dispute.

"I don't see how we can settle if they (the federal government) don't look at the proposals," he said in an interview following the two-hour meeting at Little Buffalo.

Siddon would not comment to reporters following this first face-to-face exchange since February and the first-ever visit to the community 100 km northeast of Peace River by a federal minister.

Following the meeting, Lennarson said Ottawa has not



backed down from the so-called 1989 "take-it-or-leave-it" offer of a 95-square-mile reserve and up to \$43-million cash settlement.

Lennarson said Ottawa has revamped the original offer to account for inflation and added information about support programs the Lubicon can apply for if they settle the claim. But he said the current proposal may actually represent a decline in the actual amount due to adjusting the figures for inflation.

"What these guys are doing

is like a carnival shell game," he said.

The Lubicon presented Ottawa with a counter-offer last year. The offer agreed to the 95-mile reserve and called for \$170 million in compensation for resources taken from traditional lands over the last 50 years.

Despite several promises, Ottawa has yet to provide a detailed response to the proposal, Lennarson said. He said Siddon promised a detailed response again at the last meeting.

Meanwhile, an independent commission made up of political, religious and community leaders began public hearings in Edmonton to examine various proposals on settling the Lubicon issue.

The commission will be holding public hearings throughout the month and plans to issue a report in July. Federal and provincial officials have been invited to observe the hearings and it is hoped they will make submissions at a later date.

A handful of Lubicon supporters also staged a small rally outside federal government offices in Edmonton last week to press for a settlement after a visit to the community by church leaders.

Reverend William Phipps, who was part of the tour, said the Lubicon way of life is dying and that churches will continue to lobby Ottawa for a settlement.

••• NATION IN BRIEF •••

Showdown in B.C. leads to foster care deal

A 10-hour standoff involving three Metis children and British Columbia's social services ministry ended with the provincial government approving Metis foster homes. The dispute erupted when members of the Louis Riel Metis Association seized three children they believed were being abused in their foster home. The children and their parents holed up in the association's tiny offices in Surrey, a suburb of Vancouver. Police were called and social service officials began negotiations with Riel association officials. At 10 p.m. the ministry agreed to support a Metis foster home program so Metis children can stay in touch with their culture. "Our bottom line is aborigi-

nal children belong with aboriginal people," said association president Tom Lalonde.

Leader says Metis make gains at constitutional table

Canada's Metis made giant strides towards self-government with an agreement reached at the last round of constitutional talks, said the head of the Metis National Council. Yvon Dumont said the Metis Nation Accord, reached at meetings in Toronto, sets out government responsibilities toward the Metis. He said it also provides for Metis self-government talks and funding arrangements that will allow the Metis to deliver their own programs. The accord calls for a census to find out how many Metis people now live in Canada.

Radio station blockaded in work condition protest

A number of female employees at the Norway House, Man., community radio station barricaded themselves inside the station and launched a non-stop broadcast to protest working conditions. The women claimed their pay cheques are bouncing, station bills are going unpaid and they have unfair job descriptions. They also claimed the station's board of directors, the Norway House chief, council and mayor mismanaged station finances. The protesters demanded a community meeting to air their grievances and said they have received 1,000 calls of support from outlying communities.

Social services inquiry mushrooms

By Cooper Langford
Windspeaker Staff Writer

BRANDON, MAN.

An inquest into the 1988 suicide of a 13-year-old boy from Sandy Bay, Man., has become a wide-ranging inquiry into a Native-run social services agency.

It began as a standard medical examiner's inquest into the death of a youth, who hanged himself while living in a foster home. But when examiners found the boy's files missing from the offices of the Dakota-Ojibway Family and Social Services offices, it set a spark to explosive rumors of political interference in the delivery of on-reserve social services.

"It's just mushroomed," said

Ruth Teichroeb, a journalist who has been covering the inquiry into how the agency has handled child welfare on eight reserves in southwestern Manitoba.

"It's an investigation into the suicide of one child, but it has broadened out. The death has become the starting point of a larger investigation."

Testimony at the two-month-old investigation has highlighted several instances of alleged political interference in the operations of child and family welfare services.

In one case, a band councillor from the Sandy Bay reserve said he blocked the apprehension of 10 children three years ago, even though one of the children had accused him of sexual assault.

The man said he was unaware of the accusation and was acting on community concerns that the apprehensions might break up families unnecessarily.

Documents released later at the inquest suggested the provincial government killed a plan to publicly review the Dakota-Ojibway services four years ago. The unsigned papers indicated government officials wanted to avoid an open confrontation with chiefs during an election year.

"We knew this kind of thing of had been going on for the 10 years since the creation of the service," said Winnie Giesbrecht, president of Manitoba's Indigenous Women's Collective.

"We've been hearing reports

about (political interference). It's something you hear, but not something you can prove. This case has brought it all forward."

The current case has created stress for the Dakota-Ojibway agency. Executive director Morris Merrick refused to be interviewed, saying only that many of the accusations against the agency are based on "gossip and rumor."

"Don't believe what you read in the paper," he said. "(Our) traditional way is under attack."

But Teichroeb attributed the ballooning of this inquiry to timing. She said women's groups have been raising concerns about the existing system. She also said provincial court judge Brian Giesbrecht, who is hearing the testimony, plans to make broad recommendations at the end of

the inquiry.

"It's obvious Giesbrecht will be making recommendations. At the same time he said he supports aboriginal agencies," she said.

Native child welfare services in Manitoba operate a unique system that shares responsibilities and costs between reserve, provincial and federal governments. The agreements have been in place for 10 years, putting on-reserve child welfare services under the authority of band councils.

Manitoba's system has been open to accusations of political interference. For example, band councillors, who periodically face elections, may not take action in cases where children are members of politically strong families at the community level.

Saskatchewan blockade to continue

MEADOW LAKE, Sask.

Dozens of Native people are continuing to blockade a road into a northern Saskatchewan logging area in a protest over forestry methods and community control of timber harvests.

Residents of three communities were close to reaching a deal with Meadow Lake Tribal

council, shareholders in the company at the centre of the dispute. But talks broke down at the last moment, leaving the barricades in place and logging activity apparently at a standstill.

Members of the Canoe Lake, Jans Bay and Cole Bay Cree bands erected the blockade on Highway 903 about 65 km north of Meadow Lake to protest forestry practices by Mistik Man-

agement, a branch of NorSask Forest Products.

The protesters are demanding an end to the use of mechanical clear-cuts, which they say are limiting job opportunities in their communities. There are also asking for community-based forest co-management boards to balance the needs of modern and traditional forest users.



Dina O'Meara

The blockade of Highway 903 prevents access to logging areas.

RCMP can't stop Nerland inquiry

By Connie Sampson
Windspeaker Contributor

PRINCE ALBERT, SASK.

The inquiry into the shooting death of Native trapper Leo LaChance will continue despite an RCMP attempt to stop the hearings.

LaChance, 48, was shot to death by white supremacist Carney Nerland, at Nerland's gun and pawn shop in Prince Albert, Saskatchewan on Jan. 28, 1991. Nerland pleaded guilty to manslaughter and is serving a four-year prison term.

RCMP lawyer Martel Popescul has asked the Saskatchewan Court of Appeal to order the commission to protect the identity of any police informants who testify at the hearings. Included in the request to the appeal court is a built-in court injunction to stop the public inquiry hearings.

The three-member commission told the RCMP on May 27 it could not guarantee to protect the police informants' privacy. They said they believe the public's need to know was more

important than the RCMP's need to protect its sources.

Popescul fears questions from the commissioners or lawyers for the interested parties could force police to reveal names. He said informants reporting on white supremacist activities are important to protect minorities from such groups. However, the invaluable system of informants would be lost if a single informant's name were revealed.

The hearings were scheduled to start again June 16 for four days. While he waits for the appeal court decision, commission lawyer Morris Bodnar will question friends and business partners of Nerland, instead of the police officers he had planned to call. That way, evidence touching on informants will not be shared.

Two men who were in Nerland's shop and talked with LaChance moments before he was shot will be first to testify.

Russ Yungwirth, a corrections worker at the Prince Albert jail and Gar Brownbridge, a youth worker, are friends of Nerland's and were in his shop

when LaChance entered. The Native man mistook the store for the home of Arnold Katz, who owned a fur and hide business next door to Nerland's.

Brownbridge and Yungwirth have not spoken publicly but earlier testimony revealed the two did not look to see if LaChance was wounded by the bullet fired through the gun shop door. They were present when Prince Albert city employee Kim Korroll stopped to help the wounded LaChance. Korroll said he was not allowed to use Nerland's telephone to call for an ambulance and had to run down the block to a pay phone.

Also slated to be heard are Darwin Bear, a Native man who was Nerland's partner in the shop, and Roy McKnight, who planned to become a partner before the fatal shooting.

The commissioners are Ted Hughes, a former Saskatchewan Court of Queen's Bench judge, Delia Opekokew, a lawyer who has specialized in Native justice and Peter MacKinnon, Dean of Law at University of Saskatchewan.

Crowchild sweeps IAA election

By Ralph Leckie
Windspeaker Contributor

ALEXANDER RESERVE,
ALTA.

Regena Crowchild was re-elected President of the Indian Association of Alberta at their 49th General Assembly, held on the Alexander First Nation Reserve about 40 km north west of Edmonton.

Crowchild was elected for her second term with 485 votes. Contender Mel Buffalo got 248 votes followed by Richard Davis with 107.

Percy Potts was re-elected Treaty 6 Vice-President by a narrow margin of 302 votes, with Sam Bull taking 299.

Sykes Powderface was

elected with 61 votes to Morris Manyfingers 27 for the position of Treaty 7 Vice-President.

Helen Gladue is Secretary and is from the Treaty 6 area. Sylvia L. Arcand was re-elected treasurer.

Lawrence Willier and Denys Auger tied for the Treaty 8 vice-presidency with 120 votes each. A run-off election between Willier and Auger will be held July 3 in Slave Lake. Robert Cree also ran for the Treaty 8 spot, but finished a distant third with 58 votes.

The 49th Assembly drew a large number of participants for the three-day conference with more than 1,200 delegates registered to vote.

Nerland inquiry hears testimony from eye witnesses

Continued from page 1

Both witnesses agreed the fatal shot was fired when LaChance was outside the shop.

Yungwirth said he wasn't concerned anyone was hit because "Milt just started cleaning up... I thought at best it was a blank, that he was just trying to scare the hell out of us."

Brownbridge explained he had been shot. He just wanted

to get away from the situation.

Neither man looked to see if LaChance had been shot. Neither noticed any activity or particularly looked, as they left the shop afterwards, to go to Canadian Tire.

Nerland was concerned with his own well-being, his business and family but not with LaChance, Yungwirth testified.

The two said they didn't

know LaChance was wounded until they heard it on the radio the next day.

Twenty hours after the shooting they spoke to police, telling the same stories they told the public inquiry Tuesday. They were unaware Nerland had told police Yungwirth or Brownbridge had shot LaChance.

Inquiry lawyer Morris

Bodnar challenged the version of events put forward by shooting witnesses. He accused Yungwirth, Brownbridge and Nerland of concocting their evidence in the store after LaChance had been shot.

Bodnar also questioned Yungwirth's actions following the shooting. Although Yungwirth testified that he left the store with Brownbridge

and Nerland minutes after the shooting, he said he didn't notice LaChance, who lay bleeding on the sidewalk only a few metres away.

"Surely you would know that there was a problem and that the problem in all likelihood arose from the shooting in that gun shop?" he asked.

The hearings continue.

Government must act on commission's findings

The Royal Commission on Aboriginal Peoples has made its first visit to Alberta, hearing concerns from people in Lac la Biche, Hobbema and Edmonton.

The commission is addressing a vast spectrum of issues ranging from land claims and constitutional development to rights of Native inmates.

Given the broad mandate, it comes as no surprise that submissions at the Alberta hearings ran a gamut of topics. In Edmonton alone the commission heard about urban self-government, violent and accidental death rates, women's constitutional concerns and even the problems some wildlife advocates have with treaty hunting rights.

A picture of sorts emerges after boiling down the long list of been noted on several occasions that Ottawa has a habit of studying issues to death when it wants to avoid action.

For example, the 1983 special committee report on self-government - informally known as the Penner report - made many recommendations that are only now coming into play. The Penner report recommended entrenching the right to self-government in the constitution.

The Meech Lake process in the late 1980s completely overlooked this point. And if it wasn't for Manitoba MLA Elijah Harper stirring opposition that helped sink the constitutional pact, it is doubtful that Native concerns would be playing a lead role in the current round of negotiations.

The point here is obvious. The royal commission may develop a program of recommendations that will be of great benefit to the Native community. But recommendations will mean little if they fall on deaf ears. They are useless until there is the political desire to blow some life into them.

For all the good intentions Ottawa may show in forming study groups like the royal commission, it has not been putting their money where its mouth is in recent years.

In a recent book called *And The Last Shall Be First*, Native affairs researcher Angus Murray shows several examples of how government support of Native programs has declined over the last decade.

According to Murray, the government's own figures show that spending on housing and community infrastructure declined by nearly 15 per cent in the five years prior to 1990. Meanwhile, spending on programs and services during the same period declined 10 per cent.

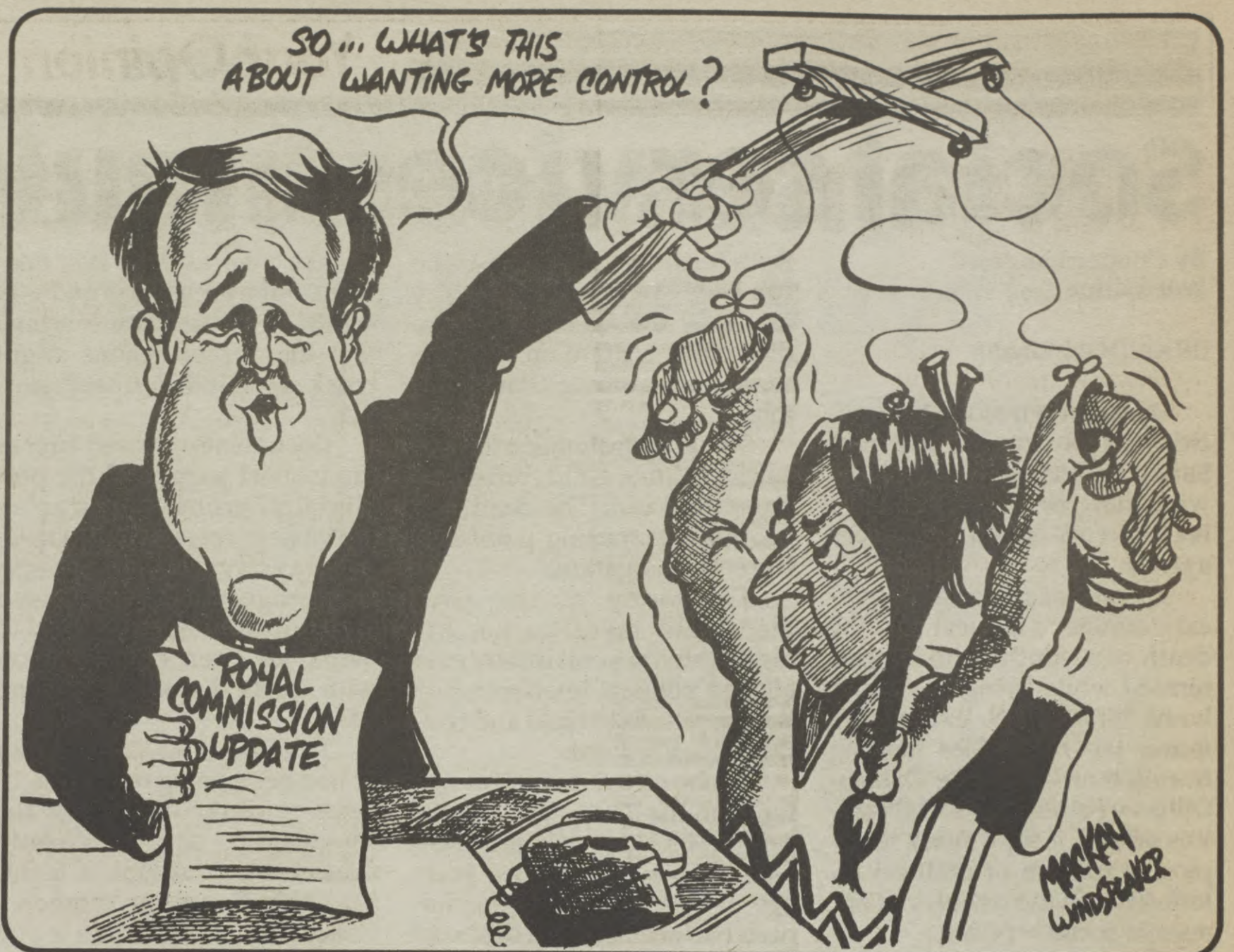
Government budget figures for the period show annual increases in the Indian Affairs budget. But funding has not kept pace with inflation and the booming Native population rates.

Given Ottawa's preference for cutting spending over raising taxes to reduce the deficit, it is unlikely future governments will want to get involved in more expensive programming.

Hopefully, the royal commission will bear these thoughts in mind when it comes time to write their final report.

Their first and strongest recommendations should address the issue of finding sustained revenue bases to support the emerging Native governments. Such recommendations could include strong support for expanded resource royalty regimes on First Nations land and an expansion of sub-surface rights in land claims.

If a revenue base is not built now for sustaining Native control of Native communities, it is quite possible the royal commission's findings will become another study collecting dust on the shelf.



Wake up, sleeping urban giant

There is a sleeping giant among us. He lies silent, spread out across this country in urban centres. He is the thousands of status Indians living in urban centres.

Urban Indians are not a new phenomenon. Their move to the cities probably began in the early 60s. Most of them came to seek a higher standard of living for themselves and their families than what was offered on reserve.

First and second waves of urban Indian migrants found a better life. At that time, the federal government's policy towards enfranchisement and assimilation encouraged the move to the cities. Incentives such as the off-reserve housing program provided grants to individuals towards the purchase of their own homes. School supplies and total health coverage were offered to urban Indian families. Today, the story is much different.

There are no programs specifically for urban Indians by the Department of Indian Affairs, except social services. Half the urban Indian population lives below the poverty line: 54 per cent of Edmonton Native males earn \$15,000 or less a year, as do 74 per



Guest Column by Connie Buffalo

cent of Edmonton Native females. It is estimated that two-thirds of Edmonton's homeless people are Indian, Inuit or Metis.

Yet their numbers continue Canada.

Urban Indians are a disenfranchised group of people. Most reserve communities do not allow non-resident band members to vote in their band elections. And despite their numbers in the inner city, urban Indians are not represented on city boards or city council.

Lately there has been a move to try to address the problems of the urban Indian through joint committees like the Edmonton Aboriginal Representative Committee. Also, the Assembly of First Nations set aside one of their constitutional conferences to deal with urban Indian concerns. However,

I think these attempts are not enough.

It's time for the sleeping giant to wake up. It's time to organize, to start participating on city boards, running candidates for school boards, for city council. This should not be too difficult; some of our brightest minds live in urban centres.

In Indian country it's time to find ways to participate in the political decisions that affect all status Indians.

In Alberta, the Indian Association of Alberta allows any status Indian to vote in its elections. New forms of political voices need to be found for the urban Indian. After all, self-government is not defined as applying to only present-day structures. Surely the concept can be applied to other forms of Indian government

Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every second Monday to provide information primarily to Native people of Alberta and Saskatchewan. *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, 220 Victoria Street, Toronto, Ontario, M5G 2N8.

.....
 15001 - 112 Avenue
 Edmonton, AB
 T5M 2V6
 Ph: (403)455-2700
 Fax: (403)455-7639
Bert Crowfoot, Publisher

STAFF

- Linda Caldwell - Editor
- Cooper Langford - News Reporter
- Windspeaker Staff - Production Coordinators
- Joanne Gallien - Accounts
- Paul Macedo - Systems Analyst
- Ethel Winnipeg - Production Assistant / Receptionist
- Bert Crowfoot - Photography
- Bill Mackay - Cartoonist

ADVERTISING CONSULTANTS

- Cliff Stebbings - NE Alberta, Sask., Manitoba
- Vince Webber - Southern Alberta, NWT, Yukon
- Alex Shearing - NW Alberta, B.C., Quebec

BOARD OF DIRECTORS

- Noel McNaughton - President
- Carol Wilson - Vice President
- Chester Cunningham - Treasurer
- Rose Marie Willier - Secretary
- Harrison Cardinal • Joe P. Cardinal • Dan McLean

SUBSCRIPTIONS

CANADA \$28 • FOREIGN \$40
 G.S.T. included. Send cheque or money order payable to *Windspeaker* and be sure to include your name, address and postal code (no C.O.D.s). Please notify us by telephone or in writing if you have a change of address.

MEMBERSHIPS

Native American Journalists Association (NAJA)
 National Aboriginal Communications Society (NACS)

COPYRIGHT

Advertisements designed, set and produced by *Windspeaker* as well as pictures, news, cartoons, editorial content and other printed material are the property of *Windspeaker* and may not be used without the expressed written permission of *Windspeaker*.
 PUBLICATION MAIL REGISTRATION #2177

Indigenous Peoples demand attention

Dear Editor,

We, the Indigenous Peoples of the world, manifest our concern at this moment, when people from the whole planet are gathered here in Rio de Janeiro to discuss the direction of our lives, our planet Mother Earth and the future of our children and grandchildren. We manifest our concern because our voices, the voices of traditional peoples, are not being heard.

At this moment, the governments of the rich nations are discussing how to exert even more control over the less favored nations. The global community of colonial states has been meeting with each other as First, Second and Third World powers. All are recognized members of the United Nations. The Indigenous Nations are primarily considered Fourth World and are excluded. The intent of the Earth Summit is to address the necessity of developing intergovernmental agreements and policies that shall move the global community of states into a sustainable relationship with the natural earth resources and biospheres. All states should bind themselves to these agreements to protect the natural environment.

However, throughout this process, the Indigenous Nations have been totally excluded from the formal proceedings, except in very narrow occasions in which the appearances have been more window-dressing than respect for the sovereignty of Indigenous Nations.

Indigenous Nations are in agreement. Our exclusion is colonial racism in all of its institutional forms. The "State" governments that are significant



Paul Macedo

participants in the Earth Summit process are the most powerful colonial governments in possession of Indigenous lands, natural resources, territories and populations. To exclude Indigenous Nations helps assure those States control of what they mutually classify as "domestic affairs." Their domestic policies, programs and governmental relationships with Indigenous Peoples result in our destruction. Statistics of the highest infant mortality, shortest life expectancy, poorest health, high-

est poverty and so on, are reflections of the injustices against Indigenous Peoples by State governments and societies enriched by the illegal takings and thievery.

Indigenous Peoples demand:

- our territory and lands be protected from external invasion and exploitation;
- our air, water and lands must remain free from pollution, poison and other contaminants;
- our individual human rights and freedoms are protected;

- our right to self-governance is guaranteed;
- our rights to self-determination protected;
- our traditional, ceremonial and spiritual sovereignty;
- our right to control and govern over all foreign persons that shall enter our territory;
- our sovereignty over our language and culture;
- our sovereign control over all economic development of our land, resources, territory and peoples;
- our protection of all our sacred

- sites and objects;
- the freedom from being downwind of environmentally damaging, or poisoning, activities of foreign individuals or corporations that impact the quality of air, water and lands;
- our forests be protected as we Indigenous Peoples have always protected our forests, the animals we hunt, our fish, our mountains and our spiritual leaders who live in the sacred places amidst our forests;
- that treaties, paid for by our people in land and blood, be honored by those nations which have prospered by these agreements.

However, and most importantly, Indigenous Nations want the integrity of our sovereignty respected. The Great Spirit has endowed the Indigenous Nations with the same rights as other member societies of the global community. The world must hear us. Not only have Indigenous Peoples been treated in token ways, but deliberate external influences have operated to divide us from one another. This "divide and conquer" ploy has come from many United Nations leaders.

We should like to tell you at this moment that our Indigenous spiritual leaders are watching over and observing how your spirit moves. We ask respect for the depths of the earth, home of the fierce spirits which guarantee the protection of all the peoples and life forms of the planet.

We know this Earth Summit will sign the Fundamental Principles governing the destiny of the future (Agenda 21). We, Indigenous Peoples of the world, desire that this document should be decisive in respecting the life of all the forest and Indigenous Peoples of the world.

Let justice be done

An open letter to Robert Mitchell, Minister of Justice in Prince Albert, Sask.

Re: Leo LaChance Murder

Excellency:

We applaud your decision to set up a special panel to review the murder of Leo LaChance (Whitefish Lake) by white supremacist leader Carney Nerland.

Let justice be done - no double standard should be permitted. Thank you for standing tall for Indian people.

C. Knuth
President, Friends of Native Americans
206 Massachusetts Ave.
Arlington, MA 02174

Stop fighting, join forces

Dear Editor,

I honestly feel that more Native programs are in need in each province and community in order to gain back our self-respect and dignity. I am presently going to school at Columbia Institute with the Stride program. The class is all Native. As of June 26, our funds will be frozen while a Native board is being set up. How else are we the Natives supposed to get involved if we are not given a chance for education?

From what I understand, Native people are fighting against one another because of leadership and jobs. Everyone wants leadership. It has to do with money and fame.

We the Natives are supposed to be one, not against each other. Our children are the future. They will be paying for our mistakes and will be hurting the most... and with that I hope someone will hear me out.

Mary Anne Machiskinic
Calgary, Alta.

Society helps inmates' families

Dear Editor,

Helping Hands Society was put into place to provide a positive, supportive and informative environment for inmates' families. We hold support groups for the wives of inmates, but are expanding to meet the unique and forgotten needs of the children.

Helping Hands survives on donations. Our clients' needs vary from emotional support to food and clothing. We need funds, gift certificates, toys, food or clothing. Thank you.
Tasha Pelletier
President

Indian cars never die - they just become storage space

Author unknown

You are not an Indian if you have never owned an Indian car. Everyone knows what I'm talking about. One snow tire on the front, a radial on the other front tire, and two different tires on the back.

The lights only work on dim, your antenna broke off so you replace it with a coat hanger. It never came with a set of keys so you touch two wires together to start it; a flat-screw driver will open the

trunk; and you can only get in on the right side of the car.

Plastic and duct tape cover a window that would cost more to replace than the car is worth. The gas gauge doesn't work, so you carry a bleach bottle of gas just in case. Don't forget to buy all the discount oil you can, it takes a half-quart per mile.

Never mind buying plates, the title is only six owners behind you. Just making it look like a title receipt is in the window will do for awhile.

Everyone cringes when they see you because they know you'll either need a jump or a push. If you're late for work or an appointment you can always say "I had car trouble," and the boss or whomever will understand because you drive an Indian car. Don't forget about the front windshield being broken with all the spider web lines in it, we've all had to wear broken eye glasses at one time or another.

Let's not forget the bumper

stickers: INDIAN PRIDE ON THE MOVE; THIS CAR STOPS AT ALL INDIAN BINGOS; DON'T LAUGH, IT'S PAID FOR; CUSTER WORE ARROW SHIRTS.

When it finally gives up the ghost, you grace your front yard with it.

When someone approaches you to buy the car or some parts of it, you say "I'm gonna get it going again, it just needs a different motor." The truth of it is that old beast is pretty hard to part with be-

cause it took you half-way across the state the last time you went to a powwow. You bothered all the shade tree mechanics from one end of the rez to the other to fix it, but as soon as the one thing is fixed another thing goes wrong, but never enough to keep it off the road for very long.

INDIAN CARS NEVER DIE!!! THEY JUST PARK.

(Reprinted from the Sacramento Urban Indian Health newsletter.)

INDIAN COUNTRY

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE JULY 6 ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, JUNE 24 AT (403) 455-2700, FAX 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDM., AB., T5M 2V6.

BINGO; Every Tuesday; doors open 6:30 p.m., calling at 7:15 p.m.; Slave Lake Native Friendship Centre, AB.

BEING METIS MAKES YOU SPECIAL; every second Wed., 7 p.m.; 7903 - 73 Ave.; Edmonton, AB.

NATIVE ELDERS SOUP & BANNOCK; noon Wed.; 11821 - 78 St.; Edmonton, AB.

FORT MCMURRAY FIRST NATIONS TREATY DAYS; June 25, 26; Gregoire Lake, AB.

YUKON FIRST NATION TRADE & CULTURAL SHOW; June 26 - 28; Council for Yukon Indians; Whitehorse, Yukon.

A.S.A. SUMMER SOCCER SCHOOLS; Weekly from June 29 to August 28; Throughout Edmonton and surrounding areas.

13th ANNUAL SOCIAL JUSTICE INSTITUTE; June 29 - July 3; Kirk United Church, Edmonton, AB.

STONEY TRIBE TO HONOUR TREATIES BY CELEBRATING CANADA DAY IN "OUR HOME AND NATIVELAND" July 1; Parade along Morley Road from the Townsite to the outdoor Rodeo Grounds starting at 9:30; Rodeo to follow.

4th ANNUAL HERMAN MEDICINE CRANE MEMORIAL CO-ED SLO-PITCH TOURNAMENT; July 3 and 4; Standoff Ball Diamonds, Standoff, AB.

1992 CANADIAN NATIVE WOMEN'S FASTBALL CHAMPIONSHIP TOURNAMENT; July 3 - 6; Ohsweken Ball Park; Six Nations Reserve, Ontario.

"HEALING OUR SPIRIT WORLDWIDE" CONFERENCE; July 7 to 11; Convention Centre; Edmonton, AB.

CANADIAN NATIONAL INDIAN GOLF TOURNAMENT; July 10, 11 & 12; Murray Golf Course; Regina, SK.

COLD LAKE FIRST NATIONS CULTURAL & TREATY DAYS; July 16, 17, 18, 19; English Bay; Cold Lake, AB.

LAC STE ANNE PILGRIMAGE; July 19 to 23; Camping is free; Drum dance July 23rd; all drugs, alcohol, gambling, peddling are strictly prohibited; Lac Ste Anne, AB.

1992 NORTH AMERICAN INDIAN ECUMENICAL CONFERENCE; July 27-30; Stoney Indian Park; Morley, AB.

NIAA SOFTBALL SLOW PITCH CHAMPIONSHIPS; July 30, 31 & August 1; Lewiston, Idaho, U.S.A.

ALL NATIVE MIXED MODIFIED SLOW PITCH CHAMPIONSHIPS; August 1 & 2; Hosts: Provincial champs - Kehewin Silver Bullets; Elk Point, AB.

GREAT PLAINS ARTS & CRAFTS FESTIVAL; August 1, 2 & 3; Elk Point, AB.

METIS ASSOCIATION OF NWT 20th ANNUAL GENERAL ASSEMBLY; August 7, 8, 9; Fort Providence, NWT.

NIAA SOFTBALL FAST PITCH CHAMPIONSHIP TOURNAMENT; August 20-23; Gardnerville, Nevada, U.S.A.

"BUILDING A COORDINATED RESPONSE TO COMMUNITY AND FAMIL VIOLENCE"; November 12 - 14; Sheraton Cavalier, Calgary, AB.

▲▲▲▲ THE POWWOW CIRCUIT ▲▲▲▲

ALEXIS ANNUAL COMPETITION POWWOW & BASKETBALL TOURNAMENT; July 3, 4, 5; Alexis, AB.

POUNDMAKERS LODGE POWWOW; July 10, 11, 12; St. Albert, AB.

PEGUIS 9TH ANNUAL POWWOW; July 17, 18, 19; Peguis Indian Reserve; MAN.

BEARDY'S & OKEMASIS ANNUAL POWWOW; August 25, 26 & 27; Duck Lake, SK.

BACK TO BATOCHÉ DAYS; June 24, 25, 26.; 1 hour north of Saskatoon, Batoche National Historic Park, SK.

INDIAN DAY CELEBRATIONS; June 24, 25, & 26; Rosebud, South Dakota, USA

BEAVER LAKE RODEO & TREATY CELEBRATIONS; June 27, 28; Beaver Lake Reserve, Beaver Lake, AB.

SADDLE LAKE 15TH ANNUAL POWWOW; June 25, 26, 27, 28; Saddle Lake, AB.

What's Happening?

By Ethel Winnipeg
Windspeaker Staff Writer

Calgary, Alberta - From June 1 to June 5, the Plains Indians Cultural Survival School held their annual Survival Camp. The spot chosen was in the foothills of southern Alberta. The camp's aim is to teach students from the school to be aware of the life Native people lived 200 years ago. The week started when the students participated in putting up the six tipis made by the school. As the week progressed, different activities such as canoeing, swimming and the basics of living rounded out the days. The women had the pleasure of learning how to cut meat into strips and set up a meat-drying rack. There were visitors and invited guests, such as Cliff Thompson, held sweats and told stories and legends about the old Natives. There was plenty to do and learn.

Sioux Lookout, Ontario - On June 21, some 19 First Nations students got their Ontario Secondary School Diploma through Wahsa Distance Education Centre. The centre offers a program that teaches courses via radio over the Wahsa/Wawatay network in Ontario. The students remain in their home communities and listen to the radio from the local Learning Centre. They also get tutoring from the local teachers and via telephone from teachers located in Wahsa, Sioux



Oskayak Tour '92 students visited the Kahneeta Reserve on their travels.

Lookout. The graduating students are the first of their kind. **Wetaskiwin County, Alta.** - A total of 34 students from three different schools - Ponoka High School, Wetaskiwin High School and Pigeon Lake Regional High School - have completed a trip called the Oskayak Tour '92. The 12-day trip took them to southern B.C. to Vancouver Island and Victoria and across the U.S. border to Seattle, Washington and to Oregon. These special students had the chance to see firsthand the different examples of Native self-government on the various reserves they visited.

They also got to visit the Native people across the border.

The program, the first of its kind, keeps Native students in school for the whole school year. Another goal is to teach them leadership and self-discipline. The touring students were mostly Native, and six chaperones accompanied them. Before the students were accepted, they had to maintain their attendance and pass their courses throughout the school year. The tour was paid for through fund-raising efforts from the students, the four bands of Hobbema and private donations.

"Pre-Recruitment Clinic"

Calgary Fire Department

TO BE HELD AT
CALGARY INDIAN FRIENDSHIP CENTRE
140 2nd AVENUE S.W.
JUNE 23rd, 1992 at 7:00 p.m.
INQUIRIES TO: **(403) 287-4257**



Career Girl
Fashions Ltd.
(Edmonton)

Specialists in
Bridal & Bridesmaid
Mother-of-the-Bride
Grad & Formal

- Matching Accessories
- Dyeable Shoes
- Flower Girl Gowns
- Size 3 - 15
- Oversize Available
- Layaway & Special Orders Available

Store hours:
Weekdays 9:30 - 5:30
Thursdays 11:00 - 9:00
Sundays noon - 5:00

Gown designed by Ilana Federgreen
Gown Available in White

Balance needed between nature, technology

In life, there is what people perceive as truth, and there is truth that simply is—regardless of what people think. How closely the two correlate, or distance themselves, depends on openness of mind and the way we choose to look at reality, the future.

And the past.

The general population has widely accepted that today's lifestyle offers more leisure time, a longer lifespan thanks to modern medicine, and increased enjoyment due to greater access of social information and products. Authentic power is silent however, and elders speak only when needed. It is because they know otherwise.

"A long time ago," an elder once said to my father, "I remember my mushroom telling me he used to walk in the woods and see poplar tree stumps that were 90 feet high. Looking in the distance, animals were everywhere. The streams, rivers and lakes were clean. It was safe to drink from them. A good life."

I've thought about this. The instances I've come across hundred-foot-high stumps have been far and few between (actually, it's never happened). And though I consider myself a fairly proficient game spotter, I can recall only one place where encountering

moose, deer and elk all in one day isn't uncommon: Elk Island Park near Edmonton. As for drinking from creeks, it happens only in mountains, not settled areas. So much for trusting water quality.

Circles within circles. The elder also told my father that just like trees, people, in their own way, often lived healthy lives right up to a hundred years and beyond.

If a person has been exposed solely to western thought, these statements could create opposition. Modern societies still believe indigenous peoples lived relatively short lives, fraught with daily hardships that made survival an everyday worry.

I don't know about that.

Last year, I canoed from Edmonton to Quebec City for four-and-a-half months. When ordinary store-bought food ran out, I often resorted to eating delicacies such as frog's legs, birch bark (tastes like a tree), berries, birds, fish, and cat's-tails.

Granted, gathering wild edibles wasn't always easy, but it wasn't as difficult as my peers told me it would be before the trip, either. Ingesting these foods also gave me great physical strength. I could feel it. So it is true; good food combined with hard physical work and a spir-

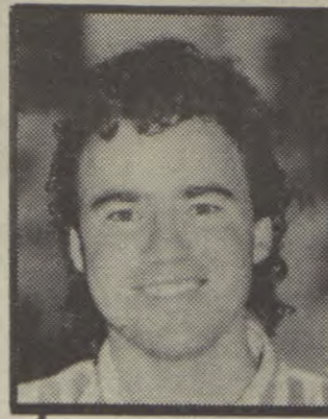
itual lifestyle produces a healthy being, both inside and out.

I suppose, barring the event of succumbing to inter-tribal warfare or cold, the elder's statement about longevity in those days didn't seem hard to digest at all.

Today is different. Healing physical ailments is just that. Physical. Patients often feel as though they're merely a number picked out of a basket and hastily taken care of without regard to their feelings. Medicine has to acknowledge the validity and study more closely age-old practices such as the medicine wheel, astrology, psychology, and what I'll simply term as "earth" medicine (which includes the healing power of stones, numbers, plants, diet, living environment, prayer, music and others) and how it pertains to modern times if they truly wish to prevent and cure illnesses.

I say these uncomfortable things to you because in many ways we (including myself) have become like livestock, plodding onward, never asking or seeking deeper answers to how daily existence should really be. We disregard intuition for fact. And not only do we let ourselves be led to the slaughterhouse, we even put our heads to the axe with our lifestyles.

Things will change. I see hope.



First Person by Stephane Wuttunee

Burgeoning new attitudes that are put in people's minds by the Creator will one day manifest themselves externally and let us see world love once again. In my travels across the country, I have seen this subtle change of heart. It is happening now.

Really, I do not think it unrealistic to conceive of an era ahead where education, social life, cities and smaller human populations can blend in harmony with (for those wishing to live at least occasionally that way) wild spaces, traditional hunting and gathering, country life and values. And all this with nearly zero-per-cent pollution discharge or effect. Guess we'll just have to make the necessary changes.

Young men's minds can, at times, be diffuse. Nevertheless I tell you in all clarity: The more we advance technologically and neglect our roots, the stronger the pull will become to go back

to them. We need a blend.

Time is circular (as we Native people see it). Visualizing this future does not mean regression or trying to turn back time, but indeed advancing forward to a different, evolved version of what humanity once was.

So my friend, do not wait for someone else to initiate. Begin now what you think should be done. If you wait until the right moment you'll wait forever. The power of genius and God lies within yourself regardless of your past. All of us will feel much safer if you do take action.

How can you be sure your intuitions are righteous? Ask the Lord and he will tell you. Make sure you address yourself specifically to the one you want though—another is listening.

Just a thought to think over. Try dividing the word "history" in two and you'll find "his story", not ours.

We need a blend.

Native American Craft Supplies

NEW GIANT 208 PAGE CATALOGUE

- Cut Beads • Seed Beads • Kits •
- Bone Hair Pipes • Elk Teeth • Tin Cones •
- Brass Beads • Trade Beads • Shawl Fringe •
- Blankets • Hackle • Porky Roaches • Books •
- Leather • Feathers • Cloth • Recordings • Furs •

More than 4,000 items to choose from!

Please send \$3.00 U.S. for our catalogue.

Write Dept. W.S. or

Phone: 1-718-341-4000 or

Fax: 1-718-527-6000

QUANTITY DISCOUNTS FOR ALL

GREY OWL INDIAN CRAFT

Sales Corporation

Box 468

132 - 05 Merrick Blvd.

JAMAICA, N.Y.

11434



BEST QUALITY — LOWEST PRICES

Growing with
your Needs



ASCENDANT BOOKS

Specialty Areas

Self Development • Crystals • Health
Native American • Metaphysics
Recovery • Parenting & Kids

We also carry

Tapes (subliminal / New Age)
Card & Gift Ideas • Gift Certificates

**"You can listen to tapes
before you buy them"**

10991 - 124 Street • Edmonton AB • T5M 0H9
Mon - Sat 10 am - 5:30 pm • Thurs 'till 8 pm • Fri 'till 6 pm

452-5372



Native Pride

Developing the new north

Amoco Canada has long recognized the contributions Alberta's native peoples make to our society, enhancing our economy and culture. We're proud to support a number of Alberta communities with predominantly native populations through training and the provision of jobs and business opportunities. And Amoco Canada is as equally committed to conducting environmentally sound operations in and around native communities as it is throughout its operations. We recognize that, as a team, we grow strong, productive and successful.

Amoco Canada
Petroleum Company Ltd.

ALPAC • Native communities must prepare

By Dwayne Desjarlais
Windspeaker Contributor

OPINION

Alberta Pacific (ALPAC) Forest Industries is presently constructing the world's largest bleached kraft pulp mill near Athabasca, Alta.

The Forest Management Agreement (FMA) that ALPAC has negotiated with the provincial government covers an area approximately the size of Great Britain.

It will have a direct impact on the Native communities of Ft. Chipewyan, Ft. McKay, Ft. McMurray, Anzac, Janvier, Conklin, Lac La Biche, Beaver Lake, Wabasca, Loon Lake, Heart Lake, Imperial Mills, Calling Lake, Chipewyan Lakes, Trout Lake, Peerless Lake and others.

Indirectly it will affect all of the Native people in northern Alberta.

Fact: The pulp mill will be built.

Fact: Logging will commence this winter.

An Environmental Impact Assessment study was completed by ALPAC and made available to the general public on May 8, 1989. This study includes definitions of design and capital cost requirements for site development, water supply and treatment, effluent supply and treatment and utility, rail and road construction.

Environmentalists representing provincial, national and international organizations have protested the construction of this pulp mill and its subsequent timber harvesting operations. In spite of this, the provincial government signed the FMA in the fall of 1991.

Presently ALPAC is preparing their Annual Operating Plan for approval by the Alberta Forest Service. This plan outlines in detail the location of first-cut areas, haul roads, size and shape of cut-blocks and methods of logging.

A general development plan and a preliminary harvest plan have already been done.

As part of their Forest Management Agreement, ALPAC has agreed to a public involvement process which will become a part of discussions relating to harvesting operations.

This is the first time that such a process has been initiated. Concerned citizens and representatives from environmental

groups make up the public involvement caucuses.

When it became apparent that ALPAC was going to go ahead and that the logging of timber will have far-reaching effects on Native communities, especially in northeastern Alberta, the Athabasca Native Development Corporation (ANDC) became involved.

ANDC's board of directors includes the five elected chiefs and Metis leaders representing the Indian and Metis people from Ft. Chip to Conklin.

ANDC then initiated a series of discussions with both the provincial government and senior ALPAC officials. It is ANDC's opinion that the environmental groups are inadvertently hindering Native people from presenting their own unique concerns.

As a result, Mike Mercredi, who is executive director for ANDC and acting under direction from his board, determined that in order for Native interests to be adequately represented and acted upon, a separate Parallel Aboriginal Process (PAP) would be required.

ALPAC has agreed to the principle of a Parallel Aboriginal Process. Native representatives from northeastern Alberta have been sitting in at all of the ALPAC Forest Management Task Force meetings, since the start of the public involvement process in March of this year.

These representatives include Mike Mercredi, Elmer Roy, director of ANDC and Metis Local President representing the community of Anzac, and Dwayne Desjarlais, a graduate forest technologist and representative of the Fort McMurray First Nations Band.

It is the intention of ALPAC to begin logging this winter. Initially, harvesting operations will be adjacent to highways so that their cutting areas are easily accessible.

They plan on cutting within two townships near the Gregoire Lake Indian reserve. One township borders the reserve and the other includes part of their traditional use area east of Highway 63, south of Fort McMurray.

Additionally, they plan on cutting on lands bordering Highway 63 near the House River area, as well as the Rock Island Lake area, and west of Heart Lake and Calling Lake this winter.

This is to achieve their goal of acquiring a wood supply for planned start-up of the mill in July of 1993.

It is the intention of ALPAC to harvest only mature deciduous timber. Primarily this means aspen, more commonly known as white poplar. However, as residents and traditional users of this land, we realize that spruce and pine are intermixed with the aspen stands. ALPAC also realizes this and has made allowances for usage of what they call 'incidental' softwood.

Presently the operating ground rules by which all forest industry is governed calls for a limiting size not to exceed 60 hectares, approximately 148.25 acres.

We would like to see a reduction of clear-cut block size, on our traditional lands, not to exceed 30 hectares, or 74 acres.

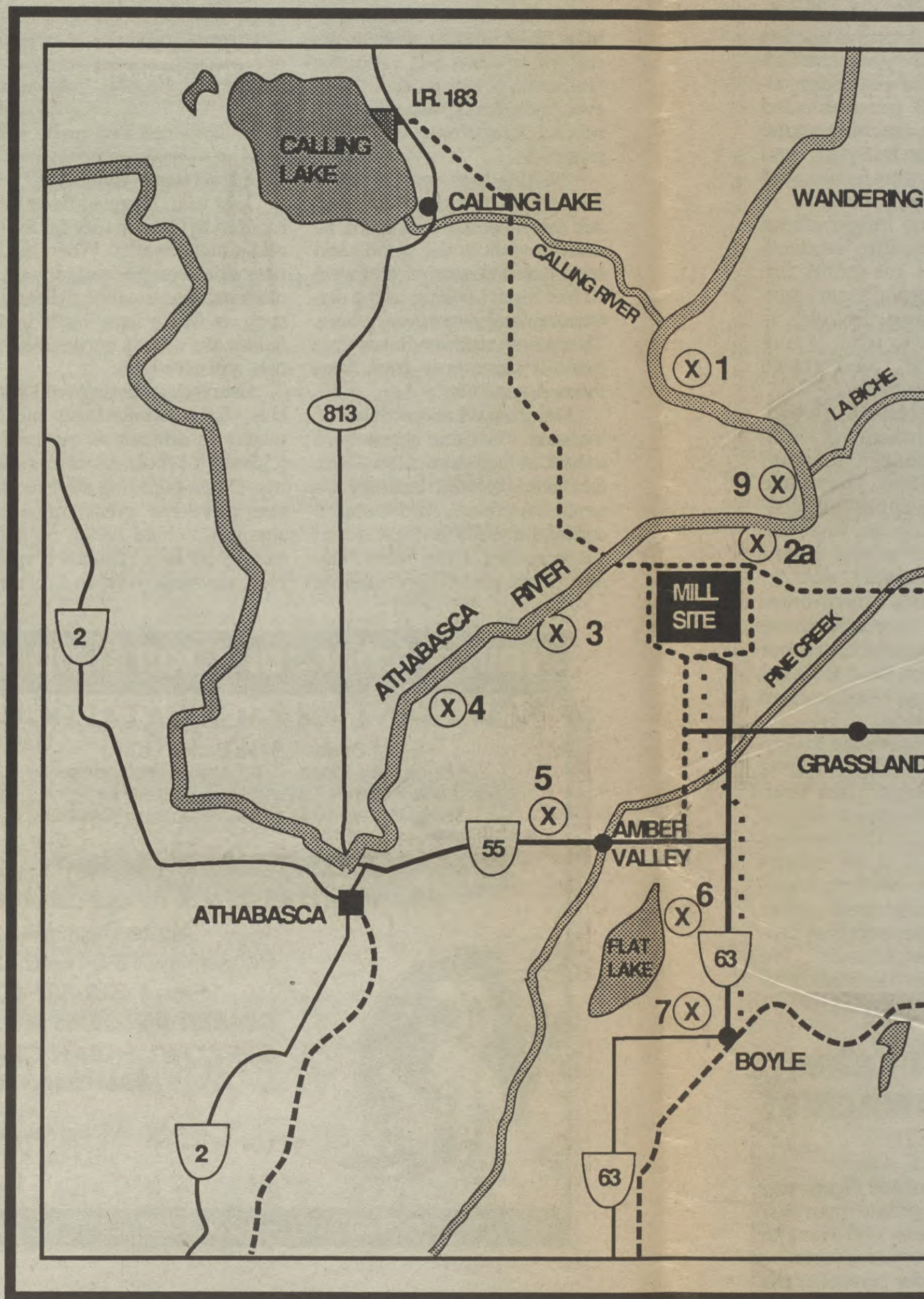
This is but one of the items of concern to the Native members of the Forest Management Task Force. The other stakeholders representing various users, i.e. environmental groups, Alberta Trappers Association etc., are presently discussing further the operating ground rules with the intention of changing them to protect their interests.

Native community elders, leaders and residents are very concerned with how much the harvesting of timber is going to affect their traditional lifestyle.

With this in mind, ANDC will be co-ordinating a resource use study on Native traditional use of their lands.

This would involve identifying all areas of traditional use, i.e. prime berry-picking areas, trap-line cabins and trails, old burial sites, spiritual and sacred areas, beaver houses, etc.

As well, they will be looking at previously documented reports identifying wildlife habitats, corridors and wintering grounds.



With this information, they will then be speaking to the people who use the bush on a regular basis - trappers, elders and community members - to determine the validity of this information and adding or correcting segments of those reports, based on their knowledge of the bush.

It is the opinion of this writer that since ALPAC has gotten the go-ahead to harvest timber, the Native people should demand that they have a say on where the logging will take place, when it will take place and how much

... with the guidance of our elders and with the blessing of the Great Spirit, we can then minimize the negative impacts of ALPAC's proposed logging plans.

will be done at any one time.

As Native people who have always lived on this land, we also recognize that we live WITH the land. We are a part of the land. This is what makes us distinct. As Native people, we are the guardians of this land for future generations. That is our First obligation.

Although the Native leaders

of northeastern Alberta have taken the initiative in determining the extent of harvesting operations on Native lands, we encourage other Native communities to do the same.

We must have control over our land with the guidance of our elders and with the blessing of the Great Spirit, we can then minimize the negative impacts of

HAZE'S HAIR CARE

11729 - 46 Street, Edmonton, AB. T5W 2V5
Phone: (403) 448-7306

Specializing in:
Perms • Spirals • Colors • Streaking
• Designer and Family Haircuts

Mon. to Fri. 9:00 a.m. - 8:00 p.m. Sat. 9:00 a.m. - 5:00 p.m.

"Proudly serving the Native Community"

Best Wishes For a Happy and Safe Powwow Season

TRAPLINE CRAFTS

Native Arts and Crafts

- Framed caribou hair and fishscale art
- Jewellery designed with porcupine quills, beads antler, fishscales, bone, and wild fur

Dianna B. Wabie

Box 701 - Lac La Biche, Alberta - Canada - T0A 2C0
(403) 623-4978



Native Traditions

Cindy Frank

Owner/Manager

Specializing In

*Native Arts & Crafts

*Reservation Fry Bread

Sportswear

*Native Design

General Delivery Standoff, AB T0L 1Y0
Phone: (403) 737-2245

POWWOW
COUNTRY
- 1992 -

Wind speaker

June 22, 1992

North America's Leading Native Newspaper

Volume 10 No.6



vo
pl
RIVER
3
AMBE
VALLE
FLAT
LAKE
70
63
our eld
en min
ing plan
ve
we
H
he
is-
are
or
ur
ers
ive
Cindy
Owner
Specia
*Res
Fr
Spa
al Delivery
Phone: C

Indian song, dance keep culture alive

By Boye Ladd
Windspeaker Contributor

For many of the Indian people across North America, song and dance has become more than a profession, it has become a way of life.

There is a greater visibility and awareness of Indian culture and tradition, due in a large part to trends, media coverage and some of the more recent developments in Indian government.

The motion picture industry has capitalized and increased the level of sensitivity and awareness. Some of the more recent motion picture releases infer Indian themes or portray an Indian perspective.

Respect has always been the foundation of Indian culture, song and dance. Respect of the Creator, universe, nature and the ancestral values that were recorded in design, composition and choreography.

Anything that is considered sacred was recorded orally and/or practised ceremoniously.

With the introduction of the white man came the missionaries, who were charged with educating and assimilating the In-

dian. The importance of dance in the Indian society was realized by the earliest contacts, so every effort was used to discourage and suppress it. Indian children under the age of 16 were forcibly removed from their homes and put into industrial schools, never to speak their language or practice anything reflective of their culture.

Laws were enacted such as the Indian Act of 1906 prohibiting any Indian celebration, dance and/or ceremony.

During this period Indians were encouraged to attend "white man's dances". The origin and introduction of social-type dances were created then as a reflection of the attitudes and laws of that era. The two-step, owl, rabbit and round dance are imitations of the white man's manner of dancing, reminiscent of square dances and waltzes. These were the only dances acceptable to the church and the federal government.

The Indian Act of 1906 was rescinded in the early 1950's.

After all those years of persecution, it would be impossible to quantify the loss of culture, music and dance that so evolved the richness of the Spirit Dance.



Bert Crowfoot

Grand Entry

The Grand Entry marks the beginning of the powwow. Flag carriers enter first, followed by powwow organizers, royalty, dancers - led by Traditional dancers - and other participants.

CANADIAN NATIVE MEN'S FASTBALL CHAMPIONSHIPS

**CURRAN PARK - BRANDON, MANITOBA
JULY 31 - AUGUST 3, 1992**

**Admission: Adult - \$6.00 11 - 17 - \$3.00 Senior Citizens - \$3.00
Players in Uniform - \$3.00 Children 10 and Under - \$1.00**

**McKAY UNITED FASTBALL CLUB
1991 CHAMPIONS**

CAMPING FACILITIES AVAILABLE AT CURRAN PARK

\$ PRIZE MONIES \$
1st - \$6,000
2nd - \$3,000
3rd - \$1,500
4th - \$1,000

ENTRY FEE
\$500 by certified cheque / money order

ENTRY DEADLINE
July 10, 1992

CONTACT PEOPLE:
Wally Essie
(204) 729-3682 (days)
(204) 855-2362 (evenings)

Ken McKay
(204) 729-3642 (days)

Barb Hall
(204) 729-3636

INDIVIDUAL AWARDS

MOST VALUABLE PLAYER
MOST VALUABLE PITCHER
MOST VALUABLE CATCHER
MOST VALUABLE INFIELDER
MOST VALUABLE OUTFIELDER
MOST VALUABLE COACH
MOST VALUABLE BAT BOY
MOST HOME RUNS
TOP HITTER
ALL STAR TEAM SELECTION
EDGAR STEVENSON MEMORIAL
FOR MOST PROMISING PLAYER

MONSTER BINGO FRIDAY, JULY 31

Manitoba Room - Keystone Centre

DOTC GOLF TOURNAMENT

For more info call Bill - 729-3613

WET SOCIAL

SATURDAY, AUGUST 1

Manitoba Room - Keystone Centre
Admission \$5.00
Sponsored by McKay United Fastball Club

DRY SOCIAL

SATURDAY EVENING

Sponsored by Brandon Friendship Centre
at Convention Hall, Keystone Centre
Admission \$7.00
Band: High Eagle
Canteen available

CO-ED SLOW PITCH TOURNAMENT

All dances share basic principles

By Boye Ladd
Windspeaker Contributor

Today powwow dancers are categorized by dance style, regalia and age level. When selecting a particular dance style, a student has to consider his/her physical ability, stamina, body size and co-ordination.

There are basic principles that apply to all the various styles of Indian dance. These principles have been refined to establish parameters for each style.

All dance styles do share these basic principles:

1. Balance - footwork that is balanced in left to right - forward to backward routines: anything you do to the right, you must do to the left.
2. Smoothness - the ability to execute a step and/or body motion with grace.
3. Rhythm and timing - all dancers should have a basic understanding of song composition and rhythm change. Rhythm is the ability to execute footwork and body movement in time with the beat of the drum.
4. Degree of difficulty - the ability to execute the most number of steps and movements with intensity, that are hard to perform.
5. Sequence of four - as a matter of preference, most steps and movements are done in series of four: four left, four right.

The next level of concentration in dance is the overall combination of footwork, body movement and head movement. Each of these overall movements should be performed in series to include the five basic principles.



PAYABLE TO:
McKay United Fastball Club

By certified cheque or bank transfers. Phone for account No.
P.O. Box 1148 • 702 Douglas Street • Brandon, Manitoba R7A 6A4

MOLSON

From the publisher



Bert Crowfoot

OKI... TANSI...

Welcome to our annual Powwow edition!

This has always been a favorite edition here at *Windspeaker* because it gives us an opportunity to showcase the culture and traditions of our people.

There has been a wonderful response from our freelancers and contributors and a special thanks goes out to them, with special mention to Boye Ladd and Brad Callihoo.

We hope that you enjoy this year's edition and any feedback or constructive criticism is welcome.

An interesting development this year is the shift back to traditional non-competitive powwows and the Ermineskin powwow (Page P13) is an excellent example of how both sides of the debate can be accommodated.

Many of our non-Native friends have asked, "What is a powwow?" and the following piece by Morning



Boye Ladd

Hawk Lawson best describes what a powwow is all about.

WHAT IS A POWWOW?

It is when dancers come together from the four directions in honor of the Creator and all living things. Each different style - traditional and contemporary - represents a part of Indian culture.

Elders as well as the young come together to participate and form the Sacred Circle. They



The spirit of the powwow is the renewal of old friendships and the establishment of new ones, as well as the joy of the competition.

dance to the beat of the drum as our ancestors did in the past. They sing songs that tell stories great and small.

Today the celebrations of the Indian people continues as our people gather across

the continent to celebrate the Indian culture.

The drum is the heart of our sacred Mother Earth. It brings people together to establish and renew friendships. It helps us soothe our pain from

everyday rigors of life. It has no enemies and reaches out to all of us. It tells the world in a loud clear voice, "The American Indian is alive and well." It says welcome, come and join in the celebration.

What's inside

Northern Shadow

Dancers with this group do more than dance - they are learning about and practising Native culture. They make their own costumes, recreating traditional dress as a new statement, and explanations accompany each dance, so audiences appreciate the significance. *Page P4.*

Song and Dance

Dancer Boye Ladd is something of an authority on Indian song and dance. From the origins of dance to its survival during the years it was banned by the white man, he traces music and dance to the modern powwow, explaining the cultural significance of color, musical composition, costumes and the dance movements themselves. *Pages P18-32.*

Red Thunder

The Siksika dance group was started as a way of getting kids off the street. Now they spend six months a year on the road performing from a repertoire that includes traditional dances, sign language and modern choreography. A recent show started with dancers performing to a heavy rap beat. *Pages P16-17.*

Preserving powwow culture

Peigan elders Eddie and Ruth Bad Eagle have been dancing for about 50 years and they feel strongly about preserv-

ing their culture and sharing it with others. The couple has mixed feelings about today's powwows, because a lot of what takes place isn't really part of Indian culture. *Page P12.*

Fort McKay Dancers

Dance instructor Dale Awasis says his dancers have something very unique and special in the way they perform. The group, whose members range in age from three to 34, learn the basics from Awasis. The rest they learn from other dance groups and from within themselves, he says. *Page P11.*

Avoiding competition

Eldon Weasel Child, lead singer with the Blackfoot Crossing Drum Group, sings for the fun of it. Powwows are a chance to socialize and should be enjoyed as social events, but the rules and regulations of competition often make this impossible. The solution for his group is not to compete. *Page P7.*

Make a jingle dress

That's right - you can make one of those beautiful jingle dresses yourself. Designer Sandra Badger tells you how, from where to buy the snuff lids, which you can fashion into jingles, to how to attach them to the dress itself. *Page P9.*



Northern Shadow members practise dance and culture

By Diane Meili
Windspeaker Contributor

Vicky steps out of the circle she's outlined with rocks, clutching her "life arrow." She's already burned her paper "death arrow" and the list of circumstances that keep her from accomplishing what she wants for herself. She's danced, cried and sung out her pain, insecurity and fears - symbolized in the "death arrow" she has just burned with a match. The act symbolizes her letting go of these negative forces.

She gazes up from her position at the bottom of a gently sloping hill and begins to climb. At the top, Vicky finds her power spot and places four rocks in the cardinal directions, connecting them with a circle of tobacco and corn meal. She purifies herself with the smoke of burning sage and sweetgrass, then unwraps her bundle, filled with objects of personal meaning.

Now, she is ready to concentrate on her "life arrow." Tied to the arrow, which she's decorated with beads and feathers and painted bright orange (a color which means light and vibrancy to her) is a paper on which she's written 10 things she wants to accomplish in the upcoming year. She sings these wishes out to the sun, sky and wind and she asks for the strength and power to accomplish them. Vicky dances and acts out her dreams, then sits quietly to contemplate how her life will be when she accomplishes these dreams. It's almost too beautiful to imagine, and she sheds silent tears.

Vicky Lepretre belongs to the Northern Shadow Dancers, a group which demands much more of its members than simply learning to crow-hop. The dancers grew out of a career preparation program developed in Dawson Creek, B.C. in 1991. Now, she and six other students from the recently developed Native Fashion Design and Cultural Studies program are not

only in demand in northern Alberta and B.C. for their unique dance and story-telling performance, they are also discovering Native heritage.

"We're making economic warriors, students who learn traditional values and how to apply them in the contemporary world," explained Garry Oker, instructor and dancer. "The strength and positive energy found in traditional principles, combined with practical academic subjects, puts personal independence within reach."

Oker works with students aged 13 to 21, who learn better in "hands-on" teaching situations than in mainstream classrooms. Of both Native and non-Native ancestry, they spend half of their school days at the Enterprise Centre studio and the rest at O'Brien Academy, working on the computer-assisted Pathfinder program towards a Grade 12 education.

In conversations with the students, it's obvious their favorite part of the program is the cultural component. The Northern Shadow Dancers have built a traditional camp at Dawson Creek's Pioneer Village and continue to undergo traditional rites which foster self-growth and healing.

Lepretre hopes to spend time in the bush this summer so she can undergo the "Act of Power" ceremony. Dancers who have gone through the process of making "death" and "life" arrows say the experience has changed their lives.

Meeting people and performing for large groups also ranks high with the dancers. At powwows their special performances are met with applause and hoots of encouragement.

The first thing you notice about the Northern Shadow Dancers is their costumes and face paint. Oker's bustle is a stuffed hawk, with its beak, talons and outstretched wings poised in the "attack" position.

Another dancer, Dean Gladue, wears a grey wolf-skin



Northern Shadow Dancers Tracy Batt, (back row, left to right), Victoria Lepretre, Garry Oker, Norma Gouchey, Mark Maltais (front, left to right), Dean Gladue, Kevin Maltais.

draped over one side of his body. It adds to the power and mystique of his dance. Some of the performers wear unique white leather moccasins designed by their "guide", as Oker prefers to call himself. His group's costumes and props are developed as part of the fashion design and cultural components of the program he leads, and that's why they stand out in a powwow crowd.

"We're always looking at old pictures and trying to recreate traditional dress as a new statement. Most of what we wear is adapted from ancient Plains Indian culture. The students design and make their own regalia," Oker explained. The other component of the performance that brings appreciative comments from audiences is the explanations accompanying each dance.

"Even some Native people don't know what a sneak-up dance or the crow-hop is, so we give a commentary about our dances. Then the audience appreciates the significance of each one."

Oker said he danced the powwow circuit and talked to a lot of people before teaching the Native fashion design and cultural program in Dawson Creek. As a Beaver Indian who grew up in northern B.C., he spent time with his grandparents, especially listening to his grandmother's stories of days past.

"When I was younger, I knew about my culture but it didn't make a difference to me. It was common. Later, to really understand it, I had to ask a lot of questions. Then I came to a point in my life when I was in the city and I had no money," Oker recalled. He described a

vision that came to him one night in his destitution, compelling him to share his skills with younger people.

"I was shown that I had to help the youth and help them understand their destiny, help them look at what's happening out there and understand their role in it. I had to find a way to maintain culture."

A Kensington, Ont. course in fashion design provided Oker with the key. He considered the strength of his ancestors and saw that their clothing made a distinct statement about who they were. Yet, when he looked at the generation before him, "by the way they dressed you'd think they would have all rather been cowboys. Not a lot of Natives wear Native clothing beyond ribbon shirts and powwow costumes.

"I thought about the beautiful things my grandmother and mother sewed. And I wondered just what would happen if some newer, technical ideas were applied to the things they used to do."

Oker began to experiment and apply his creative flair to things he observed.

"I was wondering how I could make a coat that would reflect the north. Then, in Prince George, I was walking down the street and I saw some loon decoys in a store. I thought 'What a fantastic design!' and I went home and started working on a loon coat."

The result is a stunning, ankle-length coat made of leather and cotton, bearing the distinctive spots of the loon applied in white cowhide.

Oker felt his penchant for adapting his ancestors ways to a modern world was not limited to creating garments. Today, he teaches his students Native philosophy, dance, and other traditional pursuits like hand-tanning hides. Students also get a taste of the business world as performers, backstage crew, technicians and publicists for their business, called Northern Shadow Dancers/Design.

"Through the creative process, we can learn to determine our own destiny, especially through the harmony and connection we have with nature. First, we have to get back in touch with our ancestors and in their footsteps we'll find wisdom and knowledge to balance ourselves. Once young people find inner strength, they can focus on what they need to do in the world. Why shouldn't we have more Native entrepreneurs?"

The Management and Staff hope you have a happy and safe Powwow Season.



Mohawk
Crossroads Service

Convenience Store
Lottery Ticket Centre
Propane available

Try our Friendly Premium Plus Unleaded Gas
100% Canadian Owned

3915 - 56 Street, Wetaskiwin, AB
(403)352-5225 (24 Hour Full Service)



SADDLE LAKE ROAD CONSTRUCTION


(403) 726-4020 (403) 726-4021
FAX (403) 726-2674 MOBILE # 1-551-2578

- LAND CLEARING • OILFIELD CONSTRUCTION
- ROAD BUILDING • GRAVEL CRUSHING & HAULING
- EQUIPMENT MAINTENANCE
- CERTIFIED WELDING

P.O. BOX 99, SADDLE LAKE, AB T0A 3T0

The season of summer is a time for meeting old and new friends, a time for celebrating the culture of indigenous peoples of this land. We would like to wish everyone a safe and prosperous Powwow season.

from
The North & South Advisory Council and Staff



IMPROVEMENT DISTRICT No. 17 EAST

SLAVE LAKE, AB (403)849-7130



WHIPONIC
WELLPUTER LTD.

General Contracting - Electrical, Mechanical and Carpentry

Industrial • Commercial • Residential Oil Field Service

(403)587-2389 Fax: (403)587-2821
24 Hours a Day — 7 Days a Week
Box 278, NORMAN WELLS, N.W.T. X0E 0V0
"Powwow season is here... Enjoy it!"

CFWE
ABORIGINAL
RADIO
89.9 FM
UP TO THE
MINUTE
POWOW
INFORMATION

Friendship an important part of powwow competitions

By Angela Simmons
Windspeaker Contributor

MORLEY, ALTA.

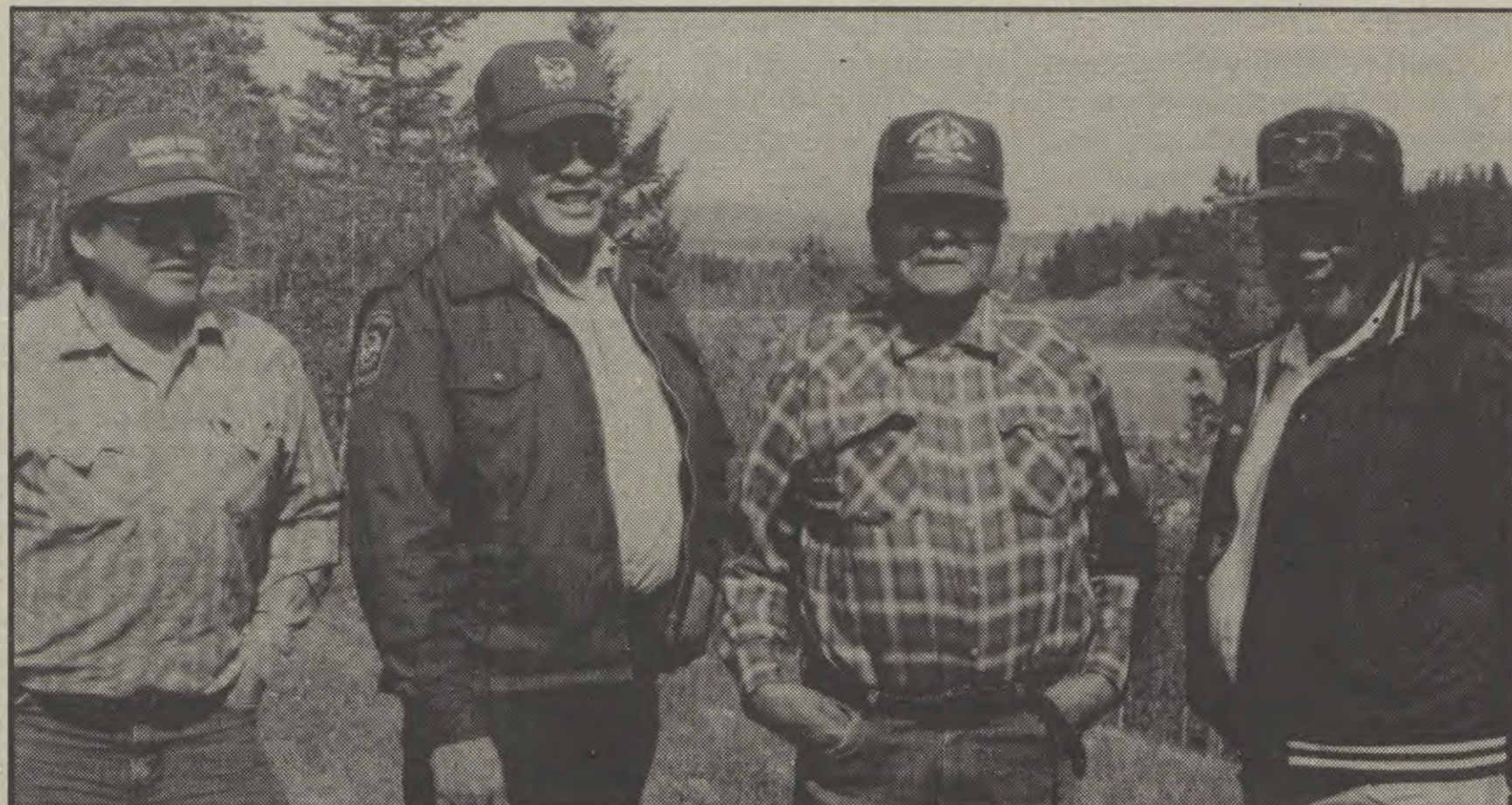
"Likewise we, the Stoney Indians, are a proud people. We walk in beauty and dignity. Whenever we stand to speak or to dance in a powwow, we do it with pride and dignity. This is the pride we must never lose because it was a gift the Great Spirit instilled in our being at the time of Creation."

- Excerpt from *These Mountains are our Sacred Places, The Story of the Stoney People*, by Chief John Snow.

Although an important tradition of the powwow circuit is the fun, friendship and pure enjoyment forged during competitions, there is sometimes disappointment in the lack of financial compensation for travel expenses.

According to Frank Powderface, a member of the Stoney Park Drum Group and an Elder of the Chiniki Band of the Stoney Tribe, Indian tradition bars a drumming or singing group from pre-determining financial conditions of an invitation, no matter where it is and no matter the cost of those travel expenses.

"If they have the money they go," he said. "If not, they stay



Stoney Park Drum Group members Melvin Beaver, (left to right), Frank Powderface, Paul Daniels and Clifford Powderface. Photo by Angela Simmons.

put. We never set a price on what we want, that is the custom of the Indian. That is the Indian way. Then we are gifted, but if it is not enough we don't go back," he added. "That way, we still got out friends."

The friendships that are formed from repeated invitations is an intrinsic part of the gatherings. However, the drumming, singing and dancing competitions also hold their own attraction.

"We were the first Canadian drums to win in Bismarck, North Dakota. It took three years to win that first money. The first

year we won third, second we won second, third we won first," explained Powderface. "I don't say we're the best, but they liked the way we sang. To us, everybody is the best."

One year the Stoney Park Drum Group crossed the line to the United States 18 times.

On one of these occasions they were asked to play the host drum. "That drum is head of the other drums. It is a respected position . . . It is an honor," explained Powderface.

There are different kinds of drums for different occasions. There are drums that are passed

down through special ceremonies, and others that everyone can use.

"Drummers are highly respected people among the Indians, like a Chief or an Elder or the guy that's promoting the powwow . . ." Drumming styles vary according to circumstances and the type of song that is sung. Drumming styles are a way to identify different groups.

"We have all kinds of songs. Sometimes we put words in it and it's towards that kind of dancing. We have different styles for different kinds of dances and then we drum that

style. Some, like the Fancy Dance (a little faster), the Traditional (a little slower), the Inter-tribal — you have to pretty well do it slow because there's old and young dancing," Powderface said.

Within each drum group there is a person called 'the starter', who begins the drumming, and the 'pick-up', who continues. It is important to follow 'the starter' because they provide the rhythm necessary to continue a song.

In the same way there are different styles of drumming, there are also different styles of songs.

It is very important to respect the traditions of song by only singing your own song.

"We know that they (other singers), had quite a time composing that song, so we compose our own songs and we always do that because we respect the other song that is made by others — we really respect them," he explained. "They're singing in their style and we don't want to sing in a different style and spoil their song for them."

Even though there are occasions when finances intrude on the pleasures of powwows and second invitations are not accepted, traditions continue to bind friendships in honor and respect of cultural dignity among each drummer, singer and dancer during powwows.

EAGLE SHIELD SOCIETY

presents

25th Anniversary Celebration KAINAI INDIAN DAYS

JULY 16, 17, 18, 19, 1992

Standoff, Alberta, Canada

CANADIAN HOST DRUM: White Fish Jrs. • Big River Reserve, SK ❖❖ CANADIAN M.C.: Gordon Tootoosis • Poundmaker, SK
UNITED STATES HOST DRUM: Bear Clan • Milwaukee, Wisconsin ❖❖ UNITED STATES M.C.: Earl Old Person • Browning, Montana
HONORARY HOST DRUM • Big Corner Post, Blood Tribe ❖❖ LOCAL M.C.: Wilton Good Striker • Blood Tribe



DANCING CONTEST CATEGORIES

ADULT
1 - \$1,200 2 - \$1,000 3 - 800
4 - \$600 5 - \$400 6 - \$200
Mens (18 - 39)
—Traditional, Fancy & Grass
Mens (40 & Older)
—Traditional
Womens (18 & Older)
—Traditional, Fancy & Jingle

TEEN
1 - \$400 2 - \$300
3 - \$200 4 - \$100
Teen Boys (13 - 17)
—Traditional, Fancy & Grass
Teen Girls (13 - 17)
—Traditional, Fancy & Jingle

JUNIOR
1 - \$200 2 - \$150
3 - \$100 4 - \$50
Jr. Boys (7 - 12)
—Traditional, Fancy & Grass
Jr. Girls (7 - 12)
—Traditional, Fancy & Jingle

Mens Chicken Dance
Mens & Womens Buckskin

1 - \$500 & Trophy 2 - \$300 3 - \$100
Sponsored by Vada Hoof and Family

DRUMMING CONTEST

1 - \$2000 2 - \$1500 3 - \$1000 4 - \$800 5 - \$600 6 - \$400 7 - \$200

SPECIALS

SEYMOUR EAGLE SPEAKER FANCY DANCE SPECIAL (30 & over) ● 1 - A set of Fancy Dance Bustles & Prize Money
STANLEY WHITE MAN SPECIAL MENS TRADITIONAL (18 & over) ● 1 - \$500 (jacket, trophy) 2 - \$300 (trophy) 3 - \$100 (trophy)
ED CALF ROBE MENS TRADITIONAL (40 & over) ● 1 - \$1000 2 - \$600 3 - \$400 4 - \$300 ● Sponsored by Stephen Calf & Family
BILLY JOE & GARRETT GRASS DANCE SPECIAL ● 1 - \$500 2 - \$300 3 - \$200 ● Sponsored by Bernard White Man Left & Eagle Bear Family
MENS FANCY DANCE SPECIAL ● 1 - \$1000 and jacket ● Sponsored by Scotty Many Guns & Wanda First Rider (in honour of son Craig First Rider)
DEANNA DIVINE LADIES JINGLE DRESS SPECIAL ● Sponsored by Maggie Eagle Speaker & Family
TEEN GIRLS TRADITIONAL (13 - 18 years) ● 1 - \$500 & trophy 2 - \$300 3 - \$200 ● Sponsored by Vada Hoof & Family
KENNY SHANE SPECIAL MENS TRADITIONAL
ED CALF ROBE MEMORIAL HAND DRUM CONTEST ● 1 - \$500 2 - \$300 3 - \$200 ● Sponsored by Roberta Calf Robe & Family
KELLY CROW CHIEF MEMORIAL SINGING CONTEST ● \$1,000 and jackets ● Sponsored by Eagle Boy Singers, Gilbert Crow Chief & Family

ALL GIVEAWAYS COMMENCE: THURSDAY, JULY 16, 1992 FRIDAY JULY 17, 1992 AT 1 PM AND 7 PM
POINT SYSTEM IN EFFECT: FRIDAY, JULY 17, 1992 7 PM SATURDAY, JULY 18, 1992 & SUNDAY, JULY 19, 1992 AT 1 PM AND 7 PM
PRINCESS PAGEANT: OPEN TO ALL NATIVES (13 TO 17)

Nick Breaker remembered as Native culture advocate

By Angela Simmons
Windspeaker Contributor

There is warmth in sunshine and warmth in friendship long after the sun has set.

Nick Breaker, world-class dancer and advocate of Native culture, is remembered by family with such warmth it is impossible not to feel it radiate from them.

In October 1963, as a student at Crescent Heights High School in Calgary, Breaker won his first award as a cross-country runner. He ran a 2.25-mile course in 10 minutes 50.2 seconds. Later, at the same school, he won the Tom Longboat Award for being the top athlete across Canada.

From that early recognition as a winner, it is not surprising that Nick Breaker continued to stand out as a supporter of his people and their traditions.

According to his father-in-law Leo Pretty Pretty Youngman, an elder of the Siksika Nation and former chief, Breaker learned very quickly and fit into the family immediately.

"He asked a lot of questions and became deeply involved with our culture, right from the start. He took time to understand our culture by understanding our way of life. He would

listen to our people. He was an organizer."

Breaker's ability to organize and to win people's hearts is evident in the diverse activities he chose to be challenged by and integrate into his lifestyle.

In his late teens, Breaker was elected Chief of Council. In an effort to promote cultural awareness among his people, he worked towards establishing, with the support of council and his father-in-law, Indian Days on the reserve in 1964.

According to his former wife Marie Bearchief, Breaker was also involved in politics, particularly after he became a council member. "He was always for things you know, he had to see it through. He was that kind of person, an all-around handyman, all-around jack-of-all-trades."

As a member of the A1 Club, Breaker became known for his dancing and singing. The club was a society formed by Youngman's grandfather to preserve and observe Native culture and tradition through awareness and participation.

Because of his commitment to dancing, Breaker became well known at powwows across the North American continent and at the Calgary Stampede.

"People knew him because of his singing and dancing. We

were welcome all over the place within the powwow circle," Bearchief explained.

Breaker's involvement at the Stampede spanned 14 years and three continents.

His first successful competition at the Stampede came in 1968, at the age of 23, for the dance that he became most well known for, the Chicken Dance. For the next four consecutive years he won the same competitions.

In 1978 he travelled for three weeks to Australia, promoting the Stampede and the next year went to New Zealand.

Although Breaker was known best for the Chicken Dance, he also danced the Fancy Dance and the Buckskin as well as Traditional, explained Bearchief.

"When he passed away he had three Buckskin, four Chicken and one Traditional dance outfits. These will be passed down to his children," she added.

"He loved to travel, he loved to explore new places. I think he just loved life," Bearchief added.

In 1979, the year he died, Breaker won an award for best overall tipi participation at the Stampede. His son Nick Breaker Jr. continues to dance at the Stampede and remains a Tipi Holder at the Indian Village.



Nick Breaker, winner of the 1971 Chicken Dance Trophy at the Calgary Stampede

Advertising Feature

Come join the celebration of the Indigenous people and enjoy their diverse creativity.

CALGARY

Calgary's Native Arts Festival celebrates its fourth anniversary this year.

And the 1992 show, running from Aug. 15 to Aug. 23 at the West Atrium of the Banker's Hall Complex, 315 8th Ave. S.W., promises to be bigger and better than ever.

Visitors to the nine-day gala of cultural events will be treated to a host of Native arts displays, literary presentations, videos and performances of music and dance.

Above all, it's a great place to bring a friend. Just ask past visitors who've complimented the show's friendly atmosphere and variety of exhibits as well the educational and informative value.

The art exhibition and sale has always been one of the highlights of the festival. This year's sale takes place during the last five days, between Aug. 19 and Aug. 23.

The sale is a great chance to browse around and see what's happening in the world of Native painting, sculpture, jewellery and mixed media artworks. More than 30 artists of aboriginal heritage from across the Americas will be on hand to share their cultures and inspirations.

Hundreds of beautiful,

handmade artworks can be purchased directly from the artists. As well, limited edition prints of the festival's poster image will be available along with art cards, t-shirts and pins.

The festival, however, doesn't stop at visual arts. Native authors will read from their works throughout the festival at the Banker's Hall and in bookstores around the city.

Author Diane Meili, who recently published a book on Alberta's Native elders, will present a creative writing seminar. The talk promises to be lively as it will start with hand drumming and an Indian Round Dance to get the creative forces flowing.

There will also be daily cultural performances. Among the confirmed performers are festival regulars Pat Cosgrove, a popular singer-songwriter of Ojibway heritage, and the Kwi Unglis Youth Dance troupe, who perform traditional Haida mask dances. Native traditional performances from the plains are also a special honor.

One of the most exciting featured performers is R. Carlos Nakai, a gifted flautist whose music and natural magic has captured his Navajo and Ute heritage as well as his audience.

The public is also invited to participate directly in a number of events. Around noon each day of the festival, a tipi will be raised with the help of whoever wants to join in. The raising will be accompanied by dance performances and artist demonstrations. Brochures will be available inside the tipi and volunteers will be on hand to share cultural information and to direct visitors to the festival.

The Calgary Native Arts Festival features many more events, including a fashion designer's showcase, a photography salon, a children's art exhibit and a silent art auction.

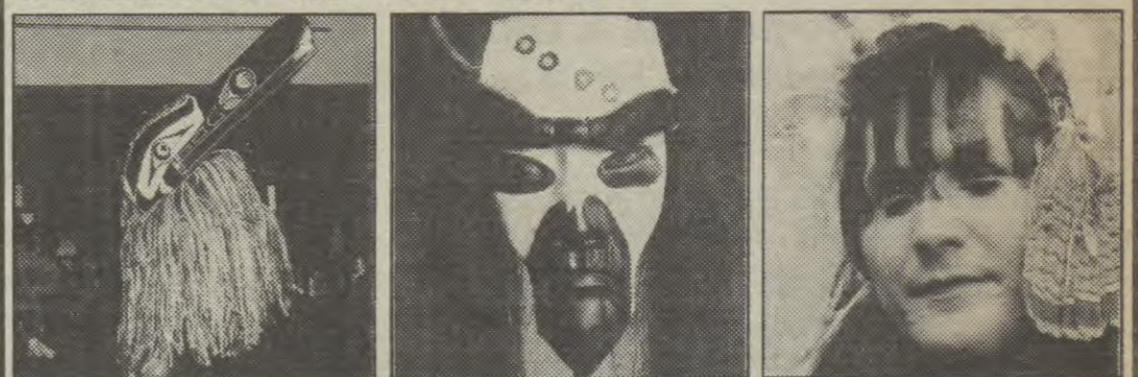
All events are free to public, except for the fund-raising gala Evening of Native Entertainment on Aug. 22. Ticket prices have not been confirmed, but the event promises to be an evening of fun, food, friends and entertainment.

So give yourself a break during festival week. Check out the show. You're sure to find something that catches your eye... or your ear.

CALL FOR ARTISTS

The International Native Arts Festival is a non-profit charitable organization, dedicated to creating an awareness and appreciation of Native art and culture. The Festival is held annually the third week of August in Calgary.

We are seeking submissions from Native Artists (painters, sculptors, carvers), Photographers and Fashion Makers for our 1992 celebrations, August 15 to 23. Submissions also wanted in **any medium** for Silent Art Auction.

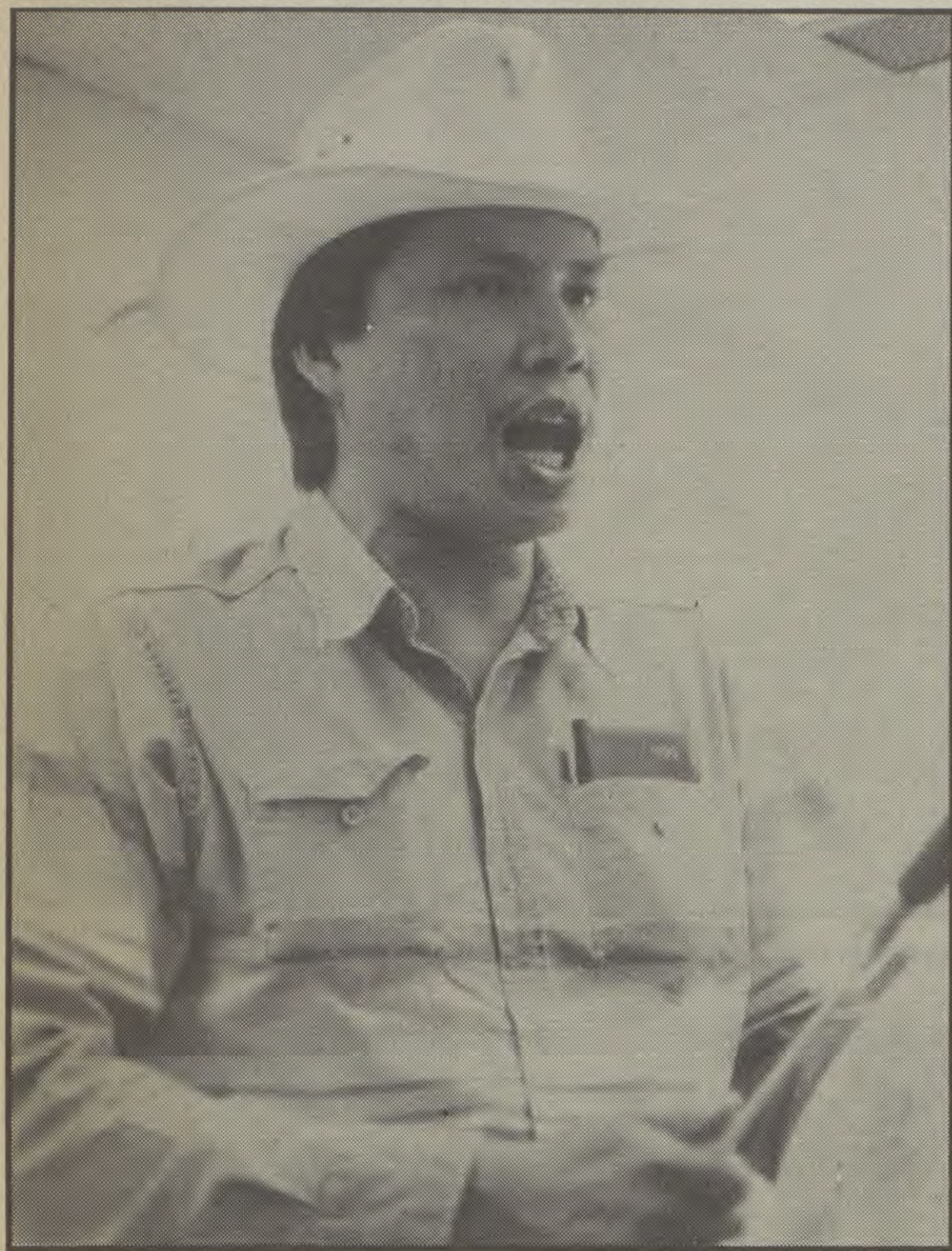


For entry forms and further information, please contact:

International Native Arts Festival Association
P.O. Box 502, Station M
Calgary, Alberta T2P 2J1
Phone: (403) 233-0022
Fax: (403) 233-7681



Blackfoot Crossing singer doesn't like competition



Angela Simmons

Eldon Weasel Child

By Angela Simmons
Windspeaker Contributor

SIKSIKA NATION, ALTA.

Eldon Weasel Child grew up listening to stories his parents told him about the early days of singing and powwows. Now at the age of 28, he is a tribal council member of the Siksika Nation and lead singer with the Blackfoot Crossing Drum Group.

He recalls a time when distances were travelled by families purely in celebration of being together among friends.

"Even if it was winter they'd hitch up their wagon team and ride all day and night to get to the powwows. There they'd feed them and give them some tea and a little bit of rations for the road and feed the horses. That was good enough for them."

Weasel Child has been surrounded by an abundance of stories from an early age and has been a singer in powwows since he was six years old. Recently, in consultation with elders and drum group members, he's decided to return to the way powwows used to be before competitions.

This means participating in

powwows for the fun of it, not for competition and money.

"We've always been concerned about the direction the powwow was heading... some of the elders back home thought 'It's not our way,' so we honored and respected their opinions... We are now a drum group that sings for the fun of it and that's the way it should be," explained Weasel Child.

With 22 years of powwow singing behind him and a history of participation, he believes powwows should be seen and enjoyed as social events.

Powwows are a chance to socialize with fellow singers and drummers, but, often, because of the rules and regulations of competition, it is almost impossible to do this, he claimed.

"They (other singers) won't talk to us and they don't socialize because there's too much friction caused by the prize money at stake."

This can take away from the traditional meaning of powwow as an opportunity to renew and make new friends.

Now that the Blackfoot Crossing Drum Group and singers, first established in the fall of 1979, have made the decision not to compete, they continue to be invited to powwows both lo-

cally and as far south as New Mexico and Arizona.

"We're going to powwows whether we're invited or not. We won't compete but we'll sing there anyway," he said.

"Now, we really are singing for the fun of it. We used to compete quite a bit but we find with these singing contests, there are too many rules and singers feel they're tied to their chairs."

Weasel Child sees the powwow as a place to go where everyone can enjoy themselves, participate and cut loose.

"It is a place where, if a person is feeling terrible about himself or herself, they can go to a powwow and dance or sing and leave feeling good... I get my satisfaction when I see all the dancers cutting loose at a song that we're singing, particularly if it's a song that we made."

Not only is the powwow an occasion to celebrate friendship and tradition, it is also a chance for singers to exchange experiences, songs and singing styles.

"I have a lot of fun singing because my singers make it fun for me. They bring new songs and make new songs in practice."

"We work on a song until it is just right - then we compare ourselves with the songs of the past, a hundred years ago or so."

Advertising Feature

Youth camp teaches Culture with a twist of fun

St. Paul, Alberta

Since 1985, the Mannawanis Native Friendship Centre in St. Paul has provided a Summer Camp program for children and youth, ages seven to 17. The program is open to Native, Metis and non-Native youth.

The camp is permanently located on a 12.5-acre site along the shores of Lower Therien Lake just three miles SW of the town of St. Paul. A spacious activity building containing a kitchen, dining room, two activity areas and indoor toilets is the centre piece of the facilities at the camp. Elsewhere on the grounds, nestled among the trees, are three camper cabins, each able to accommodate 24 children. These two-storey A-Frame cabins are heated and serviced with electricity. Additionally there is a smaller staff cabin, outdoor shower and toilet facilities.

While the main purpose of the camp is to provide a structured recreational experience for the campers, the promotion and strengthening of the Native culture is also a major priority of the program.

Recreational activities are patterned on the concept of co-operative rather than competitive fun so everyone can have a good time. With the lake-front access, the program also includes a variety of water-based activities ranging from swimming and swim instruction to canoeing and sailboarding. The area around the camp is a wildlife

sanctuary and contains miles of hiking trails, campers to environmental issues. As well, occasional field trips by bus provide the campers with opportunities to harvest sweetgrass, picnic and go fishing (unfortunately Lower Therien Lake does not have a resident fish population).

The cultural program is meant to provide all the campers (both Native and non-Native) with a genuine cultural experience based on the traditions of the Cree people in the surrounding area. We access elders from the area to provide instruction and guidance for all the cultural teachings relating to the environment, the value of family and the importance of maintaining a sober/healthy lifestyle.

Currently we are members of the Alberta Camping Association and are in the process of becoming a "Certified" ACA camp, one of about 50 recognized camp programs in the province of Alberta. This certification helps to ensure that the elements of our program meet the rigorous standards set by the ACA, thus ensuring that the campers receive the best possible benefits from participating in the camp. It is also important to note that while many of the other camps in the province offer some Native element in their program, we are the only Native traditionally based camp in the association.

In hiring staff for the camp

we try to ensure that the candidates are appropriate role models for the children. Where possible, we try to staff the camp with students with a career-related work experience. With camper safety as the primary concern, we provide all staff with a training program that ensures the campers will be able to have the maximum amount of fun in the safest possible situations.

We are very proud of what we have been able to accomplish with the program. This last summer (1991) we had an elder couple living on site for the summer, as well as some staff members who were accomplished drummers and singers. At one camp the campers were so encouraged by the cultural program that they decided to put up a Mini-Powwow and invite some guests to participate. Staff and campers worked for three days building costumes for relatives who were dancers. About 30 people (elders, social workers and parents) attended the event, which included all elements of a regular powwow and culminated with the staff and campers in a circle singing an honor song. This was followed by a traditional feast for all. Some of the elders who were present later expressed how very deeply they were moved by watching these children (both Native and non-Native) express their pride and awareness of the Native culture.

As many of the youth we serve come from disadvantaged

situations such as single-parent families, foster homes, and other social service support systems, we have always tried to keep the program affordable. We have done this by keeping the registration fees low and offsetting the costs by raising money through other means, including government grants, private donations and sponsorships. Recent changes to the social services policy and general fiscal restraint of the Alberta government have drastically cut into the money which has been normally available through subsidized registrations and has resulted in even less money being available to the program.

In order to keep this pro-

gram alive and effective we are asking you to consider making a commitment to sponsor a number of children from your community so they can attend the 1992 camp. The sponsorship of \$125 per child per week is a reasonable investment when you consider the long-term benefits which this sort of experience can have in healing cultural grief.

For more information on the program or a response to any questions or comments which you may have, please write me at the Mannawanis Friendship Centre, Box 2519, St. Paul, AB T0A 3A0 or call me at (403) 645-4630.



CAMP MANNAWANIS

Our Camp Schedule Is As Follows:

YOUTH 7 - 13 YEARS

- July 6 - July 12
- July 13 - July 19
- July 20 - July 26
- July 27 - Aug. 2
- Aug. 3 - Aug. 9
- Aug. 10 - Aug. 16

TEEN WILDERNESS CAMP

- Aug. 17 - 23

For Information Call **(403) 645-4630**

Jingle dress unleashes imagination

Get creative with traditional design and color

By Sandra Badger
Windspeaker Contributor

EDMONTON

The Jingle Dance isn't traditional. It came into powwow popularity like a fad in the 70s. I heard it originated from a dream a woman had in the 20s or 30s. In the dream she was told to make a jingle dress. But it didn't start to come into the powwows until the 1970s and worked its way up from the States. I first knew of it about 1986-87.

I think it's here to stay because it ties in with the music - there's a dance for a song.

I like it because of the noise, the jingles. The men have bells in some of their dances, and now the women get to have bells, too. It attracts a lot of attention because of the noise, so the young girls like it. The music is really fast and it is a lot more vigorous than the traditional women's dances. You're always constantly moving. I think maybe the faster music takes something from modern music.

I don't make jingle dresses for other people anymore. But this is the way I make a jingle dress.

For the jingles I use the tops of snuff cans. People who are really economical can use tin can lids to make their jingles, but the tops from snuff tins aren't sharp and one lid is very light. I use about 300 for a woman's dress. For a youth, I use maybe 100, and for a child's dress about 50 jingles.

So altogether they can be heavy, about 15-20 pounds for a woman's dress.

In Edmonton, you can get the lids for about 40 cents each at Ken Belcourt Furs. The jingles alone will cost about \$120 if you use 300. I have heard there are some places where you can buy the jingles ready-made, but I don't know where.



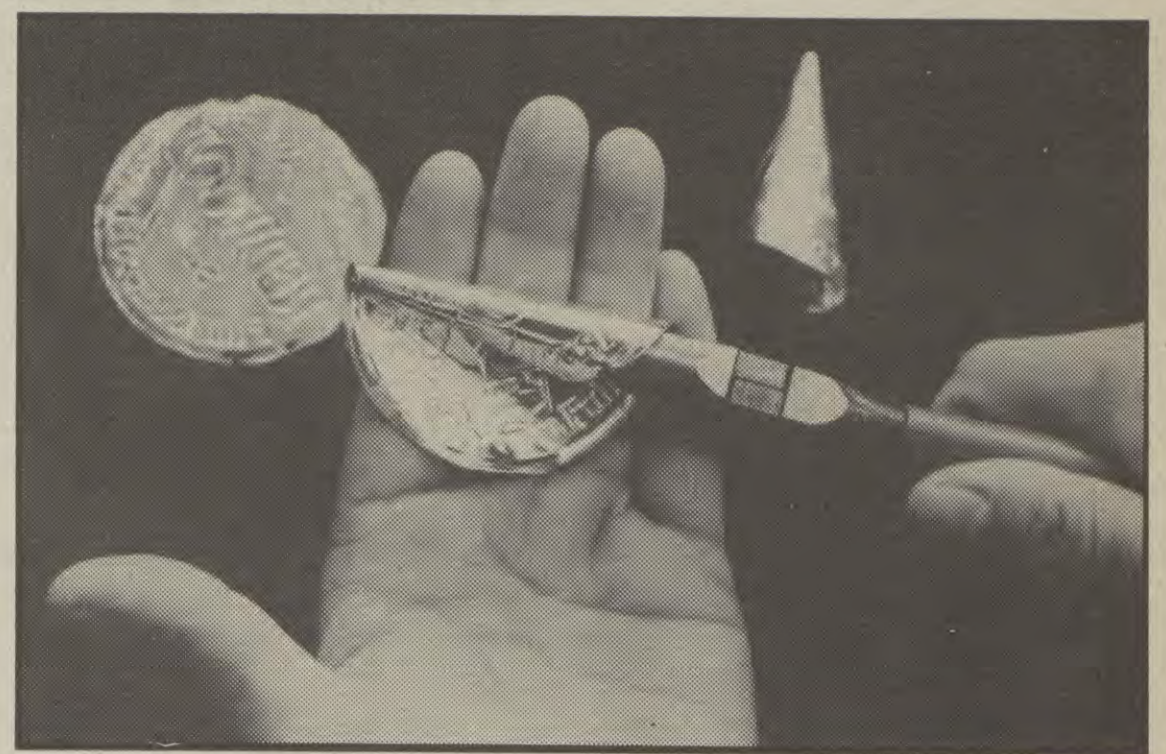
Sharon Smith

April Gladue, 13, models a jingle dress from the Ben Calf Robe School dancers' collection. The jingles are made from tin lids.

You have to twist the lids with a pair of needle-nosed pliers into a cone shape. Your hands can get really sore after

300.

You should pick an easy pattern for your dress. Anything goes for style. Choose what you



Sharon Smith

Use needle-nosed pliers to shape the jingle from a snuff can lid.

want, but I like to have two skirts. The jingles will go on the top skirt so when you sit down you can pull up the jingle skirt and underneath you will have a skirt of the same fabric to cover you. Or you can make the under-skirt of any color, or you can just wear a colored slip for the under-skirt.

So here are the steps to make a jingle dress:

1. Look at lots of different ideas for decoration and design. In the Jingle Dance competition, the judges look at both the outfit and the dancing. If I was a judge I would look for originality, creativity, and use of traditional design, such as the inverted tipi, and traditional colors like the colors used in the medicine wheel.

2. Buy cotton for the dress - cotton will be cheapest. Buy bias tape and ribbons in nice colors to go with the dress fabric. Buy your snuff lids.

3. Then pick your commercial pattern. You can pick a straight-from-the-shoulder style for a little girl, because you will probably put all the jingles on the bodice. For a woman I like the dress to have an elastic waist because I attach two skirts at the waist. But pick a basic simple style for either

one.

4. Make all your jingles with a needle-nose pliers. This is the difficult part and it can take all day.

5. Especially for a little girl's jingle dress I like to put ribbons on the dress in a "V" style, an inverted tipi. Then I attach the jingles to the ribbons. So after I cut out the dress, I put the ribbon design on using a glue stick for basting. I sew the ribbons down, leaving a small opening unsewn to attach each jingle.

6. Then cut bias tape into 5" lengths, and make a strong knot at one end. Slip the ribbon into the cone so that the knot stops in the small end of the jingle.

7. Glue bias tape and jingle under the ribbon, where you have left a slot unsewn. Sew ribbon and bias tape well, over-stitching because the jingle might pull out during the dance.

8. You can now add embroidery, beadwork, lace or whatever you like here and there on the dress.

9. Now sew the dress together as your pattern says.

If you like, make a head-dress and a fan to wear with your dress. Use feathers, ribbons, a headband or nice barrettes. Again, use your imagination.

BATOUCHE

National Historic Site

In the Heart of Canada's Old North West.



Relive the battles of the North-West Resistance or immerse yourself in the Metis culture. All is possible when exploring Saskatchewan's rich and diverse history, at Batoche.

SEASON: May 16, 1992 - October 14, 1992

HOURS: May-June 9:00 a.m.-5:00 p.m.
July-August 10:00 a.m.-6:00 p.m.
September-October 9:00 a.m.-5:00 p.m.

For more information and reservation, call (306) 423-6227 between 8:30 a.m. and 5:00 p.m. from Monday to Friday

Environment Canada
Parks Service
Canada

Environnement Canada
Service des parcs

Have a safe and prosperous journey as you travel the powwow trail this year.



Battlefords
Indian
Metis
Friendship
Centre

Executive Director - Barb Heisler

11501 - 8th Avenue

Box 667

North Battleford, SK S9A 2Y9

Phone (306) 445-8216

Fax (306) 445-6863

Windspeaker

UPCOMING MARKETING OPPORTUNITIES

• JULY 6

- GRADUATES

Ad. Deadline: June 25

• JULY 20

- RODEO ROUNDUP

Ad. Deadline: July 9

• AUGUST 3

- LAC ST. ANNE

PILGRIMAGE

Ad. Deadline: July 23

• AUGUST 17

- BACK TO SCHOOL

Ad. Deadline: August 6

Windspeaker's wide (and increasing) circulation together with its reputation as Indian Country's Best Bi-weekly combine to provide your most effective advertising option.

Dance carries on traditions

By Barb Grinder
Windspeaker Contributor

PEIGAN RESERVE, ALTA.

Elsie Crowshoe dances at powwows for two reasons - her own pleasure and to carry on the traditions of her people.

A Peigan elder, now 65 years old, she's been dancing for almost 40 years but only does the Traditional Buckskin.

"It was the original dance for ladies among the Peigan," she said through interpreter Joanne Yellowhorn, her daughter.

Carrying on traditions is a strong motivation for Crowshoe, but she readily admits that the social aspects of the powwow are also very appealing. The get-togethers give her a chance to visit with old friends as she follows the Treaty Seven powwow circuit each year.

She goes to almost all the powwows in the Peigan Reserve area - the Pincher Creek Fair, the ones at Bocket, at Head-Smashed-In, Standoff, up to Hobbema and always to Browning. She always attends the dances sponsored by the Brave Dogs Society, of which she's a member, and she tries to support the other local societies.

For many years she's also been dancing in Pendleton, Oregon, where she's won so many blankets she's been able to give one to each of her nine children.

"I started competition dancing in 1954," she said. "It was at the Browning Indian Days. My friend Ruth Bad Eagle and I were encouraged to join. We were the first two women from here to do the Grass Dance - a lady form Browning showed us how to do the steps and from then on we just created our own steps."

Like many of the older people, Crowshoe feels that a little instruction can help a dancer get started, but that "some people have a special gift for certain dances."

"Dancers should specialize - the Grass Dance, Owl Dance, Circle Dance - each one is different. If you're gifted you can just pick it up and do it."

Elsie also feels drum groups and singers can have special gifts for music, whatever their style. For her own taste, though, she prefers the traditional songs.

"Music has changed since I started dancing," she said. "At the old dances, one drum group would play all night long and the people showed their appreciation by bringing them lots of food and by dancing to all their

songs. The more we liked the music, the more the people would dance.

"My late husband, John Crowshoe, was a drummer. He'd play the Round or Owl Dances and we'd sing and dance all night long. When I was a young girl, though, we didn't have competition powwows, just ceremonial dancers."

Elsie's own children all danced at one time, though only two do so now. But she encourages her grandchildren and helps make their outfits.

Her own outfits are all hand-sewn and personally designed. She has two buckskin dresses, with fine beading, that she wears for her dancing now - one of elk, the other deerskin - but on really hot days and when it's raining she wears cloth dresses.

"Buckskin is too hot and too heavy to dance in, especially if it's all beaded."

Though Elsie isn't happy with all the aspects of a modern powwow - she's uncomfortable with seeing women drummers - she does like to have each occasion start with a prayer for good times and good feelings.

"Dancing helps make our culture strong and it teaches the ceremonial ways. It's important to pass that on to the children."



Barb Grinder

Elsie Crowshoe believes dancing keeps the culture strong and helps pass traditions on to young people.



Mon's Plumbing & Heating (1980) Ltd.

We salute all those who continue the tradition of the Powwow.

- PLUMBING, HEATING & AIR CONDITIONING
- COMPLETE PLUMBING & HEATING SERVICE

Meadow Lake, Sask.
(306) 236-5625

24 Hr. Service
(306) 236-3271



SASKATCHEWAN
INDIAN LOAN
COMPANY LTD.

We would like to take this time to extend best wishes to our Native community and all powwow participants

Bay 20 - 395 Park Street
Regina, Saskatchewan
S4N 5B2

Telephone (306) 721-2974 Fax (306) 721-8669

**WINDSPEAKER
IS
AVAILABLE
AT ALL
MAC'S STORES
THROUGHOUT
ALBERTA**

HEART LAKE FIRST NATION No. 469 TREATY DAYS

WHEN: June 28, 29 and 30 • July 10, 11 and 12

WHERE: Heart Lake Indian Reserve, Alberta

EVENTS:

HORSESHOE CONTEST

- Pit to Pit throwing only
- Doubles - Singles
- Entry Fee \$20.00 per person

POWWOW DANCERS

- Starting approximately at 7:00 p.m.
- Dances Friday and Saturday starting approximately at 7:30 p.m.

FISH DERBY (One fish per entrant)

- Deadline for entries, July 12 @ 12:00 noon
- Deadline for fish weighing, July 12 @ 5:00 p.m.
- Start Fishing July 10 at 5:00 p.m.
- Must have valid anglers license
- Entry fee \$25.00 per person

FASTBALL TOURNAMENT

- 8 Teams
- Slowpitch Tournament

For more information, contact the Heart Lake Band Office at:
(403) 623-2130 or (403) 623-2146.
If you want to stay the evening, there will be Tee-Pees set up to rent out for \$30.00 per night.



Best Wishes For a Happy Powwow Season.

Government of Saskatchewan

ELDON LAUTERMILCH MLA

Prince Albert Northcote

823 Central Avenue
Prince Albert
S6V 4V2
Tel: 763-4400
Fax: 763-1827

Room 107
Legislative Building
Regina, S4S 0B3
Tel: 787-1888
Fax: 522-6565

CARRIAGE HOUSE MOTOR INN



We salute all those who continue the tradition of the Powwow.

The place to stay when in Calgary.
Book Now! 1-800-661-9566

- ✓ Comfortable Rooms
- ✓ Friendly Service
- ✓ Reasonable Rates
- ✓ Coffee Shop
- ✓ Dining Room

Ample Free Parking!
Live Entertainment Nightly!

9030 MACLEOD TRAIL (403)253-1101
Fax (403)259-2414

Dance teacher shares with youth

By Charlene Wilson
Windspeaker Contributor

FORT MCKAY, ALTA.

Dance instructor and school teacher Dale Awasis came to Fort McKay three years ago looking for a place to share his knowledge.

"I have lived in many places but coming to Fort McKay was like finally coming home for me."

Awasis, who had a history of alcohol abuse, went to Vancouver, B.C. to sober up. During his stay, he became involved in pipe ceremonies, sweats, traditional singing and dancing.

"I knew I always wanted to dance and sing when I was young but I got involved in alco-

hol and the time was never right. But when the opportunity came for me in Vancouver, I took it," said Awasis. "Later I went back to school and earned my B.Ed. in teaching."

Awasis brought his culture and his knowledge to the fort and the Fort McKay Dancers. The students have great respect for Awasis and his ways of teaching.

"We get along good and I encourage them to be open and learn their culture."

Chief Dorothy Macdonald and Clara Wilson started the dance group five years ago with only a few female dancers. Since then the group has expanded to 30 and includes male dancers. There are also hoop dancers and skits involved in their dancing techniques. The ages range from three to 34 years old.

Awasis, who took over the group three years ago, said the dancers have something very unique and special in the way they perform.

"Since I have been with the dancers we have been asked to perform in many communities across Alberta. We have just finished a tour of the Peace Country area. The dancers and the drummers performed 15 dances."

Their dance costumes are beautifully clad with feathers and assorted colored beads. All costumes were originally made by Donna Deranger, but the dancers have since added their own touch to their costumes, just like they have added to their dancing technique.

"I don't teach them how to dance - I provide the opportunity to dance. I encourage their

style of dancing by teaching them the basics and they have learned everything else from other dance groups and from within themselves," Awasis said.

Thirteen-year-old Trevor Grandjambe likes the cultural aspect of dancing the most.

"I've been dancing for five years and really enjoy dancing and travelling. Awasis is good to all the dancers and hopefully I'll be dancing for a long time."

Awasis and five other drummers prepared their drum for the dance. The first dance they did was called a

'regular' dance, with no words to the music, just a chant. The second dance was called the 'sneak-up' dance, with a song for the hunter beginning his hunt. Trevor began his routine by kneeling down looking for tracks and sneaking up on his prey. The drummers sang with words this time and their shrill cries made me wonder about my people long ago who danced and sang.

Awasis was also one of the co-ordinators for this year's powwow, Fort McKay's first ever, held June 13-14. The dancers were excited because it was the first time they were dancing for their community.

We would like to take this time to extend best wishes to our Native community and all powwow participants

- Daily Freight service to and from Edmonton
- Forklift, Hi-Boy, Warehouse storage service
- Heated and Refrigerated Vans
- Inter-line connections to all points in Canada

HI-WAY 28 FREIGHTWAYS Ltd.

Box 848 St. Paul, Alberta T0A 3A0
Ph: (403) 645-2944 Fax: (403) 645-1988

We salute all those who keep the pride of tradition alive in the annual powwows.

from the Mayor, Council, management and staff of the City of Fort McMurray

THE CITY OF FORT McMURRAY

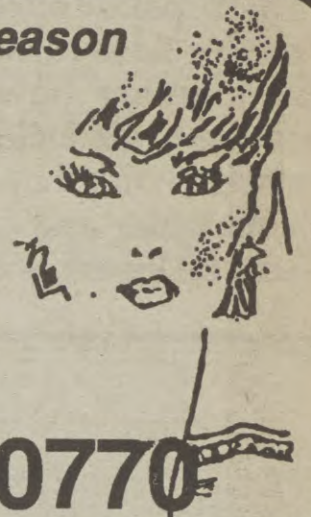
Wishing you a safe Powwow season

CAT-B-LOU HAIRSTYLING

'EXCLUSIVE BUT NOT EXPENSIVE'

2 Southview Shopping Centre
Grande Prairie, Alberta
T8V 6H7

539-0770



YORKTON FRIENDSHIP CENTRE

2nd Annual Powwow Celebration

August 21, 22, & 23, 1992
Yorkton, Saskatchewan
at the Exhibition Grounds

Host Drum - Picked at random each session
• Drums paid daily
- NATIVE PAVILLION -

For more information contact:
283 Myrtle Avenue
Yorkton, Saskatchewan
Phone: (306) 782-2882
Fax: (306) 782-6662

* Camping Day - Friday
* Security on Grounds - 24 Hours

COMMITTEE NOT RESPONSIBLE FOR ACCIDENTS, LOSS, THEFT, INJURIES

- Mens and Ladies**
Golden Age
Traditional
Grass
Fancy
- Junior Boys and Girls**
(12 - 17)
Traditional
Grass
Fancy
- (11 & Under)**
Boys and Girls Traditional
Boys Grass/Girls Jingle
Boys and Girls Fancy

TEAM DANCING

SINGING CONTEST

TINY TOTS - Paid Daily

FLIN FLON FRIENDSHIP CENTRE

NATIVE HERITAGE FESTIVAL AND POW WOW

SEPTEMBER 18, 19, 20, 1992
AT THE SPORTEX COMPLEX
IN CREIGHTON,
SASKATCHEWAN

TOTAL PRIZE PAY OUT - \$10,800

REGISTRATIONS OPEN
12:00 NOON - SEPT. 18

CLOSING 1:00 P.M. - SEPT. 19

For Further Information

CONTACT:

(204) 687-3900



Powwows not pure culture: elders

By Barb Grinder
Windspeaker Contributor

PEIGAN RESERVE, ALTA.

Elders Eddie and Ruth Bad Eagle like dances so much, they sponsor their own.

The couple and their family recently held a Gathering Family Sun Dance, together with Romeo and Margaret Yellowhorn, at their Two Sun Dance Lodge at the Bad Eagle Ranch on the Peigan Reserve.

"Dances are good places to enjoy yourself and to meet old friends," Eddie said, "but there's been lots of changes at the powwows. They have lots of things now that aren't really part of our culture."

The Bad Eagles have particularly strong feelings about preserving their culture and sharing it with others. And they speak proudly of their involvement in Native affairs.

"Eddie was on the Peigan Council in 1977, when Prince Charles came here," Ruth said. "He was part of the group that went to New Zealand to honor the signing of Treaty Seven."

"We've been invited to the Indian Village at the Calgary Stampede and we were at the Olympic Games in Calgary in 1988," Eddie added. "We have our own tipi and have won prizes for the decorations."

The trophies and recognition the couple have earned in their years together now proudly adorn the walls and shelves of the modest home they share with their daughter and her family. In their bedroom, a corner has



Barb Grinder

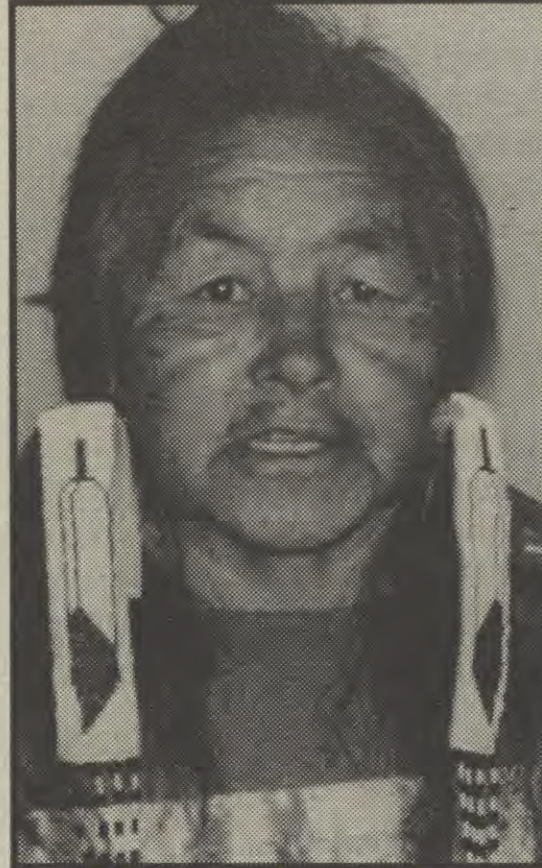
Eddie Bad Eagle prefers the old songs, as played on a drum he made himself, to the new, noisier songs played at powwows.

been set aside for the ceremonial objects - sweetgrass, pipe, medicine bundle - that they use to keep up the traditions of their people.

Both Eddie and Ruth have won many awards and prizes for their dancing and Eddie has also been a champion rodeo cowboy. He's also bred prize-win-

ning race horses and been a cattle rancher, and he still drives a sleigh and buggy and rides horses when he gets the chance.

"I went to my first rodeo in 1936," he said. "My father, Pat Bad Eagle, was a pick-up man at the Stampede. He and Tom Three Person and Tom Plain Eagle were the real old-time cow-



Ruth Bad Eagle has been dancing most of her life and thinks powwow planning committees should consult elders like herself and her husband Eddie.

boys."

But dancing holds a special place in the couple's hearts.

"Dancing helps bring people together," Eddie said. "It helps keep our traditions."

Because of their strong cultural commitment, the couple does have some mixed feelings about today's powwows.

"I don't like this new music they make," Eddie said. "It's all wow, wow, wow. There's no real feeling to it and it's noisy, but not really strong." Taking out one of the drums he's made, Eddie demonstrates the different sound and rhythm of the old songs, and his singing is somehow powerful and gentle at the same time.

"No one really taught us how

to drum or dance," Ruth said. "Now the young people even have to be taught how to speak their own language, and people get paid money to teach our own culture. I find that really strange to think about."

Ruth herself has been passing along her traditional knowledge to her children and grandchildren, and has taught beading to young girls on the reserve. Her own needlework is wonderful and she's made outfits for herself and her husband all their lives together.

"Young people today don't have the patience for this work," she said. "They don't even know where to start."

One of the Bad Eagles' biggest complaints concerns the Grand Entry at the Powwows.

"It's too long," Eddie said. "It's really hard on the old people to have to go around and around so long and then stand and listen to the flag song and the opening prayers and special speeches."

"The flag song isn't really part of our culture," Ruth said. "And they should mix the songs more. Now they play the same things all the time. There's no Circle Dance, no Rabbit Dance, no Round Dances."

Ruth and Eddie also think the elders should be consulted more by the committees that plan the powwows.

"I've been a War Dance champion many times," Eddie said. "It's been 50 years since I started dancing and I'm still dancing. People should ask us what we think."



**ALBERTA INDIAN
INVESTMENT
CORPORATION**

.....
HEAD OFFICE

**ADMINISTRATION BUILDING
STONE PLAIN RESERVE
P.O. BOX 577
WINTERBURN, ALBERTA
T0E 2N0**

PHONE: (403) 470-3600

FAX: (403) 470-3605

CALGARY OFFICE: (403) 291-2388

▼▼▼▼▼ A.I.I.C. RELOCATES ▼▼▼▼▼

Alberta Indian Investment Corporation, the leader in Treaty Indian small business financing throughout Alberta has combined its central Edmonton office with its head office. The combined operations are located in Enoch (Stoney Plain Reserve) which is on the western edge of the City of Edmonton.

Formed in 1987, the Alberta Indian Investment Corporation (AIIC), is owned by all Treaty Indians in the Province of Alberta. Throughout its 5 year history, it has provided Native owned business an unparalleled source of loan and equity financing and has been instrumental in business development activities throughout the province, within the Native economic structure.

It is in the area of business finance that AIIC is proving to be the industry leader throughout the entire province. Its innovative approaches to providing financing for on and off reserve business have assisted many private individuals in their efforts to become successful independent business people. A large variety of Native owned businesses have been set up and are now operating profitably with assistance from AIIC. During the last year alone, convenience stores, gas stations, skidding operators, busing operators, trucking businesses, water hauling contractors, and many others are off to successful starts and/or expansions in their own businesses because AIIC was there to assist them with needed advice and financial assistance.

AIIC's move from the heart of downtown Edmonton to Enoch will enable more efficient operations and more importantly will result in easier access by clients, many of whom have in the past indicated a preference to meet AIIC staff at the Enoch office.

A staff of four professional Account Managers are available to assist applicants with loan requests. They are Al Jetha (Calgary office), and Glen Moosewah, Don Morin and Kevin Schindelka of the Enoch office. Mayrose DosSantos and Alma Masuskapoe will be at Enoch to ensure the office runs smoothly, while Bob Madill, Controller, will ensure accurate financial controls are maintained and AIIC will be well positioned to serve your business financial needs in the years to come.

AIIC has become a highly successful Treaty Indian owned company, and is anxious to continue to fulfil your business financial needs.

Ermineskin reviving tradition

By Jeff Morrow
Windspeaker Contributor

HOBBEEMA, ALTA.

For more than a decade, cultural performers from across North American Indian country have descended on Hobbema for three days of merriment, fellowship, traditional food and - you guessed it - prize money. But not this year; at least not

for one day.

Ermineskin Powwow committee members, the primary organizers of the annual celebration, have decided to revive some not-so-ancient traditions by dedicating one day to non-competitive entertainment.

"It's a good thing, too," grumbled traditional singer Maurice Wolf. "It's gotten too commercial. We need something like this."

Wolf said he's been perform-

ing at powwows for nearly 30 years. And like any good artist with a keen ear and sense of musical judgment, Wolf is confident the melodies have soured and the tunes have lapsed.

"It used to be traditional. Times have sure changed," he said.

For the first time in 12 years of holding the Hobbema powwow, the Ermineskin band will set aside the first day for performers to do their stuff the old-

fashioned way.

After extensive consultation with band leaders, performers and elders, the Ermineskin Powwow Committee decided to add an extra day to the event, said committee chairperson Debbie Young.

The first day of the four-day affair will be open to performers who want to dance and sing without the benefit of prizes. But Young noted the organizers did set a limit.

"We certainly can't go back to the 1800s, but we did compromise," she said. "We wanted to acknowledge the true, historical meaning of the powwow."

Since the Ermineskin band began organizing the annual event more than a decade ago, the fever for competition has increased, and so has the desire for bigger rewards, she said.

More than 6,000 performers, spectators and friends attended last year's powwow. Young said as many are expected this time around.

"They come from all over (North America)."

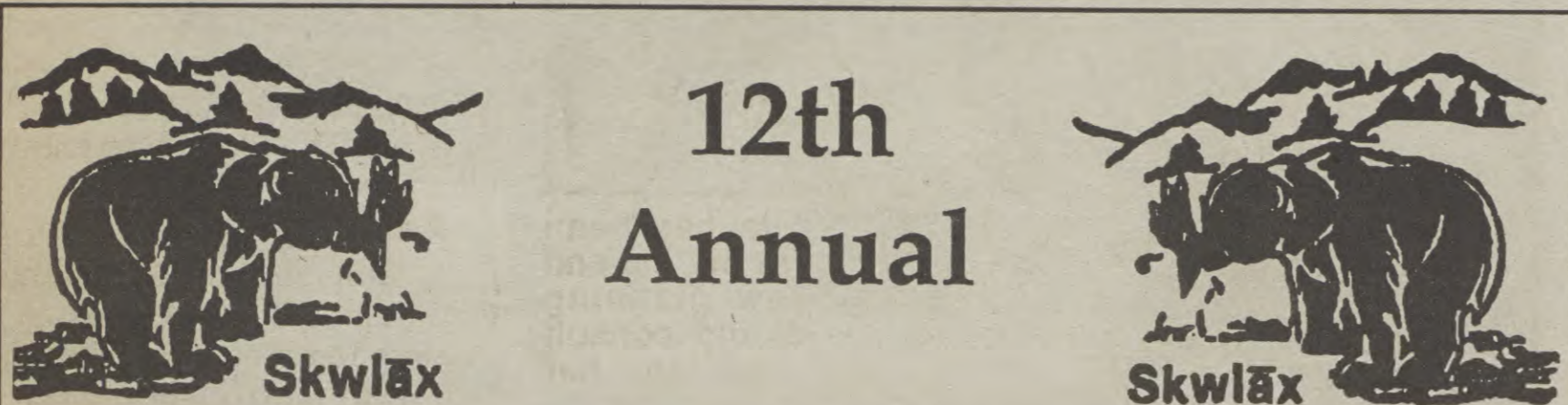
But Young adds, most wouldn't bother to attend if the potential for awards was gone.

"They come to compete," she said.

This year's total of cash prizes in the 22 dance events is \$29,000. Young said the cost of the operation is shared by Hobbema's four bands.

The cost for powwow is expected to top \$50,000, Young said.

Events include a complete men's dance competition: Traditional, Grass, Fancy and Chicken. Women's and children's variations are also included.



12th
Annual

Skwłāx Pow-Wow

July 17, 18 & 19, 1992

Squilax, B.C. (6 miles east of Chase, Hwy. 1, across bridge)

- ★ Over \$20,000 in Payout
- ★ \$4,500 in Drum Monies
- ★ Local Lil Skwłāx Princess & Lil Skwłāx Brave Contests
- ★ Teen Princess Pageant
- ★ Stick Games
- ★ Arts & Crafts
- ★ Salmon Bar-B-Que, Sat. & Sun.

FRIDAY NITE
JULY 17

ENCAMPMENT • WARMUP
★ Participation Points ★
REGISTRATION
4 PM — 8 PM

SATURDAY
JULY 18

★ OTHER SCHEDULED EVENTS ★
Participation Points
REGISTRATION
8 AM — 1 PM
GRAND ENTRY
1 PM & 7 PM

SUNDAY
JULY 19

WALK-IN BINGO
10 AM — 1 PM
GRAND ENTRY
1 PM

HOST DRUM: WHITE EAGLE • Seattle, Washington
LEAD: Arlie Neskyia

WHIPMAN: Jules Arnouse • Little Shuswap
MASTER OF CEREMONIES: Dave Brown Eagle • Spokane, Washington
ARENA DIRECTOR: Ernie Philip • Little Shuswap

No Alcohol or Drugs
allowed on premises
★ PROCEEDS TO COVER
DANCE & DRUM COSTS ★

ADMISSION
ADULTS: \$6.00
SENIORS & STUDENTS: \$5.00
9 & UNDER: FREE



FOR INFORMATION,
CALL OR WRITE:
(604) 679-3203
Box 1100,
Chase, B.C. V0E 1M0



The Skwłāx Pow Wow committee will not be responsible for any lost or stolen articles or accidents on premises



ABORTION
RECOVERY
CANADA
(604) 640-7171

24 Hour Helpline - Call Collect
Compassion, Non-judgement Support
Office (604) 534-4341

Lethbridge and District Pro-Life Association
#411, 1412-9th Avenue South
Lethbridge, Alberta T1O 4C5

Gardiner Karbani
Audy & Partners

CHARTERED ACCOUNTANTS

We salute all those who keep the
pride of tradition alive in the
annual powwows.

Phone (403)461-8000 4107 - 99 Street
Fax (403)461-8800 Edmonton, Alberta
T6E 3N4

Every year we are united
through the celebration of
the Powwow. Make the
culture and tradition of
yesterday come alive and
keep it strong for
tomorrow.

Sucker Creek Band 150A

Box 65
Enilda, Alberta
Phone: (403) 523-4426



RPG Wireless Communications . . . on the leading edge of new technology

Astral Communications Ltd. is now RPG Wireless Communications Group Inc. In this new group are four divisions to better serve the individual needs of our diversified marketplace. The parent company, RPG Wireless, has a strong background in TVRO, as a major western distributor, with over 1000 dealers. Now as a federally incorporated company, we look forward to serving the needs of satellite, broadcast and cable enterprises throughout Canada.

RPG Broadcast Communications is 95 per cent dedicated to broadcast transmitting systems, with an excellent selection of transmitters, antennas, towers and other products which allow us to design complete systems to satisfy your particular requirements.

We offer engineering and technical services for the preparation of documents required by the federal Department of Communications and the CRTC to obtain a broadcast licence.

The scope of broadcast systems we supply cover AM/FM radio, VHF/UHF television, MMDS, Microwave and the newest technology - Digital Audio Broadcasting, also known as DAB.

The remaining five per cent of RPG Broadcast deals with compact audio-visual production facilities, which are designed for use by community TV groups who wish to develop their own programming.

In addition to complete Systems Design, we also have full Technical Support Teams, and Tower Installation Crews to provide all necessary maintenance and installation of your system. Professional engineering services are available through our associates as required.

RPG CABLE COMMUNICATIONS is primarily oriented towards CATV, MATV and SMATV systems. Some of the equipment offered by RPG Cable also has a place in RPG Broadcast, such as commercial satellite receive systems and addressable scrambling systems.

In some smaller, remote communities, where physical features on the land, such as dense forests or mountains will not allow the use of LPTV or MMDS, a properly designed cable system will provide reliable, studio quality signals to the community.

We now have 60-channel Lasar Link systems to overcome the problems of providing service to an area separated by a lake, river or highway. Our wide selection of Headend and Trunk electron-

ics have been carefully selected for maximum reliability at the very best price.

New items, such as the addressable taps, allow for complete control of each household's received signal selection and billing.

RPG PROGRAMMING SERVICES offer a wide variety of satellite programs from various Canadian and U.S. sources. RPG Wireless holds affiliation agreements with all the program sources offered, which in turn allows your community access to the best possible bulk price for totally legal programming.

An equal balance of Canadian and U.S. programs would provide a broad mosaic of choice, covering news, sports, variety, movies, arts, music, youth family, spiritual and aboriginal viewing.

In addition, a wide variety of FM stereo signals are available for re-broadcast as an off-air LPFM station as background to a community TV channel or as a regular FM radio service available on a cable TV system.

RPG Wireless Communications is the logical choice for community broadcasters, where we take the guesswork of system design, programming, licensing and system management. We guarantee the performance and reliability of every system that we supply and install...in writing.

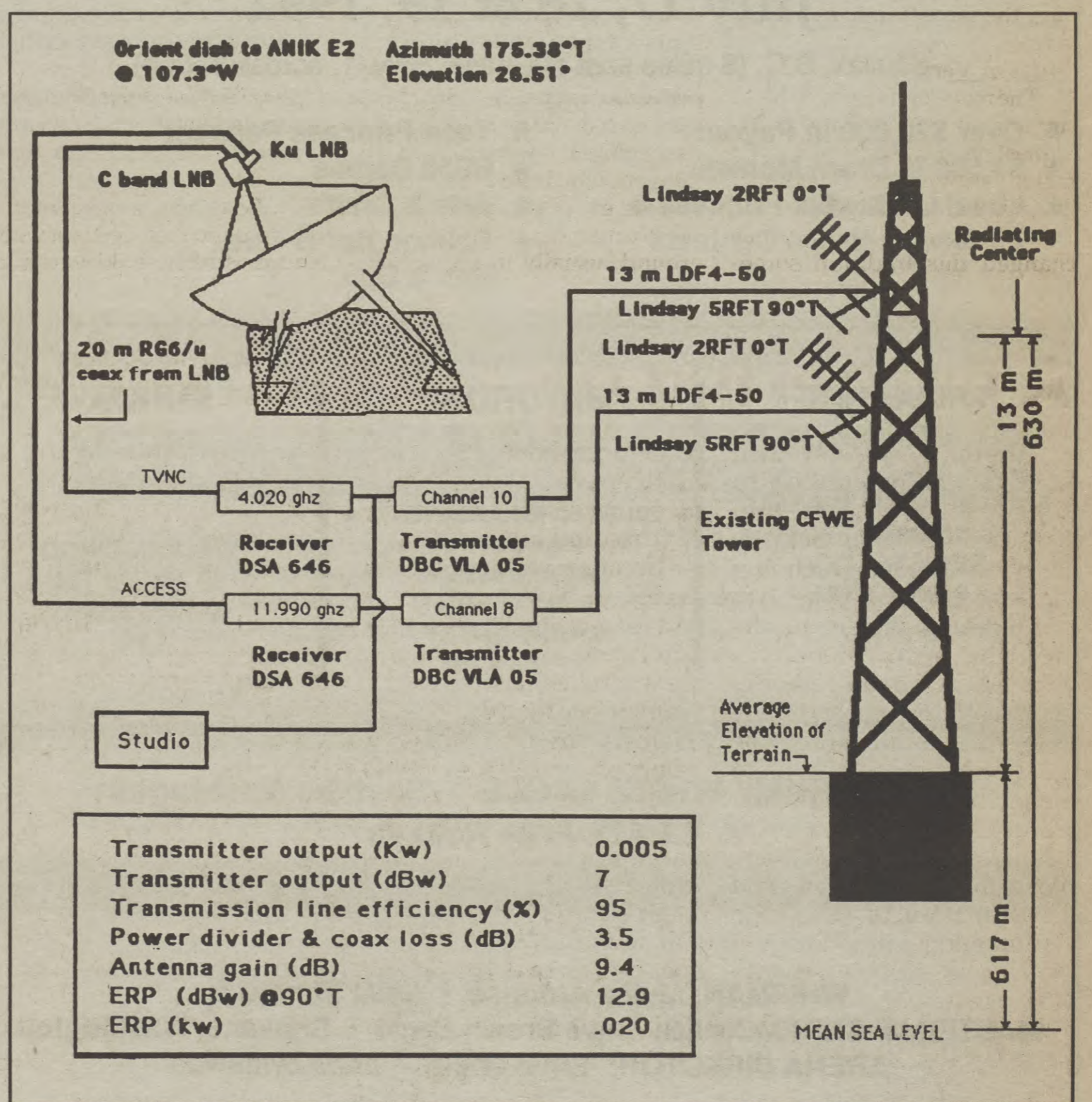
Our ongoing technical maintenance contract program will ensure that your system is kept in top operating condition for years to come.

Our product research and development and contact with other worldwide manufacturers provides our clients the very best technology, today.

**RPG WIRELESS...
The Leading Edge of New Technology...
The Best Selection...
The Best Service...
The Best Price...
THE BEST IN THE WEST.**



For all your communications needs contact RPG Wireless Communications.



A Typical 2 Channel LPTV Site Layout Diagram.



RPG
WIRELESS COMMUNICATIONS GROUP INC.

Formerly Astral Communications Ltd.

Box 36
Petrolia Park
Red Deer, Alberta
T4N 5E6

Phone: (403) 340-1556 Fax: (403) 347-2599

Musical composition based on ceremony

By Boye Ladd
Windspeaker Contributor

A dilemma that almost immediately brings a barrier in teaching Indian music and dance is language. Translation of the Indian language to English is difficult because there are many words that cannot be converted. In essence, the Indian language is very respectful, vibrant and spiritual.

The Indian has a song for every occasion and phase in one's daily life. Composition is based upon respect, honor and ceremony. Depending on the purpose most Indian music and dance are both subjective and inherent.

The drum is considered holy and serves as the heartbeat of Mother Earth. Traditionally, the drum beckons Man, Nature and the Universe together as one. The drum and its rhythm establishes form while the song gives substances and meaning.

Song Structure

To understand and perform dance, one must have a basic understanding of song structure. The purpose will vary the composition structure and rhythm.

Most all songs traditionally have the same format as in each verse.

Order of Verse:

The male lead singer or head singer will start a song at the highest pitch and descend as the melody progresses. (Customarily only men sit and sing at the drum. Region and history has changed this tradition some-



Brad Crowfoot

Drummers are highly respected people among the Indians, like a Chief or an elder. The host drum (lower centre) is head of the other drums and it is considered an honor and a respected position.

what.)

The second is a repeat of the lead and along with the continuation of the melody sung by all the singers.

The second half of a verse is a repeat of the first, sometimes to include a down beat. (The down beat historically represents cannon and gunfire as heard in the context of original powwow songs. Usually there are 4-6 accented down beats. For the beginner, it is a good way to know in which part of the song you are in.

Women may sing background, usually in the second

half of the of the repeat melody.

In actual competition, powwow songs are usually four verses in length. Warm up songs or "intertribals" usually vary from four to six verses; it is usually dependent on the number of drums participating.

Competition songs vary in rhythm, speed and endings. Variations of Song Types

For the advanced student and experienced, song variation has changed to create three types of songs.

1. Long ago, songs honored warriors and their deeds of valor. Now most of these old war dance

songs are considered honor songs.

In the first half of a verse (or melody) it is sung in vocables or syllables that have no meaning. These vocables usually accommodate the melody. Then in the second half (or repeat melody) words are sung expressing a story or honorable deed.

2. Depending on the nation and region, powwow songs or intertribals were mostly sung with vocables and syllables throughout the verse. Again these vocables do not have meaning but accommodate the melody. Emphasis is concen-

trated on the spirit and beauty of the melody to create emotion. These powwow songs are considered straight songs.

3. Originally songs that have words throughout the verse were reserved for sacred dances or ceremonial purposes. History and trend have brought about a recent change in powwow songs to create what is called word songs. The new word songs speak of the dancer, regalia and/or nature.

Today songs continue to be composed almost on a daily basis similar to the contemporary songs of the white man. Indian song and dance are inseparable and constant. Regional affiliation and/or manner will distinguish uniqueness and identity among the various singing groups. Tradition and custom establish the basic foundation and parameters that contemporary Indian songs are composed of.

Colors elicit both spiritual and physical responses:

1. Red - Excitement - Blood
2. Black - Fear - Death
3. Yellow - Warm - Sun
4. White - Serenity - Purity/Happiness
5. Blue - Cool - Sky
6. Green - Earth

Colors also represent directions:

North - White; South - Red; West - Black; East - Yellow

As the earth rotates around the sun from left to right, respect is shown by the dancing the same.

A Gathering Of The Women: Women & Wellness Conference III

The third Annual Women & Wellness Conference is to take place again in Saskatoon, Sask. on Oct. 4, 5, 6, 1992. The overwhelming response from the past two conferences attests to the need for such conferences where women can gather in a safe environment and share issues of mutual concern. The goal of the conference is to help women recognize their ability to empower themselves or those around them. Women will learn to build cultural concepts to deal with dysfunctional situations and will be able to share workable strategies which will help heal self, family and community. Women were affected by the gathering as individuals and groups. Past

conferences have raised painful deep scars to the surface for some and lifted the spirit or reassured others.

Because women are expected to be the care-givers and counsellors within the family unit, as well as in the communities, it is imperative women face their own issues. 'Helpers' who are healthy and balanced can contribute in many more ways to community strength than those who have not yet faced their own problems.

Speakers from across Canada and the U.S. will speak on topics related to the physical, spiritual and emotional well-being of women. These will include family violence; child sexual abuse; children and AIDS; fetal alcohol

syndrome; suicide; inner child; traditional role of women and the changing roles of women today. A tour of Wanuskewin (a reconstructed 6,000-year-old Indian village) is planned, along

with a banquet, plus healing circles and smaller group healing sessions throughout the conference.

Aboriginal women from across North America are invited to attend this very im-

portant conference. Conference success depends on you and you will only have to take from the gathering what you want to receive.



WOMEN & WELLNESS CONFERENCE III

"A Gathering of the Women"

OCTOBER 6 - 7 - 8, 1992

SASKATOON INN — 2002 Airport Drive
SASKATOON, SASKATCHEWAN CANADA

Registration: \$100 (at the door)
\$60 (pre-registration)
(cancellations will be accepted on or before September 18/92. cancellation fee \$25, substitutions permitted)
REGISTRATION AT THE SASKATOON INN
SATURDAY, OCTOBER 3, 1992 (4 PM TO 9 PM)
For Hotel reservations, Call 1-800-667-8789
special rates for conference

Includes:
• opportunities to learn and share, speak sessions, lunches, banquet, tour of Wanuskewin, theater entertainment, support group activities, topical videos, wellness, fair, arts and crafts, displays and sales.

YOU ARE INVITED TO EXPERIENCE THE VERACITY AND REALIZATION FOR WOMEN & WELLNESS CONFERENCE III "GATHERING OF THE WOMEN — MIND, BODY AND SPIRITUAL WELLNESS."
THE GOAL OF THIS CONFERENCE IS TO ASSIST THE WOMEN TO RECOGNIZE THEIR ABILITY TO EMPOWER THEMSELVES THROUGH MIND, BODY AND SPIRIT.

OBJECTIVES:
• to provide the opportunity for women to come together in the spirit of sharing, unity and support
• to provide a safe place for sharing and discussion of crisis situations in family units
• to explain ways and means for the healing to begin and lead to the healing of the mind, body and spirit
• to reinforce the knowledge that abuse in any form is not acceptable in the traditional ways of old.



AGENDA

SUNDAY, OCTOBER 4	
7:30 - 8:45 am	pipe ceremony
9:00 - 9:15	opening prayer
9:15 - 9:30	welcome
9:30 - 10:30	the healing continues
10:30 - 11:00	coffee
11:00 - 12 noon	the traditional role of women
noon - 1:15 pm	lunch
1:15 - 2:15	'a vicious circle' play on family violence
2:15 - 2:45	coffee
2:45 - 3:45	exploring the healing process
3:45 - 4:00	closing remarks and prayer
4:30 - 6:00	tour of Wanuskewin (reconstructed Indian village)
7:00 -	CIRCLE OF HEALING
MONDAY, OCTOBER 5	
9:15 - 9:30 am	opening prayer
9:30 - 10:30	'and then she came home' a play on children with AIDS
11:00 - 12 noon	my daughter has AIDS
noon - 1:15 pm	lunch
1:15 - 2:15	pregnancy & alcohol
2:15 - 2:45	coffee
2:45 - 3:45	who is this child, really?
3:45 - 4:00	closing remarks and prayer
4:00 -	banquet - M.C. - Cecelia Fire Thunder
	entertainment - Winston Wuttunee
TUESDAY, OCTOBER 6	
9:15 - 9:30 am	opening prayer
9:30 - 10:30	'missed signals' a play on suicide
10:30 - 11:00	coffee
11:00 - 12 noon	a cry for help
noon - 1:15 pm	lunch
1:15 - 2:15	doctor, lawyer, indian chief - panel
2:15 - 2:45	coffee
2:45 - 3:45	we can do it!
3:45 - 4:00	a celebration in song

• • • CLOSING REMARKS • • •

REGISTRATION FORM (one per person)

I want to register for the WOMEN & WELLNESS CONFERENCE III in Saskatoon on October 4, 5, 6, 1992

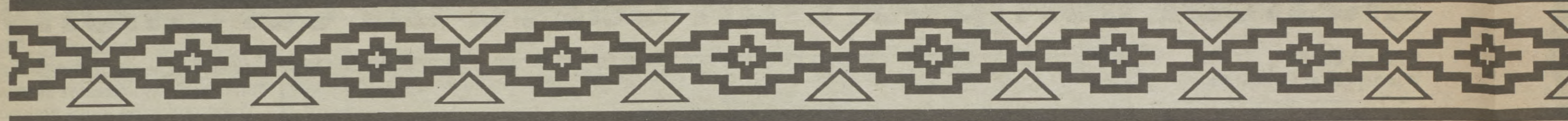
NAME: _____

ADDRESS: _____

Enclosed is my: cheque money order or for \$70 payable to:

Women & Wellness Conference
Box 220
Fort Qu'Appelle, Sask. S0G 1S0

for more information, call (306) 332-6377
or fax (306) 332-6007 (photocopy as required)



RED THUNDER

Dance Company turns troubled kids around

By Judy Shuttleworth
Windspeaker Contributor

EDMONTON

The white-haired woman looked shocked to see a tall Native man, his face painted red and white, holding the door for her. She hurried past him.

"I could have taken it off but it takes so long to put back on," Lee Crowchild said, strolling through an Edmonton shopping mall on a break from the recent International Children's Festival.

Crowchild is founder and artistic director of Red Thunder, a dance company based on the Sarcee reserve near Calgary.

The champion athlete and triathlon competitor gave up working as a teacher and administrator

seven years ago to start Red Thunder. He got the idea after seeing a Maori singing group during a vacation in New Zealand.

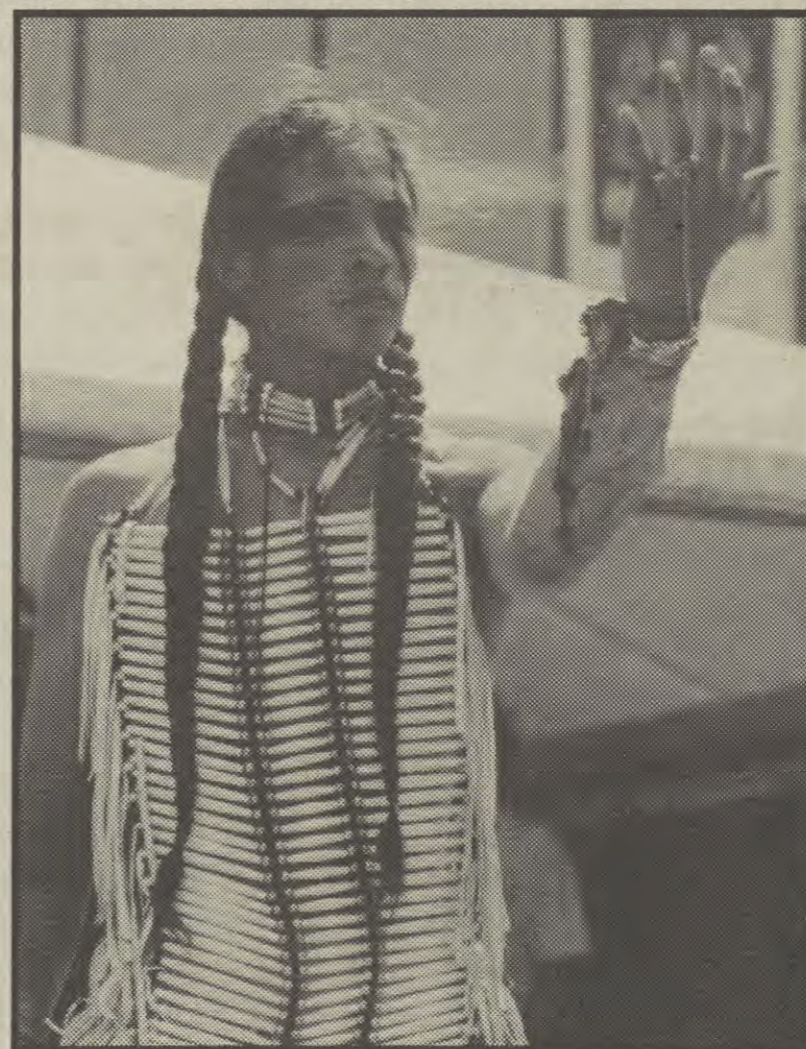
"Basically, they had kids off the street who'd been in trouble with the law and they worked with them. I thought I could take the idea home to Canada and work with young Native people."

The group picks up new members during its tours. Crowchild said they don't turn anyone away, but they make sure they know what they're getting into. Dancers have stayed as little as one day and as long as six years.

Dancers must stick to the group's rules, such as not smoking in public and resolving any disputes that arise during the six months the group spends on the



Red Thunder dancer Danny Crane



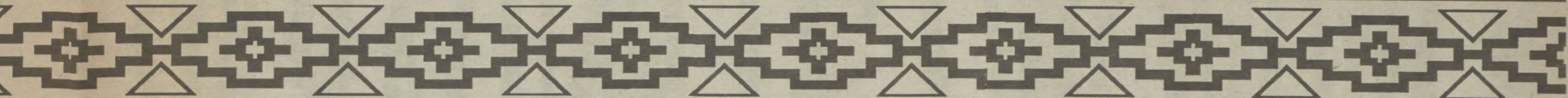
Alex Wells



Lee Crowchild



Leading a procession during Edmonton's Youth Festival



road each year.

"Because we're a performing arts group and a Native company, we're always in the limelight," Crowchild said of the need to keep up a professional appearance.

"We (Natives) never made bells, but we got them in trade for furs."

Red Thunder's repertoire includes traditional dances such as chicken and fancy dances, traditional sign language and modern choreography. A recent show started with dancers dressed in black performing to a heavy rap beat.

Native dance and costume have changed over the years, Crowchild said. He sees fancy dancers using steps they probably

learned from rock videos and wearing neon colors.

"If you look at the way fancy dances are now - back in the 70s no one ever danced like that."

Red Thunder's members research their cos-

tumes and try to stick to traditional decorations, although they use modern face paint. Bells and metal jingles have replaced deer hooves as decorations.

"We (Natives) never made bells," Crowchild acknowledged. "But we got them in trade for furs."

One dancer decorated his costume with mirrors because warriors used to use them to signal each other.

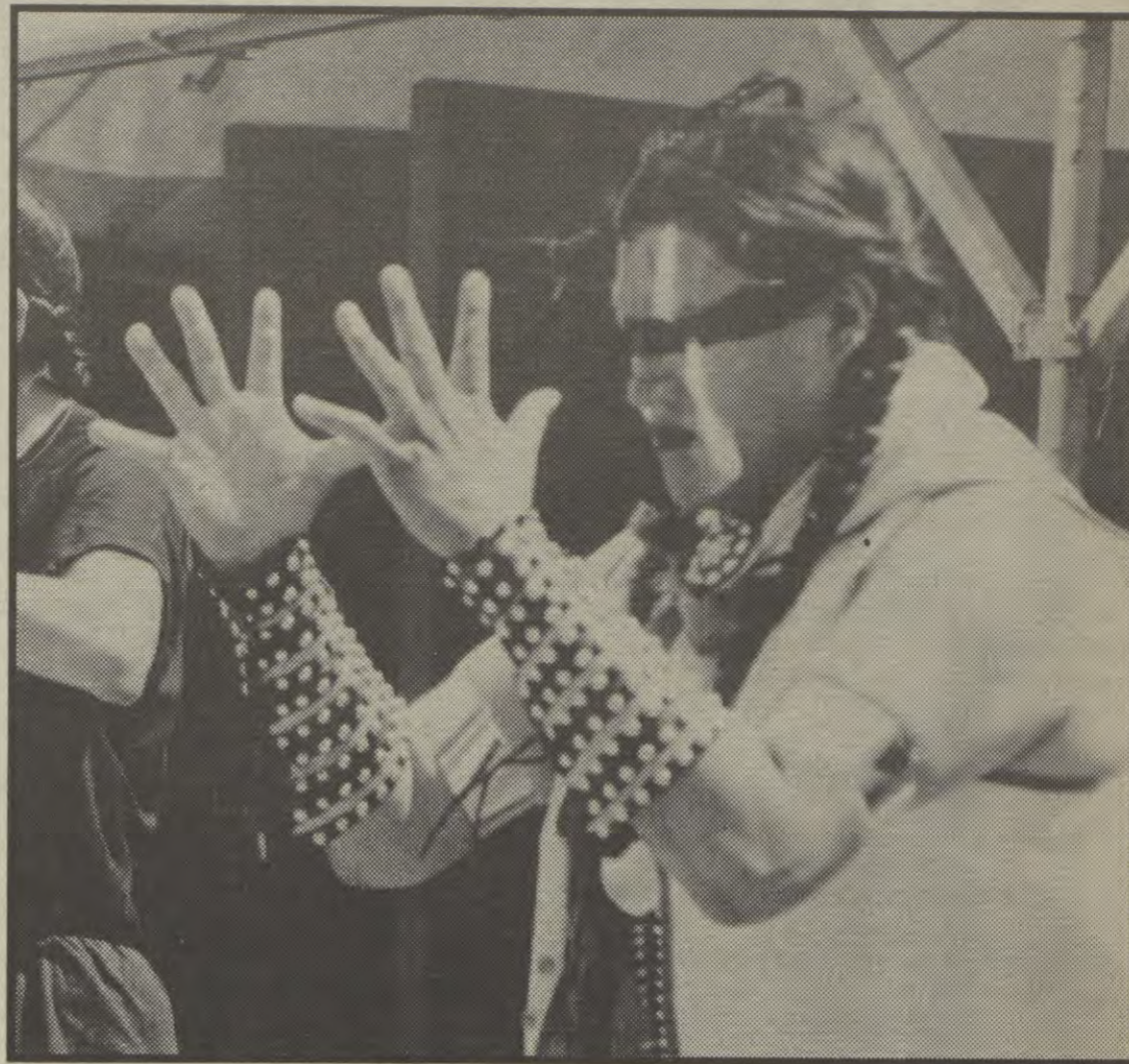
Red Thunder's early days were not easy, Crowchild said.

"We did shows for \$20 between nine or 10 people. That isn't a lot of money."

The dancers have been asked to perform at conventions and events that promote the cowboys and Indians stereotype. Crowchild said they prefer not to appear unless they have artistic control.

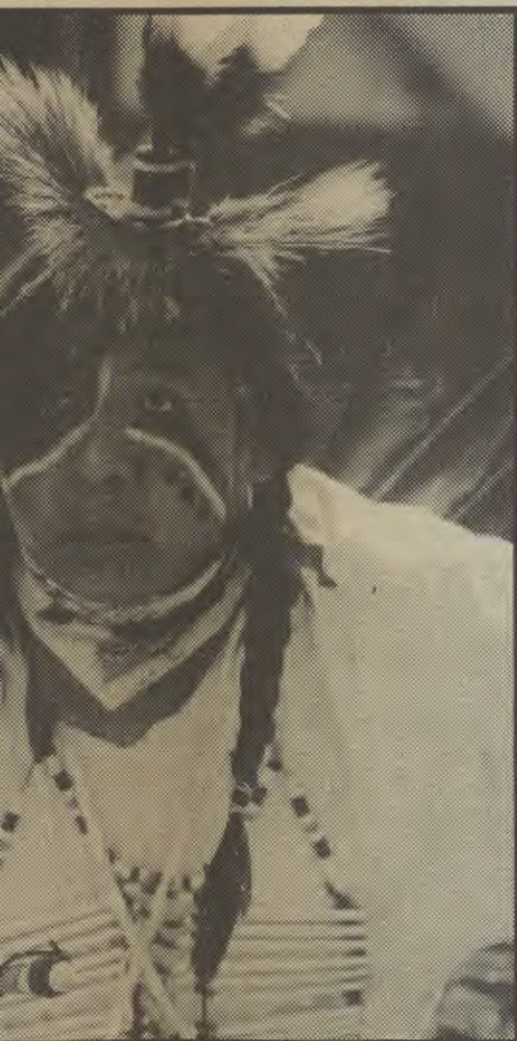
"(Organizers) will never admit it but it's 'Let's get the Japanese and the Germans in here and do a nice show for them,'" he said of places like guest ranches.

The group is reaching the point where members consider themselves full-time performers. They expect to perform around 250 shows this year in Canada, the U.S. and Switzerland.



Danny Crane

Photos by Bert Crowfoot and Judy Shuttleworth

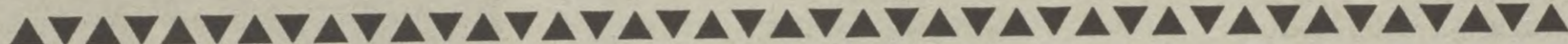


Quentin Pipestem

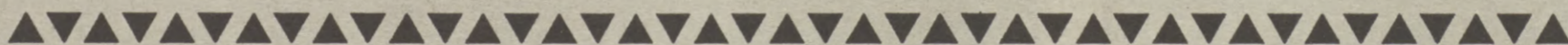


Champion hoop dancer Quentin Pipestem

POW W O W C A L E N D A R ' 9 2



- | | | | | |
|--|--|---|---|--|
| <p><u>JUNE 24, 25 & 26, 1992</u></p> <p>INDIAN DAY CELEBRATIONS
Rosebud Tribal Building
Rosebud, South Dakota USA
Contact Rose Cordier or Alberta Widehat at (605) 474-2381</p> <p>BACK TO BATOCHE DAYS 1992
1 hour N.E. of Saskatoon
Batoche National Historic Park, Saskatchewan Canada
Contact Claude Pettit (306) 975-0840 Cellular (306) 241-0458</p> <p><u>JUNE 26, 27, 1992</u></p> <p>PLAINS INDIAN MUSEUM ANNUAL POWWOW
Buffalo Bill Historical Centre
Cody, Wyoming USA
Contact Faith Bad Bear at (307) 587-4771</p> <p><u>JUNE 27, 28, 1992</u></p> <p>BEAVER LAKE RODEO & TREATY CELEBRATIONS
Beaver Lake Reserve
Beaver Lake, Alberta Canada
Contact Cliff Whitford at (403) 623-4549</p> <p><u>JUNE 26, 27, 28, 1992</u></p> <p>ANNUAL GREAT LAKES POWWOW
Wilson, Michigan USA
Contact Audrey Gamez at (906) 466-2342</p> <p><u>JUNE 25, 26, 27, 28, 1992</u></p> <p>SADDLE LAKE 15TH ANNUAL POW-WOW
Saddle Lake, Alberta Canada
Contact Celina McGilvery at (403) 726-3829</p> <p><u>JULY 4, 5, 1992</u></p> <p>SHOSHONE - PAIUTE ANNUAL POWWOW
Owyhee, Nevada USA
Contact (702) 757-3161</p> <p><u>JULY 2, 3, 4, 5, 1992</u></p> <p>27TH ANNUAL NORTHERN CHEYENNE POWWOW
Kenneth Beartusk Memorial Powwow Grounds
Lame Deer, Montana USA
Contact Barbara Spang at (406) 477-6285</p> <p>ANNUAL TOPPENISH POWWOW
Toppenish Rodeo & Livestock Show Grounds
Toppenish, Washington USA
Contact Barbara Brost at (509) 865-3179</p> <p>24TH ANNUAL UTE POWWOW
Fort Duchesne, Utah USA
Contact Ron Wopsocks at (801) 722-2249</p> <p>STAR BLANKET CELEBRATIONS 1992
Star Blanket Powwow Grounds
10 miles N., 3 miles E., 1 1/2 miles N. of Balcarres
Balcarres, Saskatchewan Canada
Contact Lorraine Desnomie at (306) 334-2206</p> <p><u>JULY 3, 4, 5, 1992</u></p> <p>ARLEE POWWOW & CELEBRATIONS
Arlee Powwow Grounds
Arlee, Montana USA
Contact (406) 745-4242</p> <p>ALEXIS ANNUAL POW-WOW
Glenevis, Alberta Canada
Contact Ellis Kootenay at (403) 967-2225</p> | <p><u>JULY 5, 6, 7, 1992</u></p> <p>SAULT STE. MARIE ANNUAL POWWOW
Sault Ste. Marie Reserve on Shunk Rd.
Sault Ste. Marie, Michigan USA
Contact Allard Teeple at (906) 635-6050</p> <p><u>JULY 6 - 11, 1992</u></p> <p>KAPOWN ADVENTURE DAYS
Hilliard Bays Provincial Park, Alberta Canada
Contact (403) 751-3921</p> <p><u>JULY 11, 12, 1992</u></p> <p>A PROUD NATION POWWOW
Tekawitha Island Reserve
Montreal, Quebec Canada
Contact Barbara Little Bear at (514) 623-8667</p> <p><u>JULY 9, 10, 11, 12, 1992</u></p> <p>NORTH AMERICAN INDIAN DAYS & ART EXHIBITION
Encampment Grounds - behind Plains Museum
Browning, Montana USA
Contact (406) 338-7406</p> <p><u>JULY 10, 11, 12, 1992</u></p> <p>POUNDMAKER/NECHI ANNUAL POW-WOW
St. Albert, Alberta Canada
Contact (403) 458-1884</p> <p>MISSION INTERNATIONAL POWWOW
St. Marys Centre
Mission, British Columbia Canada
Contact Joanne Hanuse at (604) 826-1281</p> <p>YELLOWQUILL POWWOW
Yellow Quill Reserve
Yellow Quill Reserve, Saskatchewan Canada
Contact Band Office at (306) 332-2281</p> <p>6th ANNUAL BLACK HILLS INDIAN POWWOW & EXPO
Rushmore Plaza Civic Center
Rapid City, South Dakota USA
Contact Black Hills Association at (605) 341-0925</p> <p><u>JULY 10, 11, 12, 13, 1992</u></p> <p>YUKON FIRST NATIONS CULTURAL FESTIVAL
Brook's Brook, Yukon Canada
Contact Yvonne at (403) 667-7631</p> <p><u>JULY 16, 17, 18, 19, 1992</u></p> <p>COLD LAKE FIRST NATIONS TREATY DAYS
Cold Lake Treaty Grounds at English Bay
Cold Lake, Alberta Canada
Contact Armand Loth at (403) 594-7183</p> <p><u>JULY 17, 18, 19, 1992</u></p> <p>CARRY THE KETTLE POWWOW
Carry the Kettle Reserve
Carry the Kettle Reserve, Saskatchewan Canada
Contact Jeff Eashappie at (306) 727-2135</p> <p>PEGUIS 9TH ANNUAL POWWOW
Peguis Indian Reserve
Peguis, Manitoba Canada
Contact Peguis Powwow Committee at (204) 645-2359</p> <p>MISSISSAUGA POWWOW
Mississauga, Ontario Canada
Contact Linda at (705) 627-3468</p> <p>12th ANNUAL SKWLAX POWWOW
Powwow Grounds - 6 miles E. of Chase on Hwy 1
Squilax, British Columbia Canada
Contact Band Office at (604) 679-3203</p> | <p><u>JULY 17, 18, 19, 1992</u></p> <p>25TH ANNUAL KAINAI DAYS CELEBRATION
Red Crow Park
Standoff, Alberta Canada
no contact</p> <p>5th ANNUAL POWWOW AND TIPI VILLAGE
Head Smashed-In Buffalo Jump
18 km N and W of Fort McLeod on Hwy 785
Fort MacLeod, Alberta Canada
Contact Louisa Crowshoe at (403) 553-2731</p> <p>STANDING ARROW POWWOW (KOOTENAI)
Elmo, Montana USA
Contact Clarendia Burke at (406) 849-5541</p> <p>26th ANNUAL INDIAN STAMPEDE AND POWWOW
Fallon, Nevada USA
Contact (702) 423-3282 or (702) 423-2779</p> <p>POUNDMAKER BAND POWWOW
Poundmaker Reserve
Paynton, Saskatchewan Canada
Contact Brian Tootoosis at (306) 398-4971</p> <p><u>JULY 26, 27, 1992</u></p> <p>GRAND RIVER POWWOW
6 Nations Reserve
Brantford, Ontario Canada
Contact Evelyn at (519) 445-4391</p> <p><u>JULY 24, 25, 26, 1992</u></p> <p>ONION LAKE ANNUAL SURVIVAL POW-WOW
Onion Lake Reserve, 30 miles North of Lloydminster
Saskatchewan/Alberta Border Canada
Contact Brent at (306) 577-2404</p> <p>WEST MOBERLY 6th ANNUAL POWWOW
West Moberly Reserve, 30 Miles N. of Chetwynd
Moberly Lake, British Columbia Canada
Contact Chief George Desjarlais at (604) 788-3663</p> <p>TSUU T'INA NATION ANNUAL RODEO/POWWOW
Tsuu T'ina Reserve
Bragg Creek, Alberta Canada
Contact (403) 281-4455</p> <p>FORT TOTTEN ANNUAL WACIPI
Fort Totten, North Dakota USA
Contact (701) 766-4221</p> <p>ANNUAL SEAFAIR INDIAN DAYS
Seattle, Washington USA
Contact (206) 285-4425</p> <p><u>JULY 28, 29, 30, 1992</u></p> <p>ALKALI LAKE POWWOW
Williams Lake Powwow Grounds
Williams Lake, British Columbia Canada
Contact (604) 440-5611</p> <p><u>JULY 30, 31, AUGUST 1, 2, 1992</u></p> <p>ROCKY BOY ANNUAL POWWOW
Rocky Boy Powwow Grounds
Rocky Boy Reserve, Montana USA
Contact Eleanor Wright at (406) 395-4474</p> <p><u>JULY 31, AUGUST 1, 2, 1992</u></p> <p>KAWACATOOSE POWWOW
5 miles N. of Quinton
Quinton, Saskatchewan Canada
Contact Walter at (306) 835-2125</p> <p>OCHAPOWACE 7TH ANNUAL INDIAN CELEBRATIONS
12 miles N. of Broadview
Broadview, Saskatchewan Canada
Contact Calvin Isaac at (306) 696-2425</p> | <p><u>JULY 31, AUGUST 1, 2, 3, 1992</u></p> <p>1st ANNUAL BEAVER LAKE & LAC LA BICHE POWWOW & FISH DERBY
Lac La Biche town and Beaver Lake Reserve
Lac La Biche, Alberta Canada
Contact Albert McGrabby at (403) 623-4145</p> <p><u>AUGUST 4, 5, 6, 1992</u></p> <p>KAHKKEWISTAHAW POWWOW
Kahkewistahaw Reserve
Broadview, Saskatchewan Canada
Contact John Alexson at (306) 696-3291</p> <p><u>AUGUST 6, 7, 8, 9, 1992</u></p> <p>ERMINESKIN ANNUAL POWWOW
Ermineskin Powwow Grounds
Hobbema, Alberta Canada
Contact Morris Wolfe at (403) 585-3741</p> <p><u>AUGUST 7, 8, 9, 1992</u></p> <p>STANDING BUFFALO POWWOW
6 miles W. of Fort Qu'Appelle
Standing Buffalo Reserve, Saskatchewan Canada
Contact Chief Wayne Goodwill at (306) 332-4685</p> <p>UNITED PEOPLES POWWOW
Fort Missoula Historical Museum
Missoula, Montana USA
Contact (406) 728-2180</p> <p><u>AUGUST 14, 15, 16, 1992</u></p> <p>1992 PIAPOT INDIAN CELEBRATIONS POWWOW
Piapot Reserve
Piapot Reserve, Saskatchewan Canada
Contact (306) 781-4848</p> <p>ANNUAL CROW FAIR AND INDIAN DAYS
Crow Agency, Montana USA
Contact (406) 638-2601</p> <p><u>AUGUST 18, 19, 20, 1992</u></p> <p>PRINCE ALBERT INDIAN & METIS FRIENDSHIP CENTRE POWWOW
Prince Albert Exhibition Grounds
Prince Albert, Saskatchewan Canada
Contact Brenda Sayese at (306) 764-3431</p> <p><u>AUGUST 19, 20, 21, 22, 23, 1992</u></p> <p>SIKSIKA NATION FAIR
Centennial Grounds
Gleichen, Alberta Canada
Contact Mark Wolf Leg at (403) 264-7250</p> <p><u>AUGUST 21, 22, 23, 1992</u></p> <p>YORKTON FRIENDSHIP CENTRE POWWOW
Yorkton, Saskatchewan Canada
Contact the Friendship Centre at (306) 782-2882</p> <p>SANDY BAY ANNUAL POWWOW
Sandy Bay Powwow Grounds
Sandy Bay Reserve, Manitoba Canada
Contact Wilfred Spence at (204) 843-2603</p> <p>KEHEWIN ANNUAL POWWOW
Kehewin Powwow Grounds
Bonnyville, Alberta Canada
Contact (403) 826-3333</p> <p><u>AUGUST 25, 26, 27, 28, 1992</u></p> <p>BEARDY'S AND OKEMASIS 1992 POWWOW
Beardy's and Okemasis Reserve
Duck Lake, Saskatchewan Canada
Contact Gerald Gamble at (306) 467-4523</p> | <p><u>AUGUST 29, 30, 1992</u></p> <p>WHITE BEAR ANNUAL POWWOW
9 miles N. of Carlyle on Hwy 9, White Bear Reserve
Carlyle, Saskatchewan Canada
Contact Ivan Lonechild at (306) 577-2461</p> <p><u>SEPTEMBER 4, 5, 6, 1992</u></p> <p>NUMAGA INDIAN DAYS CELEBRATION
Anderson Park, 34 Reservation Road
Reno, Nevada USA
Contact (702) 359-9449</p> <p>PUYALLUP TRIBE'S ANNUAL POWWOW & SALMON BAKE
2002 E. 28th Exit 135 off I-5
Tacoma, Washington USA</p> <p>SPOKANE TRIBAL FAIR AND POWWOW
Wellpinit, Washington USA
Contact (509) 258-4581</p> <p>AWOKPAMANI OMAHA TRADITIONAL POWWOW
Poplar, Montana USA
Contact (406) 768-5155</p> <p>1992 NAKODA POWWOW LABOUR DAY CLASSIC
Chief Goodstoney Rodeo Centre
Morley, Alberta Canada
Contact (403) 881-3949</p> <p><u>SEPTEMBER 10, 11, 12, 13, 1992</u></p> <p>22ND ANNUAL UNITED TRIBES INTERNATIONAL POWWOW
Bismarck, North Dakota USA
Contact (701) 255-3285</p> <p><u>SEPTEMBER 18, 19, 20, 1992</u></p> <p>TREATY FOUR POWWOW
Fort Qu'Appelle Rextent
Fort Qu'Appelle, Saskatchewan Canada
Contact Perry Bellegarde at (306) 332-8200</p> <p>FLIN FLON FRIENDSHIP CENTRE NATIVE HERITAGE FESTIVAL & POWWOW
Flin Flon, Manitoba Canada
Contact Leslie or Helen at (204) 687-3900</p> <p>ELBOW RIVER INTERTRIBAL DAY POWWOW
Max Bell Arena
Calgary, Alberta Canada
Contact Wayne Courchene at (403) 264-1155</p> <p><u>SEPTEMBER 26, 27, 1992</u></p> <p>EAGLE WING PRESS AMERICAN INDIAN POWWOW
Watertown, Connecticut USA
Contact (203) 238-4009</p> <p><u>OCTOBER 9, 10, 11, 1992</u></p> <p>FIRST NATIONS CULTURAL FESTIVAL '92
Big Four Building, Calgary Stampede Grounds
Calgary, Alberta Canada
Contact (403) 273-9855</p> <p><u>OCTOBER 11, 12, 1992</u></p> <p>NIKANEEET 1992 ANNUAL POWWOW
Maple Creek Arena
Maple Creek, Saskatchewan Canada
Contact Judy Mosquito at (306) 662-3660</p> <p><u>JANUARY 22, 23, 24, 1993</u></p> <p>NAPI FRIENDSHIP ASSOCIATION 3RD ANNUAL CROSS CULTURAL CONFERENCE AND 16TH ANNUAL POWWOW
Pincher Creek Arena
Pincher Creek, Alberta Canada
Contact Quinton Crowshoe at (403) 627-4224</p> |
|--|--|---|---|--|



Sponsored by

SHELL CANADA LIMITED

For information on our products and company activities,
please call our Shell Helps Centre at 1-800-661-1600.

Shell helps!



Learn origins to understand powwow's meaning

By Boye Ladd
Windspeaker Contributor

There are numerous interpretations and origins of dance found across North America. With the coming of the white man came treaties, relocation and assimilation that desecrated an entire race of people.

Migration, isolation, distance and time are what created the uniqueness of Indian identity and language. Language is essential in understanding a true Indian perspective of their culture and relationship to everything. The similarity of a language from one nation to another is a way of tracing origin, tradition and custom.

There are certain common denominators that all Indian nations will agree upon and practise as a way of life. A vast majority of Indian people will credit the Omaha Nation of the central plains for originating powwow as we know it today.

To understand the meaning of powwow in the context of its spirit, one must start at the beginning.

It is believed by many of the Indian people that still practise the traditional way of life "that nature and the Indian people spoke the same language". A common belief is that when the Creator made this world, he gave, as in nature, a uniqueness and power to each Indian nation. Geographically, each nation enjoyed a very respectful and harmonious relationship with nature as a guide and provider. The relationship with the Creator was pure and its strength was at its peak, being both visible and heard through the voices of nature.

In times of need, guidance and sickness, the Indian prayed and gave by means of spiritual fast, sweats and sacrifice. Prayers were answered through the voices of nature, thus establishing the spirit of nature and man as one. This explains the reasoning for the creation of the clan system and its respect for the

balance of nature. Each clan, like nature, has a function and responsibility within nature. Both Indian and clan affiliation can be seen in color combinations, design and ornaments.

Numbers were also very important in respect to nature and the Indian way of life. The number 4 is held sacred by most Indian nations in respect to the four cardinal directions, as well as the Creator, in the context of the symbol and the meaning of the cross. The cross has always been synonymous with the Great Spirit even before the first Christian missionaries came to North America. The spirit of power is held sacred in the combination of certain colors, designs and numbers.

Eventually, songs and dances evolved around the imitation of animals and the natural forces that were held sacred. Many of these sacred dances, because of their religious significance and spirituality, are not performed in public. The sun, eagle, buffalo, and medicine dances are just a few of many sacred dances that are still practised. Any religious object or ceremony of power should not be brought into the public or even discussed in the open. War, medicine and protection can also be included here, with the consequences being grave if respect is not kept.

When early European explorers first saw these dances, they thought "Pau Wau" referred to the whole dance. Actually, is Algonquin definition refers to the medicine men and spiritual leaders. As more tribes learned the English language, they accepted the "powwow" definition.

As mentioned before, each nation maintained a uniqueness and power geographically, which resulted in war over hunting territories. Indian wars were controlled by the medicine men. One simply could not go out and fight an enemy on his terms. There were ceremonies of preparation to protect and guide the warrior. Brave inspiring songs,

warrior speeches and war dances were performed.

When going into war, the leaders were distinguishable by the paint they wore and the number, color and markings on their feathers. There was mutual honor and respect even for the enemy in battle.

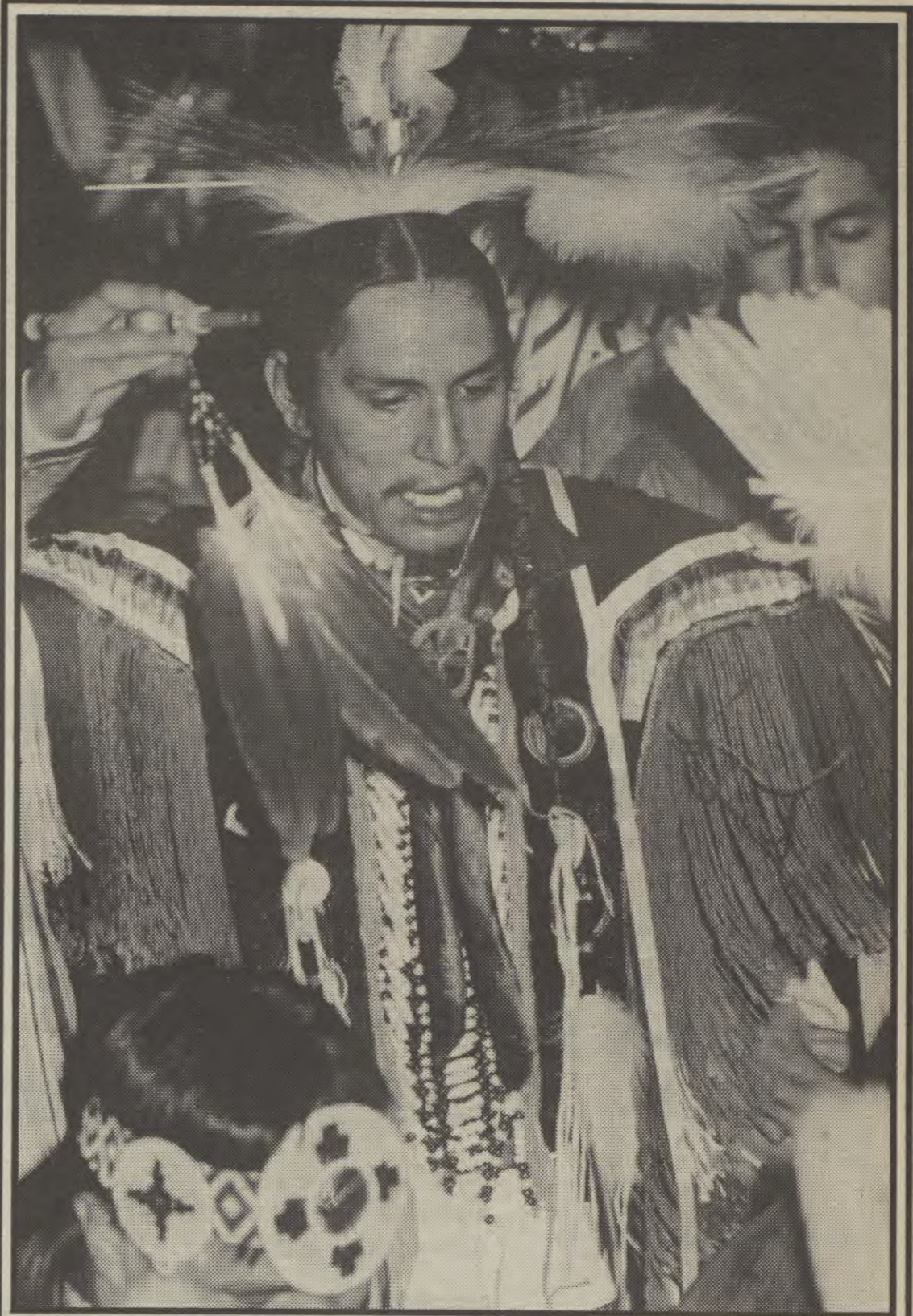
It is said that in taking the life of an enemy or 'counting coup', one captures his spirit. It's still believed that this spirit belongs to the victor along with his power. In the "physical world", the victor gives and feeds the spirit of the victim until he enters the "spirit world". Then the victim serves and guides the victor together in the spirit world of our ancestors.

Upon the return of the warriors, feasts for the captured and mourned spirits were held and victory dances performed. In the dance, re-enactments of brave deeds during battle were performed in a stately manner reminiscent of the tracking of the enemy. Men's warrior societies were formed, such as the Hethushka, Grass and Red Feather Societies.

From this early interpretation came the origin of war dance in its spiritual form of expression demonstrated through footwork, smoothness and agility. There are many beliefs and customs that are still practised today that were and still are an integral part of the powwow world.

Many of the old war dance songs are still being sung, but are considered honor songs. In some traditional communities, new songs honoring the veterans and their deeds of valor are still being composed. Through these songs and the spirit of the drum are communicated ancestral values, cultural integrity, tribal solidarity and personal relationships for future generations.

It is safe to say today that powwows are a demonstration of Indian patriotism and commemoration to the respect for flag and country.



Bert Crowfoot
A dancer whistles the Stoney Park drum group, a crowd favorite at the Saskatchewan Indian Federated College powwow. A dancer whistles a drum four times and must make an offering to the drum for fulfilling his request.

KIKINO 2nd ANNUAL SILVER BIRCH RODEO

AUGUST 15 & 16

ON THE KIKINO
METIS SETTLEMENT



For more information contact:
GLORIA COLLINS
at (403) 623-2635 • (403) 623-7868

Watch for more information in
Windspeaker

RODEO CALENDAR 1992

»»» T'suu T'Ina Annual Rodeo «««

July 24 - 25 - 26, 1992

Bragg Creek, Alberta, Canada

»»» Kikino 2nd Annual Silver Birch Rodeo «««

August 15 - 16, 1992

Kikino Metis Settlement, Alberta, Canada

»»» I.R.C.A. Amateur Rodeo «««

August 21 - 22 - 23, 1992

Gleichen, Alberta, Canada

To list your up-coming rodeo event,
contact Ethel at Windspeaker
(403) 455-2700 or write

15001 - 112 Avenue, Edmonton, Alberta T5M 2V6



Larry Bull competing at 1981 Panoka Stampede

The Official Voice of Pro Rodeo Canada

Get a subscription to Canadian Rodeo News
for yourself or a friend!

ONLY \$18.⁰⁰ per year

Send to:

Canadian Rodeo News

#223, 2116 - 27th Avenue NE, Calgary, AB T2E 7A6



WINDSPEAKER

Proud to bring you
**BIG, BEAUTIFUL
POWOW COUNTRY**



ALBERTA
PACIFIC
FOREST INDUSTRIES INC.

Notice of Contract Award

The following contracts have recently been awarded as part of the construction of the company's pulp mill:

CONTRACT NO. 625A

Fabricate, supply and install boiler breaching:
Spantec Constructors Ltd., Calgary, Alberta

CONTRACT NO. 625B

Fabricate, supply and install free standing steel stack:
Canadian Erectors Limited, Calgary, Alberta

CONTRACT NO. 715

Supply and Installation of the Millwide fire protection systems:
Grinnel Fire Protection System Company,
Edmonton, Alberta

CONTRACT NO. 812

Supply and Installation of the Electrical and Instrumentation portions of the Water Treatment and Effluent Plants:
Comstock Canada, Edmonton, Alberta



A male Fancy Dancer performing at a powwow. Bert Crowfoot

Men's Fancy began at wild west shows

By Boye Ladd
Windspeaker Contributor

The Men's Fancy originated during the era of the wild west show, fairs and rodeos. Promoters and organizers, always looking for something new to entertain audiences, encouraged the men to apply more colorful regalia, featherwork, body movement and spectacular footwork.

The Men's Fancy adapted a transformation from traditional form to a more contemporary influence.

Indian nations were always competitive in nature so members of these shows gradually adopted Fancy Dance competition as a highlight of their show. In studying the contemporary Men's Fancy Dance regalia, it is influenced by all Indian nations.

Today, the Men's Fancy is performed primarily by the more agile younger men. The brightness and use of color accents are all aspects of the Fancy Dance regalia.

The use of two feather

bustles on the back, head roach, beaded cape and aprons are a standard of the Fancy Dance regalia.

The fancy footwork, increased speed and body movement combined with fancy regalia still highlights most all powwows and gatherings. The basic exercises are actual basic steps that all Fancy Dance steps are derived from. Some of the Fancy Dance Champions will include various acrobatic steps and movements.

All Fancy Dancers will concentrate on balance, smoothness, rhythm and timing as well as the degree of difficulty in learning and adapting Fancy Dance style. One must be physically fit and prepared to exert stamina, co-ordination and flexibility.

The music varies from the slower tempo contest songs, such as the Crow Hop, to a very fast tempo. Fancy Dancers are dependent on the rhythm of the beat of the song, so they must have a good knowledge of songs and format.

Windspeaker

The Winning Tradition Continues

"Best Bi-weekly"

3rd - Best Photography
3rd - Best Editorial/ Column

May 1992

Native American Journalists Association

"Best Investigative Report"

For Newspapers with circulation under 25,000

April 1992

Canadian Association of Journalists

Since the beginning *Windspeaker* has set out to become the most effective voice of Native people across Canada. Year after year *Windspeaker's* efforts have been rewarded with critical recognition. 1992 continues this tradition with awards from journalists in Native and non-Native media.

At the 8th Annual convention of the Native American Journalists Association *Windspeaker* was selected as the best bi-weekly newspaper in Indian Country. *Windspeaker* also received third place awards for its photography and editorial writing.

Former *Windspeaker* editor, Dana Wagg, has been named the recipient of the Canadian Association of Journalists award for his stories on the shooting of trapper Leo Lachance by a white supremacist. The awards are presented annually for the best investigative stories in Canadian newspaper and broadcast journalism.

Windspeaker is rapidly changing to maintain its effectiveness and continue in its pursuit of excellence. *Windspeaker* provides coverage of the events and issues of importance to the Aboriginal people of Alberta, Saskatchewan, British Columbia and beyond.

Windspeaker would like to thank its loyal friends and supporters who have helped make *Windspeaker* Indian Country's top bi-weekly newspaper.

To subscribe or if you are considering *Windspeaker* in your advertising mix please contact:

Windspeaker 15001-112 Avenue, Edmonton, Alberta T5M 2V6 Phone:455-2700 Fax:455-7639

KAPOWN CENTRE

Rehabilitation & Treatment Centre

- Chemical dependency treatment services directed toward people 16 years of age and older
- Minimum 6 week residential program
- "Total Person" Concept utilized
 - 24 hour in-patient care
 - Continuous intake



General Delivery
Grouard, Alberta T0G 1C0
(403) 751-3921

CARLETON Housing

We salute all those who keep the pride of tradition alive in the annual powwows.

Ed Gregory
Manager

5303 - 50 Avenue
Lloydminster, Sask. S9V 0P9
Phone (306) 825-2150

Dance suppression forced adaptations

By Boye Ladd
Windspeaker Contributor

With the introduction of the white man came the missionaries, who were charged with educating and assimilating the Indian. The importance of dance in Indian society was realized

by the earliest contacts, so every effort was used to discourage and suppress it. Indian children under the age of 16 were forcibly removed from their homes and put into industrial schools, never to speak their language or practice anything reflective of their culture.

Laws were enacted, such as

the Indian Act of 1906, prohibiting any Indian celebration, dance and/or ceremony.

During this period Indians were encouraged to attend "White Man's Dances." The origin and introduction of social-type dances were created then as a reflection of the attitudes and laws of that era. The two-

step, owl, rabbit, and round dance are imitations of the white man's manner of dancing, reminiscent of square dancing and the waltz. These were the only dances that were acceptable to the church and the federal government.

The Indian Act of 1906 was finally rescinded in the early

1950s.

Social-type dances vary in style and interpretation from one Indian nation and region to another.

Each Indian nation, when adopting certain dances from another nation, will contribute their own unique touches and identity.



General Delivery, Atikameg, Alberta T0G 0C0

THIRD ANNUAL YOUTH CONFERENCE

"Reaching for Knowledge"

August 9 - 13, 1992

- | | | |
|----------------|-------------------------------|---|
| TOPICS: | - Alcohol/Drug Abuse | - Native History from Creation to Present |
| | - Self-Esteem Building | - How to Build a Positive Native Identity |
| | - Aids | - Changing Perceptions of the Police |
| | - Cree Culture/Language | - Social Assistance Dependency (due to lack of education) |
| | - Family Violence | |
| | - Teenage Pregnancy/Parenting | |

- | | | |
|----------------------------------|-------------------------|---------------------------|
| ENTERTAINMENT/ACTIVITIES: | - Air Guitar | - Talent Show |
| | - Dance | - Horse Back Riding |
| | - Swimming/Water Skiing | - Indoor/Beach Volleyball |
| | | - Fashion Show |
| | | |

"WE ARE STRIVING TO BUILD A BETTER TOMORROW FOR OUR YOUTH"

- Camping Available (24 hr. Security)
 - Registration Fee - \$40.00/participant (fee includes meals/activities)
- Registration deadline: July 31, 1992

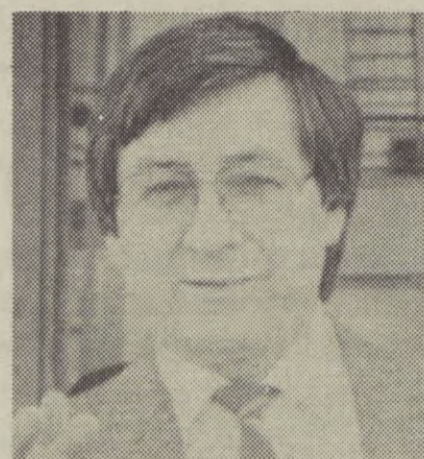
NO ALCOHOL/DRUGS ALLOWED

For information/registration contact:

- Rosalie Tallman - Youth Conference Coordinator at 767-3914 Fax: 767-3814
 Dolores Laboucan - Member - 767-3914
 Carol Laboucan - Member - 767-2148
 Violet Laboucan - Member - 767-3736

Dr. Joseph J. Starko OPTOMETRIST

For Appointment Phone (403)422-1248
 805 Empire Building
 10080 Jasper Avenue
 EDMONTON, Alberta T5J 1V9



**Mike Cardinal,
M.L.A.**
 Athabasca/Lac La Biche
 #608 Legislature Annex
 T5K 1E4
 (403) 427-1846

We salute all those who continue the tradition of the Powwow.

PEGUIS 9th ANNUAL POW WOW

JULY 17, 18, 19 AT

PEGUIS INDIAN RESERVE, MANITOBA
 (180 km North of Winnipeg)
 FOR MORE INFORMATION
 CONTACT THE POW WOW
 COMMITTEE AT:

1-(204) 645-2359

Best wishes to all of this year's Powwow participants.

KATHY'S KORNER

Gas

Groceries

Lottery Centre



Open 7 days a week
 (306) 425-2639

Hwy. 2 South, La Ronge,
 Saskatchewan



GST Free for Treaty People

BIG RIVER THIRD ANNUAL POW-WOW

August 21-21-23, 1992



Competition - Pow-Wow

Host Drums: Assiniboine Jrs. - Canada
 Black Lodge - U.S.A

Grand Entries - First Grand Entry - Friday, 7:00 p.m.
 Saturday & Sunday - 1:00 p.m. and 7:00 p.m.

Master of Cermonies - Charlie Tailfeathers

Prize Money - T.B.A.

Concession Booth (\$200/day or \$500/weekend)

Events:

Specials, Ladies Fancy, Grass Dance, Hand Drum Contest,
 Drumming & Singing Contest, Men's Jingle Dress Dance, Give-aways

All Drums & Dancers Invited

Special Guests: Chief Ovide Mercredi, National Chief
 F.S.I.N. Executive
 Randy Lewis

Detailed Poster will be provided at a later date.

For More Information Contact: Tom Bear - Big River Band
 P.O. Box 519, Debden, Saskatchewan, S0J 0S0
 Tel: (306) 724-4700 • Fax: (306) 724-2161

Committee not responsible for Accidents or Short Funded Travellers

HALFORD HIDE & LEATHER CO. LTD.

ESTABLISHED OVER 60 YEARS & STILL
 SUPPLYING THE OLDTIME SERVICE, QUALITY
 & DEPENDABILITY

8629 - 126 Avenue (Go north off Yellowhead Trail at 89 St.)
 Edmonton, Alberta T5B 1G8

See us for all your traditional Powwow needs
 White Buck Skin, Beads, Jingles, Deer and Moose
 Hide, Hair Pipes, Tin cones & Feathers
 FREE CATALOGUE, BEAD & BRAID CHARTS
 PHONE NUMBER FOR MAIL ORDERS
 (403) 474-4989

Orders Shipped C.O.D. or use Visa/Master Card

SLUTKER FUR

• Trapping Supplies • Fur Buyer
 Call: 474-5552 For you Free Catalogue

Jingle dress created to ward off bad spirits

Dancers use metal as spiritual protection

By Boye Ladd
Windspeaker Contributor

The women's jingle dress originated in the Great Lakes Region among the Ojibway People. There are numerous interpretations of origin but all infer the same theme.

The jingle dress was created out of a dream or vision. Its purpose was to ward off bad spirits and sickness through the use of metal and sound. When first created, it was a medicinal and sacred dance performed by certain women.

The use of metal was introduced to the Indian people by the coming of the white man. Metal was shiny and sharp and is revered by most Indian traditionalists as a form of protection. A common belief among the Indian nations is that the spirit world is very much afraid of anything sharp, shiny and made of metal. Even today dancers will carry a knife exposed, mirrors and/or metal studs, as a form of spiritual protection.

Sound is another form of protection to ward off bad spirits. The use of bells, whistles, drums and voice are equated to the same form of understanding. Throughout the world there are similar beliefs and traditions that will utilize metal and sound in the same way.

Most jingle dresses are made of Copenhagen snuff covers shaped in a conical

fashion. The old-style dress was designed and made in one piece, giving limited movement. Today, fads and trends decorate the dress with unlimited numbers, colors and styles to create a layered effect. This gives the dancer more freedom of movement and mobility to sit down.

The women's jingle dress was created in the early 1900s and is perhaps one of the oldest of women's style dances. Its resurgence in the powwow world surfaced in the early 1980s along with the men's Grass Dance. Both styles gained acceptance through trend and powwow movement's constant change.

There are three basic styles of Jingle Dress dance steps:

1. Old Style - The body is more rigid to accent the up and down motion, creating a rhythmic motion and sound of jingles. The steps are a shuffling back and forth on the balls of the feet. There was very little spinning or footwork in the old style.

2. Squaw Dance * or Fast Round Dance Step - There are basically two variations of this:

a) The simple Round Dance Step as explained in more detail in the Round Dance section. Each dance has their own rigid body motion to accent the jingles. This is the original old time style of the original Jingle Dress.

b) A more contemporary version to develop more of a rhythmic sway to the jingles is a side shuffle. With both feet close together, and shifting weight from heel to toe, the dance will shuffle left.

This variation is altered by some dancers to create body motion to accent the jingles.

3. Contemporary Version - The newer jingle dresses enable more movement and mobility to create a rhythmic sway of the jingles. As more Indian nations accept this dance, the more variations and interpretations you will find. The contemporary version incorporates a lot of the fancy shawl steps with spins and turns, also with use of a fan.

The best exercises for learning the Jingle Dress style of dance is to jump rope and practice shuffling exercises in front of a mirror to create variety. It is also important to note that when dancing and creating footwork in the traditional women's styles that the footwork be rhythmic, smooth and reserved. Women's steps are usually in a half step with both feet close together.

* An Algonquian Dance that has a semi-sacred connotation as a women's society dance. Today, the term squaw is a racial and derogatory term toward women.



Bert Crowfoot

A member of Red Thunder sporting a jingle dress.

WANTED POW-WOW Groups

To record with a Major Recording Company

- Great Royalties
- Free Cassettes

Would consider groups with finished master tapes.

Other Native Artists considered
Phone Collect

The HOTLINE:

(204) 586-8057

STAND OFF RESTAURANT

- Western and Native Meals
- Eat In or Take Out
- Catering Available

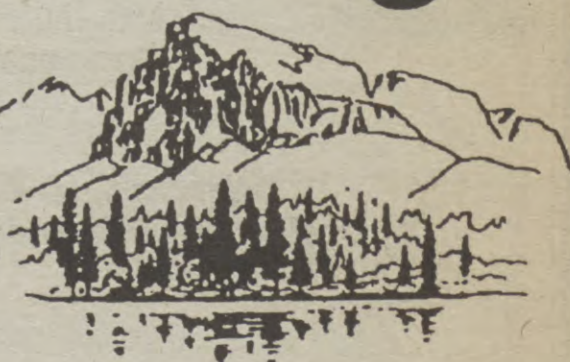
Located in Tribal Administration Building
Stand Off, Alberta

(403) 737-3912

Patsy Rabbit - Owner/Manager

Nakoda Lodge

Goodstoney Tribe
P.O. Box 149
MORLEY, ALBERTA
T0L 1N0



Have a safe journey as you travel the
Powwow Trail this year.

Our Famous Brunch - 11:00 a.m. - 3:00 p.m.
Conference and Banquet facilities available
Serving from 25-150 people

For more information call:

(403) 881-3949

Grass dance once a sacred warrior ritual

By Boye Ladd
Windspeaker Contributor

The grass dance is the oldest style of dance still being practiced at powwows today. It originally was a sacred ritual performed by the warrior societies of the Great Plains.

To be a member of a warrior society, one had to exemplify himself through bravery and/or count many coup (a touching of the enemy during battle, with a stick or hand. There was more honor in touching the enemy than taking his life.) in battle. Honor and bravery were displayed through certain markings, color, eagle feathers and articles either worn or carried with their regalia.

The Omaha nation of the Central Plains is credited with the origin of the grass dance society. The leader wore a crow belt comprised of bodies and feathers of crows and ravens. These birds of prey were the first to arrive on battlefield and were known for keenness.

Other members of this society wore bunches of grass in their belts representing the coup taken in battle. This was the forerunner to the grass dance regalia of today.

The Dakota nation bought this dance and ceremony from the Omaha and adapted their own interpretations. They have been the most influential in sharing and teaching this dance with other nations.

The regalia of the grass dance varies somewhat from one region and Indian nation to another. The head roach made of porcupine guard hair and deer tail was the standard for members of the dance society. The long flowing fringe has replaced the bunches of grass. In some regions the crow belt or grass



A Grass Dancer performs in a competition. Bert Crowfoot

dance bustle is worn as a part of this dance.

The grass dance style is based on smoothness, more body movement and the flowing fringe swaying with the motion of footwork. There is a lot of shoulder and head movement to counter-balance the footwork. With the chest out, pride is a reflection of the warrior society.

To establish footwork in this style, a dancer would:

- 1: Establish in his mind four points to "touch" as he glides, with the right foot.
 2. Repeat only with right foot down. Remember both feet must be keeping time with the drum.
- Music is usually a little slower beat enabling the grass dance to use more body movement. The spins should be gradual and balanced to coincide with the rhythm of the drum.

Costume, regalia reflect spirituality

By Boye Ladd
Windspeaker Contributor

The world in which Indian people lived was woven by the Creator. He took many natural materials and wove them into the blue sky, the green forests, the clear lakes, the fresh air, the animals and man. After the Creator wove them together, he gave them a place to live and instructed them to live in harmony. Indian people have clothed themselves in hides and furs for thousands of years. All clothing was generally simple and functional.

Early use of design was dependent on natural materials from the surrounding environment. Patterns of quill, shell and natural beads were fashioned and sewn onto the surface of hide and fur. Colored patterns were produced by using natural dyes made from plant and mineral materials.

The decorating of patterns and designs on clothing and articles of hide became an art form. The application of design and technique among some Indian nations was a right only to be initiated and instructed by certain elders.

Most articles with geometric and floral designs were painted or decorated by women, while sacred symbols and picture stories of brave exploits were done by the men.

The arrival of Europeans brought new materials which became incorporated into traditional design and technique. The introduction of glass beads and

tools increased the efficiency in making objects, as well as the complexity of design. The use of fabric and metals by Indian nations gradually replaced many of the natural materials.

Regalia

Traditionally, the interrelationship of the Indian people and the environment is apparent when viewing the various styles of regalia. Design and color combinations on the regalia will determine identity, membership and the spiritual aspect of each dancer.

The designs often represent shapes and outlines inspired by the plants, leaves and flowers of the dancer's environment. The Cree and Saulteaux Nations type of regalia depict their affinity to their natural surroundings. Geometrics and pictorial designs are representative of the Dakota and Nakota Nations.

A beaded article in a regalia is viewed for the overall effect and not for the small imperfections that are in it. It is believed that only the Creator can make anything perfect. Sometimes when one looks closely at a beaded regalia, they will find that somewhere in the work is a bead of a different color that does not match the design. This is an admission by the crafts person of his/her imperfection.

Much of the bead work of today is a product of both the Indian and white culture. The old original materials and designs have evolved gradually into a new art form that is Indian in spirit, but white in material.

PRINCE ALBERT TRIBAL COUNCIL and PRINCE ALBERT INDIAN & METIS FRIENDSHIP CENTRE presents



1992 POW-WOW



Tuesday, Wednesday, Thursday
August 18, 19, 20, 1992

HELD AT THE PRINCE ALBERT EXHIBITION GROUNDS, PRINCE ALBERT, SASKATCHEWAN

Master of Ceremonies: Gordon Wasteste
Host Drum: White Fish Jr.'s

TRADITIONAL PARADE thru downtown Prince Albert Wednesday, August 19 at 10 am. Registered dancers participating will receive additional 5 points in competitions plus prizes donated by GATEWAY MALL THE FAMILY CENTRE

*** \$12,000 PRIZE MONEY ***

- | | |
|--------------------------------|---------------------------------|
| Men's Golden Age (50 & over) | Jr. Boys Traditional (11 - 16) |
| Ladies Golden Age (50 & over) | Jr. Girls Traditional (11 - 16) |
| Men's Traditional | Jr. Boys Grass (11 - 16) |
| Ladies Traditional | Jr. Girls Jingle (11 - 16) |
| Men's Grass | Jr. Boys Fancy (11 - 16) |
| Ladies Jingle | Jr. Girls Fancy (11 - 16) |
| Men's Fancy | |
| Ladies Fancy | |
| Boys Traditional (10 & under) | |
| Girls Traditional (10 & under) | |
| Boys Fancy (10 & under) | |
| Girls Fancy (10 & under) | |

- DAILY RATIONS
- SECURITY
- 20 DRUMS
- SHOWER FACILITIES

NO ALCOHOL OR DRUGS ALLOWED

Competition Powwow Grand Entry: 1 pm and 7 pm daily.
Dancers and Drums Registration: Tuesday, August 18, at 5 pm.

Rocky Mountain House and District
CHAMBER of COMMERCE EXTENDS A WARM
WELCOME TO VISITORS
WE HOPE YOU ENJOY YOUR STAY IN



"David Thompson Country"

Please Feel Free to Call Our Office
845-5450 or the Tourist Booth 845-2414
Should You Wish
Information on the Area.

Good luck to the Head Smashed In Buffalo
Jump

Pow Wow & Tipi Village

July 17, 18, & 19, 1992

Town of Fort Macleod

Tourism Action Committee

Economic Development Commission



TELL US...
about events in your
community

15001 - 112 Avenue
Edmonton, Alberta T5M 2V6
Phone: (403)455-2700 Fax: (403)455-7639

Men's Traditional tells story

By Boye Ladd
Windspeaker Contributor



A Traditional Dancer in competition. Bert Crowfoot

To summarize the origin of the Men's Traditional and/or Straight Dance, its roots can be traced back to the Omaha nation of the Central Plains. The various warrior societies wore regalia that distinguished their bravery and honor. The wearing of eagle feathers, crow belts and colored markings served as signals of rank within certain societies.

As this style of dance spread throughout North America, each nation adopted their own interpretation. The head roach and bustles are still a part of the warrior society type dances of certain nations.

Most traditional regalia reflects identity, status and honor. Some will carry coup sticks, war clubs, fans and hoops to show what they had done in battle. Their style of dance is somewhat of a story-type dance telling of actual combat with the enemy.

There are three variations of dance steps in the Men's Traditional:

- 1: The stylized walk - a formal rhythmical way of walking in time with the drum.
- 2: The standard 1-2 step (Double Step) - contemporary version of the stylized walk with emphasis on steps.

(Most all standard powwow songs have a 1-2 beat with emphasis on the first beat. On the 1 beat, a dancer will put one foot forward, touch and bring it half way back to the original position - shift weight - then repeat on the other foot.)

3: The Warrior's Dance Step - some existent warrior societies still respect this step as a right. Only the warriors that faced the enemy and counted

coup had a right to dance. A warrior would put one foot a half forward - touch - and finish to full step.

The songs vary regionally and are a slow beat. These are different types of contest songs that do change the rhythm and tempo.

The traditional dancer emanates respect and pride through posture and limited head movement.

CROSS LAKE HEALING CONFERENCE

Healing The Self
The Family & The Community

PLACE:

O.N.R. School
Cross Lake, Manitoba, R0B 0J0

DATE:

July 7, 8, 9, 1992

BRING THE WHOLE FAMILY

Camping Facilities Available

A CALL FOR PRESENTERS TO PRESENT WORKSHOP TOPICS:

- Sexual, Physical & Emotional Abuse
- Spousal Abuse • Drug, Alcohol & Solvent Abuse
- Dealing with Grief • Healing the Inner Child

ACTIVITIES:

- Children's Activities • Traditional Teachings
- Pow Wow Dancing • Feasts • Give Aways
- Talent Show • Arts & Crafts

FOR FURTHER INFORMATION:

Emma Jane Crate 676-2917
Bob Brightnose 676-2050 • Paul McKay 676-2218



ERMINESKIN CREE TRIBE POW - WOW CELEBRATION

August 6 - 7 - 8 - 9, 1992



Ermineskin Grounds Camping Day August 5th, 1992

- Free camping • All visitors welcome •
- Security • Inter-tribal dancing •
- Traditional give aways •
- Honor ceremonies •
- Singers paid daily •

Day 1 - August 6, 1992 Traditional Pow - wow: Giveaways, Inaugurations, Traditional Songs, Traditional Dancing, and Elders.

MC's:

Roy Coyote, Hobbema, Alberta, CAN.
Merle Tendoy, Rocky Boy, Montana U.S.A.

Hand Games Tournament
Prize of \$4,000.00 plus entry
Contact: Cecil Crier 585-3767

Concession Stand Fees: \$250.00 per day.
First 21 paid in advance.
- No Cheques Accepted -
Permits Required

Supply your own power and hook-ups

Native Arts & Crafts Stands
Also \$250.00 per day
No Special Rates

Contact: Sam Wildcat 585-2520 / Lee Omeasoo 585-3741

Dance Contests Awards

Mens Buckskin: 1st. - \$500.00, 2nd. - \$300.00, 3rd - \$200.00

Mens Traditional
(40yrs. & up)
1st\$1,000.00
2nd\$700.00
3rd\$500.00

Mens Traditional
(18 - 39yrs.)
1st\$1,000.00
2nd\$700.00
3rd\$500.00

Mens Grass
(18yrs. & up)
1st\$1,000.00
2nd\$700.00
3rd\$500.00

Mens Chicken
Dance (open)
1st\$1,000.00
2nd\$700.00
3rd\$500.00

Mens Fancy
(18yrs. & up)
1st\$1,000.00
2nd\$700.00
3rd\$500.00

Ladies Traditional
(40yrs. & up)
1st\$1,000.00
2nd\$700.00
3rd\$500.00

Ladies Traditional
(18 to 39yrs.)
1st\$1,000.00
2nd\$700.00
3rd\$500.00

Ladies Jingle
(18yrs. & up)
1st\$1,000.00
2nd\$700.00
3rd\$500.00

Ladies Fancy
(18yrs. & up)
1st\$1,000.00
2nd\$700.00
3rd\$500.00

Boys Traditional
(13 - 17yrs.)
1st\$500.00
2nd\$300.00
3rd\$100.00

Boys Grass
(13 - 17yrs.)
1st\$500.00
2nd\$300.00
3rd\$100.00

Boys Fancy
(13 - 17yrs.)
1st\$500.00
2nd\$300.00
3rd\$100.00

Girls Traditional
(13 - 17yrs.)
1st\$500.00
2nd\$300.00
3rd\$100.00

Girls Jingle
(13 - 17yrs.)
1st\$500.00
2nd\$300.00
3rd\$100.00

Girls Fancy
(13 - 17yrs.)
1st\$500.00
2nd\$300.00
3rd\$100.00

Boys Traditional
(7 - 12yrs.)
1st\$200.00
2nd\$100.00
3rd\$50.00

Boys Fancy
(7 - 12yrs.)
1st\$200.00
2nd\$100.00
3rd\$50.00

Boys Grass
(7 - 12yrs.)
1st\$200.00
2nd\$100.00
3rd\$50.00

Girls Traditional
(7 - 12yrs.)
1st\$200.00
2nd\$100.00
3rd\$50.00

Girls Fancy
(7 - 12yrs.)
1st\$200.00
2nd\$100.00
3rd\$50.00

Girls Jingle
(7 - 12 yrs.)
1st\$200.00
2nd\$100.00
3rd\$50.00

All participating dancers must be at Grand Entry on Friday, August 7th, 1992 for the start of the Pow-Wow. Registration starts on Thurs., Aug. 6 from 11:00 A.M. - 6:00 P.M. DANCING BEGINS: Fri. - 6 P.M. - Sat. Noon - Sun. Noon Three Grand Entries for contestants HOST DRUMS WILL BE SELECTED EACH DAY

FOR FURTHER INFORMATION CONTACT:

Ermineskin Tribe, Box 219, Hobbema, Alberta, T0C 1N0

Tony Minde: 585-3741 Lester Fraynn: 585-3741 Debora Young: 585-3741 Sam Wildcat: 585-2520 Mitch Ermineskin: 585-3767

The Ermineskin Tribe or the Pow-Wow Committee are not responsible for accidents, thefts, or travellers' aid.

WINDSPEAKER

YOUR
GUIDE
ON
THE
POWWOW
TRAIL

To Advertise in
WINDSPEAKER

please call

Alex Shearing,
Cliff Stebbings
or
Vince Webber

at (403)455-2700

The advertising
deadline
for the
July 6th issue
is
Thursday
June 25th

IT PAYS
TO ADVERTISE
IN
WINDSPEAKER

Women create own dance form

By Boye Ladd
Windspeaker Contributor

Traditionally before the 1900s, a woman's responsibility was that of support to the family. Though they were not vocal, overall in the structure of the Indian way of life, they were equal in status to men.

Some of the matriarchal societies and Indian nations along the coast allowed the women to fulfil the male's role in ceremony and dance. Many of the men were away at war or were hunting and fishing for long periods of time.

Today, it is not uncommon in these regions to see women singing on a drum and/or leading ceremonies that customarily were the men's responsibility.

Anything that was considered holy (sacred) or owned by a man could not be touched by women. During the woman's natural cycle (menstruation), they were not allowed near ceremonies, sacred bundles, warriors and hunters. The consequence would bring ill omen to the purpose and offender. This practice is still respected by most traditionalists throughout North America. Powwow and its respect for the warrior is also included as part of this custom.

In ritual and ceremony, women are prominent in the preparation aspect and honoring of warriors. They dance with the trophies of war to give honor and in-

voke spirituality. There is a certain humbleness that is inherent to all ceremonies and status gained from tradition and spirituality. Women have always set the example of being humble to strengthen the people in the Indian way of life.

During the ban years, women started to gain acceptance in dance through the creation of social-type dances. Eventually their style of dance became known as the Women's Traditional. Each region and Indian nation developed and contributed their own uniqueness to create four distinct dance steps in the Women's Traditional:

1. Stylized Walk

- similar to the men's stylized walk, only there is a slight bending of the knees on the 1 beat. The southern version is usually in a flat-foot style step.

2. Standard 1-2 step (double step)

- most of the northern women's style will incorporate a slight bending of the knees.

3. Stationary step

- most of the Dakota nations created and adopted this style. The women will dance stationary with a slight bending of the knees and body in an up-and-down motion. On the down beat or second half of a song, the dancer will turn slightly left and right with the feet shifting slightly. Emphasis in shifting of feet and body is always performed on the 1 beat.

4. Women's Round Dance Step

- In actual dance competition, this step is included as one of three songs used to test the dancer's ability to show variety and change in rhythm.

* Most all standard social-type songs have a 1-2 beat with emphasis on the 2 beat. The round dance step is side-step in a flat foot style. The Canadian version will have the left foot or lead foot shift followed by the drag-step (right foot). The drag-step is a sliding motion performed on the 2 beat with most of the body weight remaining on the right foot. The American version will have the lead foot (left) shift on the 2 beat.

The Women's Traditional style of regalia varies from one region and nation to another. Each Indian nation's dress will vary in design, color and material. As trends and influences of champions change, dancers will adapt their own interpretations. Pride is demonstrated through elaborate and colorful regalia.

The dress will vary in material from cloth to buckskin-style with beadwork. Most Women's Traditional dresses have a complete cape beaded with long buckskin fringe. A women's breast plate extends from shoulder level to about 6-8 inches off the floor.

The women's style of dance is solemn and graceful. Technique is developed and learned through observation, experience and creativity.



Bert Crowfoot

A Traditional Dancer performing in competition.



Head-Smashed-In Buffalo Jump Interpretive Centre

DANCE COMPETITIONS ADULT CATEGORIES

Mens' Buckskin
Mens' Traditional
Mens' Fancy
Old Style Chicken Dance
Mens' Grass Dance
Mens' Golden Age (50+)

1st Prize \$600.00
2nd Prize \$400.00
3rd Prize \$200.00

Ladies' Buckskin
Ladies' Jingle Dress
Ladies' Fancy
Ladies' Golden Age (50+)

TEEN CATEGORIES (13 YRS. to 17 YRS.)

Teen Boys' Traditional
Teen Boys' Fancy
Teen Boys' Grass

1st Prize \$300.00
2nd Prize \$200.00
3rd Prize \$100.00

Teen Girls' Traditional
Teen Girls' Jingle Dress
Teen Girls' Fancy

POW WOW AND TIPI VILLAGE

July 17, 18 and 19, 1992

DANCE COMPETITIONS JUNIOR CATEGORIES (12 YRS. and UNDER)

Junior Boys' Traditional
Junior Boys' Fancy
Junior Boys' Grass

1st Prize \$100.00
2nd Prize \$75.00
3rd Prize \$50.00

Junior Girls' Traditional
Junior Girls' Fancy
Junior Girls' Jingle Dress

TEAM DANCING ADULT CATEGORIES (18 YRS. and OVER)

1st Prize \$400.00
2nd Prize \$300.00
3rd Prize \$200.00

TEEN CATEGORIES (13 to 17 YRS.)

1st Prize \$300.00
2nd Prize \$200.00
3rd Prize \$100.00

REGISTRATION DEADLINE IS: SATURDAY, JULY 18, 1992, 12:00 P.M.

MASTER OF CEREMONIES: PETER STRIKES WITH A GUN WITH TOM HEAVEN FIRE.

ARENA DIRECTOR: JOE CROW SHOE JR.

- First 40 tipis will be paid \$100.00 and given rations on Saturday.
- A limited number of tipi poles will be available on first-come, first serve basis.
- Tipis must be open to the public at least 2 hours daily.
- Only 12 drum groups will be paid daily; they must bring their own chairs.

For more information call (403) 553-2731 or (403) 265-0045 (Calgary Direct)

Head-Smashed-In Buffalo Jump is located 18 km northwest of Fort MacLeod on Secondary Highway #785

Best Wishes to all of this year's Province of Saskatchewan Powwow participants.

**JACK LANGFORD
MLA**

Shellbrook - Torch River

823 Central Avenue
Prince Albert
S6V 4V2

953-1460
Smeaton - 426-2056
Shellbrook - 747-3085

Room 148
Legislative Building
Regina, S4S 0B3
787-0985

SEENS 523-3722



5214-50th Street
HIGH PRAIRIE, Alberta
T0G 1E0

Best wishes to the Native community.
May you have a safe journey as you travel the Powwow Trail.

Ktunaxa Tipi Co. (1991)

DEPT. WS



BOX 5, SITE 7, R.R. #1
CRESTON, B.C. V0B 1G0
Phone 604-428-4582
Wilfred Jacobs



Bert Crowfoot

A whistled accompaniment

A dancer whistling a drum group at a recent Saskatchewan powwow.

Color, direction have meaning in dance

By Boye Ladd
Windspeaker Contributor

Most all Indian nations across North America migrated with the buffalo herds and game or were forcefully relocated by treaty to their present-day reserves. The Indian nations of Saskatchewan can be traced back to the Great Lakes region and do reflect similarities in language and culture. (The only exception is the Dene nation of northern Saskatchewan. The northern plains style of dance and music are not reflective of their culture.)

It is again important to note that language is a key in tracing origin of any form of Indian culture.

History, treaties, laws and Christianity almost destroyed an ancient Indian culture that took thousands of years to create.

The determination and resistance by some Indian nations not to assimilate to the white man's ways and laws was in part the foundation of what remnants of Indian culture are still left.

In many ceremonies, dances and facilities across North America, colors will be utilized to represent the four cardinal directions. The number four is held sacred in that everything has purpose and is done in a series of four. The cross with its four directions in ceremony and dance represents the Creator.

COLOR

It is important to understand that no two nations will agree on one set standard of applying colors. Depending on the purpose, colors will vary according

to representation and direction.

Though each Indian nation of Saskatchewan is unique and distinct, they do share certain common denominators in culture and ceremony. Each nation has contributed something of a physical and/or spiritual value to Indian music and dance.

In the application of color to culture and dance, one must understand the relationship between man, universe and the natural environment.

Color is very important to understand because of the physical/spiritual content and relationship.

The cultural practice of ceremony and dance utilize color to show:

1. **Emotion** - colors have been used to heal, express and emanate emotion.

2. **Identity** - the uniqueness of certain color combinations and design gave identity and distinctness to Indian nations.

3. **Honor** - rights evolved around the use of certain colors, i.e. color of honor, status.

4. **Spiritual Representation** - color served as a spiritual medium in ceremony and dance.

It is believed that certain spirits, as represented by color, reside in specific directions. In many ceremonies and dance arenas, colors are hung or painted to reflect purpose and blessings.

The Indian people respect nature and the universe in that most ceremonies and dance reflect the behavioral aspect of such. A good example is the application of the medicine colors to the four cardinal directions.

The Indian people developed a unique relationship with

nature and the universe. Through thousands of years, this relationship became a way of life. They believe that there is order in the universe and that everything has purpose. So then, based on that principle, the natural movement of nature and the universe established concepts to teach by.

Long ago children were taught by the lessons of nature that they must go to sleep with the sun and wake with the sun. As a child awakens, he sees the sun in the east, which is yellow. In the west he can still see darkness, which is black. If he was able to go as far north as possible, he would see snow, which is white. The south is generally designated red.

To some Indian nations of the south, six is considered a medicine number. There are two more directions besides the four cardinal points, up and down. If one looks up, one sees blue sky. Looking down, one sees the earth, covered with green grass and trees.

As the sun rises in the east and sets in the west, in dance the same respect is shown. Most nations will dance to the left in ceremony and powwow. Among some Indian nations an individual may dance the opposite direction based on an earned right or status, i.e. warriors and/or certain types of chiefs.

When attending or participating in a powwow, dance or ceremony, use your senses as a guide. Color is universal and is a basis for understanding the meaning of dance. The senses are the key to a better understanding of the spirit of dance.

KEN BELCOURT FURS Ltd.

"We Buy and Sell Raw Furs"



Indian Tanned Moose Hide
Dressed Furs
Great Selection of Beads & Craft Supplies
Mukluks and Moccasins
Stripping
Original Native Art Now Available

"Serving the Native community for over 35 years"

We Take C.O.D. Orders
(403) 425-6440

10416 - 105 Avenue
Edmonton, Alberta T5H 0K6



Royal Canadian
Mounted Police

MURDER INVESTIGATION REVIEW MARIE ROSE DESJARLAIS

The body of Marie Rose Desjarlais was found near Ponoka, Alberta on June 25, 1986.

The Commissioner of the Royal Canadian Mounted Police has directed Assistant Commissioner Palmer to conduct a comprehensive review and analysis of all aspects of the Marie Rose Desjarlais murder and the charge that resulted against Wilson Nepoose.

Assistant Commissioner Palmer will be available from June 22 to June 26, 1992 to meet privately with anyone who has any information to provide relative to this matter.

To arrange for a private meeting please contact:

General Investigation Section
R.C.M.P.
11140 - 109 Street
Edmonton, Alberta
T5G 2T4

Telephone: (403)471-9500 (collect)

TAKE AN ALBERTA BREAK IN
MIDNIGHT TWILIGHT COUNTRY
BY ATTENDING THE

20th Annual Poundmaker/Nechi Powwow

July 10, 11, 12, 1992

July 9 - Camping Day

Competition Dancing & Drumming

A.A. Meetings
Pipe Ceremony
Arts & Crafts
Sober Dances
(Friday & Saturday)

POUNDMAKER'S
LODGE



For More Information Phone
(403) 458-1884

MIDNIGHT TWILIGHT COUNTRY

Think, feel to appreciate Indian dance

By Boye Ladd
Windspeaker Contributor

Indian dance, like the Indian language, is very difficult to interpret in an art form that everyone can understand. To truly attempt to understand the essence of dance, one must study

in great detail beyond the artistic beauty and sound.

The appreciation of art remains to be understood through the eyes of the beholder. Each beginner or student of dance will interact with their own personal physical, mental and spiritual well-being. Indian and non-Indian styles of dance share no

common denominators, particularly in the ritual-type dances.

To an observer or beginning student, Indian song and dance may sound foreign, boring and/or monotonous.

Thought and emotions are the basis for appreciating Indian dance as an art form. The spirit of dance must be felt through emotional feeling - not interpretation.

History and time have had a

tremendous impact on the evolution of Indian song and dance.

The foundation of tradition among all Indian nations is respect. Respect for the unique relationship of nature, man and the universe is an art that is expressed through dance.

Dance has gone through a big change in the last 40 years. Economics, pride and celebration have brought many Indian nations together. The drum and

powwow have been credited in part for this movement.

Competition powwows are a way of life throughout North America. Powwow is even being introduced into the remote Indian regions of the North. All Indian nations contribute to this pan-Indian movement.

Champions of many of these competitions are judged on their uniqueness, originality, agility and footwork.

Career Girl Bridal

BUDGET
BRIDAL
(Lower Floor)
only

Why Rent when you can
"BUY FOR LESS"



BRIDAL GOWNS

"One of a kind", "Samples",
"Discontinued" Top Models
Ivory & Whites
Sizes 5 - 24

25 to 50%
OFF AND MORE

"BRIDESMAID"
"PARTY" & "GRAD"
DRESSES

(Regular & Longs)
All Fabrics
Sizes 5 - 20

25 to 50%
OFF AND MORE

"DRESSES"
AND "2 PCE"
MODELS

Misses • Mother-The-Bride
(Dress/Jacket) • (Jacket/Skirt)
All occasions
Sizes 8 - 20

25 to 50%
OFF AND MORE

All sales final (No special orders) • Lay-Aways Available

STORE HOURS: MON. to SAT. 9:30 a.m. - 5:30 p.m.
THURSDAY 11:00 a.m. - 9:00 p.m.
SUNDAY 11:00 a.m. - 5:00 p.m.

Bridal Salon
(403) 424-6335 10316 - Jasper Ave.

Enjoy the beauty and tradition of the powwow

from

Chief Gordon Oakes, Council, Staff & Band Members

Nikaneet Band

Administration Office Hours:

Mon.-Fri. 9:00 a.m. - 12:00 noon • 1:00 p.m. - 5:00 p.m.
P.O. Box 548 Maple Creek, Saskatchewan S0N 1N0
(306) 662-3660

Kennard Originals

Portraits • Wildlife • Landscapes



PAINTINGS

- by Linda Kennard



FRAME DESIGN

- by Douglas Kennard

Box 7995
Edson, Alberta T7E 1W2

PHONE & FAX # (403) 723-5908

STARLIGHT VIDEO PRODUCTIONS
RENE NAHANE
(604) 968-1473 • Fax 966-2990
351 FORBES AVENUE
NORTH VANCOUVER, B.C.
V7M 2X4

3/4" to 3/4" SP Editing with Time Code • All Aspects of Video Productions • Cultural and Special Events, Documentaries, Educational Programs, Promotional Videos, Training Videos, Duplications

Rick Harry

The Cree First Nation of Waswanipi 1st ANNUAL TRIATHLON CHALLENGE '92

The Youth Council and NNADAPP of the Waswanipi Cree First Nation, proudly extend an open invitation to all interested Waswanipi Cree First Nation
TRIATHLON CHALLENGE '92

CATEGORIES	PRIZES	INSCRIPTION
Mens (16 over)	1st - \$ 3,000.00	\$ 200.00
	2nd - 2,000.00	
	3rd - 1,000.00	
	4th - 500.00	
	5th - 200.00	
Womens (16 over)	1st - \$ 1,500.00	\$ 100.00
	2nd - 1,000.00	
	3rd - 500.00	
	4th - 250.00	
	5th - 150.00	

\$10,100.00

in Cash, Prizes & Trophies for Men & Women

For further information concerning the TRIATHLON CHALLENGE '92 contact:
Jimmy Cooper (819) 753-2726; Edith Gull (819) 753-2324

Waswanipi Communications Society

The Waswanipi Communications Society will present **KASHTIN** in concert, which will be held on the 2nd of July, 1992 in Waswanipi.

For more information contact: Mr. Leonard Matthews (819) 753-2557

KASHTIN

Waswanipi River Quebec JOY 3C0

FIRST NATIONS
CULTURAL FESTIVAL '92
OCTOBER 9, 10, 11, 1992
BIG FOUR BUILDING
CALGARY STAMPEDE GROUNDS
CALGARY, ALBERTA



» Dance Competitions «
» Olympic Plaza Dance Demonstrations «

» Prize Money «
\$70,000

• CATEGORIES • • EXHIBITIONS •

Mens & Ladies Buckskin
Mens Chicken Dance
Mens Traditional, Fancy & Grass
Womens Traditional, Fancy & Jingle
Teen Boys Traditional, Fancy & Grass
Teen Girls Traditional, Fancy & Jingle
...and many more

Dancing
Sitcom
Native Food Preparations & Sampling
Historic display
Indian Village
Story Telling Session

• BOOTH •

Arts and Crafts
Traditional Foods

• FEATURING •

Hoop dancing
War Party Dance • Round Dance
Moose Calling Contest

For More Information: First Nations Cultural Festival '92, 200 - 2710, 17 Ave S.E.,
Calgary, Alberta Canada T2A 0P6 Phone: (403) 273-9855

Dance survival influenced by white culture

By **Boye Ladd**
Windspeaker Contributor

The Indian culture can only survive as long as man will respect and preserve nature. The Indian culture, music and dance will survive as long as that relationship will be respected and practiced.

In the late 1800s and early 1900s, the federal governments on both sides of the border banned any form of Indian dance.

All Indian ceremonies which included marriage, medicine, mourning and any type of Indian gathering were offences punishable by withholding rations or incarceration.

The ban was enforced for about 50 years. Thousands of years of history, culture and customs were lost forever. Generations to follow were further affected by residential schools.

During this period there were a number of wild west shows that travelled the world,

re-enacting stage coach skirmishes between the cowboys and Indians. The most famous was the Buffalo Bill Cody Wild West Show, which even had the participation of war chiefs such as Sitting Bull.

Any of the white man's holidays, fairs and rodeos were the only other place that Indians could gather and dance. Wild west shows and rodeos had a large influence on the early development of powwow.

Grand entries, carrying in of

the flags, announcers and invocations are directly influenced by rodeos. In professional dance and competition powwows of today, the program and points awarded to champions are identical to that of rodeos.

The more spectacular and flashy styles of dance originated from the rodeo and wild west shows. The regalia of the Men's Fancy Dance are a direct reflection

of what was created during this era. Traditional regalia and dance styles were not entertaining and spectacular enough, so the rodeo and wild west show promoters forced the dancers to wear more feathers and add more spectacular movement.

Individual exhibitions at these shows eventually were the beginning and roots of competition powwow.

LHEIT-LIT'EN NATION POW-WOW

BRITISH COLUMBIA'S LARGEST
Prince George, B.C.

August 7, 8 & 9, 1992

***Miss B.C. Native Princess Pageant**

- * Traditional Food
- * Camp grounds
- * Lahal Tournament
- * Sweat Lodges
- * Dance Competitions
- * Artwork and crafts

EVERYONE WELCOME

FRI., AUG 7, 1992
REGISTRATION
10 am - 10 pm

GRAND ENTRY
7:00 PM

ADMISSION FREE
(FRIDAY ONLY)

SAT., AUG 8, 1992
REGISTRATION
9am - 12 noon

Miss B.C. Native
Princess Pageant

GRAND ENTRY
1 PM & 7 PM

SUN., AUG 9, 1992
SCHEDULED EVENTS

GRAND ENTRY
1 PM & 7 PM

MASTER OF CEREMONIES

• *Mike Hotain* •

HOST DRUM

• *Sioux Assinaboine Singers* •

ARENA DIRECTOR

• *Ernie Philips (Little Shuswap)* •

★ \$50,000 ★ IN PAYOUT

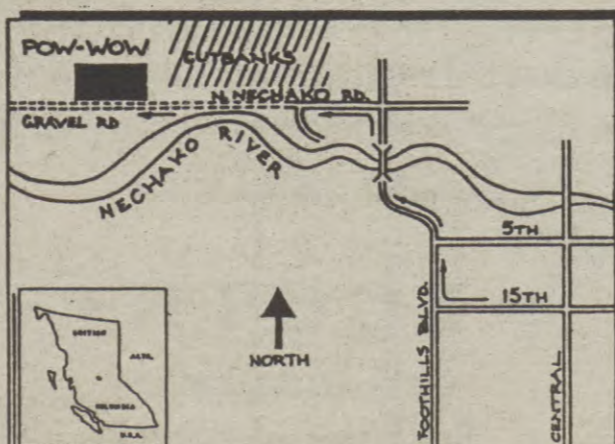
ADMISSION:

ADULTS: \$10 daily/\$15 for
2 day pass

SENIORS\STUDENTS: \$5

CHILDREN: under 10 FREE

CAMPING: \$5 / night



NO alcohol or drugs permitted

NOT RESPONSIBLE FOR ACCIDENTS OR THEFT

For information, call or write: (604) 963-8451 fax: (604) 963-8324

Lheit-Lit'En Nation, Native Heritage Society

RR#1, Site 27, comp 60, PrinceGeorge, B.C. V2N 2H8

**Best wishes to all
of this year's
Powwow
participants.**



**KANANASKIS
JUNCTION
SERVICES**

LOCATED ON THE STONEY INDIAN RESERVE
BOX 1169, CANMORE, AB. T0L 0M0
PHONE: 673-3513



is a unique Native gift-shop situated at The Forks Market. The market is right at the forks where the Assiniboine and Red Rivers meet. This site is where the trading and bartering was active among the Native peoples and the new settlers.

Fours Winds Trading Co. means the four directions — north, south, east and west. The products found in this gift shop are made by the Native peoples from these directions.

*Good Luck to all Powwow
participants*

213 - 214 No. 1 Market Road, Winnipeg, Manitoba R3C 4L9
Telephone: (204) 956-0646 Fax: (204) 956-1825

Siksika

PLUMBING

Box 36

Cluny, Alberta T0J 0S0

Office 734-2277

Allan 734-3966
Horton 734-3340



SUNCHILD FIRST NATION

**4th Annual Pow-Wow
August 4, 5 & 6th**

- Competition Pow-Wow
- Softball Tournament
(Donnie Daychief Memorial)
- Hand Games Tournament

For Information Phone:
(403) 989-3740

Sunchild First Nation
Box 747 Rocky Mountain House
T0M 1T0

Have a happy and safe
Powwow season.

Government of Saskatchewan

**MYRON KOWALSKY
MLA**

Prince Albert Carlton Constituency

823 Central Avenue
Prince Albert
S6V 4V2
Tel: 763-4400
Fax: 763-1827

Room 208
Legislative Building
Regina,
S4S 0B3
Tel: 787-1888

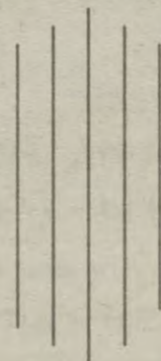
30TH ANNIVERSARY

LAC LA BICHE HERITAGE DAYS FISH DERBY



BEAVER LAKE FIRST NATIONS COMPETITION POWWOW

- Bingos •
- Parade •
- Midway •
- Fireworks •
- Triathlon •
- Craft Show •
- Talent Show •
- Bathtub Races •
- Family Fish Fry •
- Children's Festival •
- Child Identification •
- Horticulture Show •
- Pancake Breakfast •
- Historic Photo Display •
- Slo Pitch Tournament •
- Horseshoe Tournament •



- Hoop Dance Display(daily) •
 - Traditional Feast-August 1 •
 - Traditional Hand Games •
 - Traditional Native Dance Competition •
 - Daily Pipe Ceremonies •
 - 24 hour security •
 - Fireworks Display (11 pm -August 1) •
 - **Master of Ceremonies:** Eric Tootosis
- For information call:Cliff/Gary at (403) 623-4549

International Baseball Tournament
(featuring teams from U.S.A. and Canada)

North American Competition Pow Wow
(at Beaver Lake Located 8km SE of Lac La Biche)

Family Fish Derby
(over \$15,000 in cash & prizes, held in Beaver Lake)

Desperado Sailboat Race
& many other events

JOIN US FOR A REGIONAL SUMMER CELEBRATION!

JULY 31 • AUGUST 1 • 2 • 3 • 1992

Advertising Feature

Zipperlock: 14 years of experience serving all your building needs

Putting up a new building in your community or your property can be a big headache - a long process of calling contractors and dealing with their sub-contractors.

But it doesn't have to be like that. Getting a new structure up can be as simple as making one toll-free phone call...to Zipperlock Steel Buildings.

Whether you need a garage for community vehicles, a skating rink, cold storage for farm produce or even office space, Zipperlock makes the project simple and hassle-free.

"The Zipperlock building is custom-made on your site to suit your needs," says Wayne Draper, who has been selling the all-weather, multi-purpose buildings for the last 13 years.

"All you've got to do is level the ground where you want the building and we do the rest."

Zipperlock buildings are made of steel available in widths of up to 72 feet (there's no limit on length) and can be put up in about four days. That's a fast building, big enough to play hockey in during the

winter and house indoor rodeos in the summer.

The buildings are roll-formed on site from galvanized steel and have baked enamel paint exteriors so they keep looking fresh for years.

Zipper lock buildings also come with a unique ventilation system to keep temperatures cool in the summer and warm in the winter.

Zipperlock buildings are maintenance-free. Once they are up, there's need for ongoing concerns like putting up new shingles or getting a new paint job. And they come with a selection of lightweight, overhead aluminium doors that are bound to suit your specific needs.

"All it takes is one call and we look after the whole thing," Draper says.

When you order a Zipperlock building for your community or property, a 12-step process comes into place.

First, the company comes to your site and digs piling holes. Then coils of steel are loaded onto a machine that will form the basic straight panels. The panels are then cut to custom lengths.

Once the straight panels have been made, they are re-fed through the machine to give them a curved shape. The curved panels are then seamed together, ready to be hoisted into position. Once hoisted, the curved sections are seamed together to make the whole building and welded onto the foundations.

For the last two steps, the end walls and doors are trimmed and fitted into place. Concrete is then poured into the above ground foundation.

As you can see, the process is a simple, fast and economical way of putting up new buildings. And the variety of uses Zipperlock buildings can be put to is limited only by your own needs and imagination.

Zipperlock has buildings all over western Canada. So if you're thinking about making a purchase, chances are one of their sales staff will be able to take you out to see a finished product.

"This building will fit all needs," says Draper. "If people are thinking about putting up a new building, they should give us a call."

Zipperlock can be reached toll-free at 1-800-561-5625.

ZIPPERLOCK BUILDS ARENAS & REC CENTERS

The One Arrow Band at Wakaw, Sask. Has One

We can erect a **No Hassle** building in as little as four days. Fabricated on site, and available in colour, our building can easily do the job for your band.

Call Today For Your Quote.

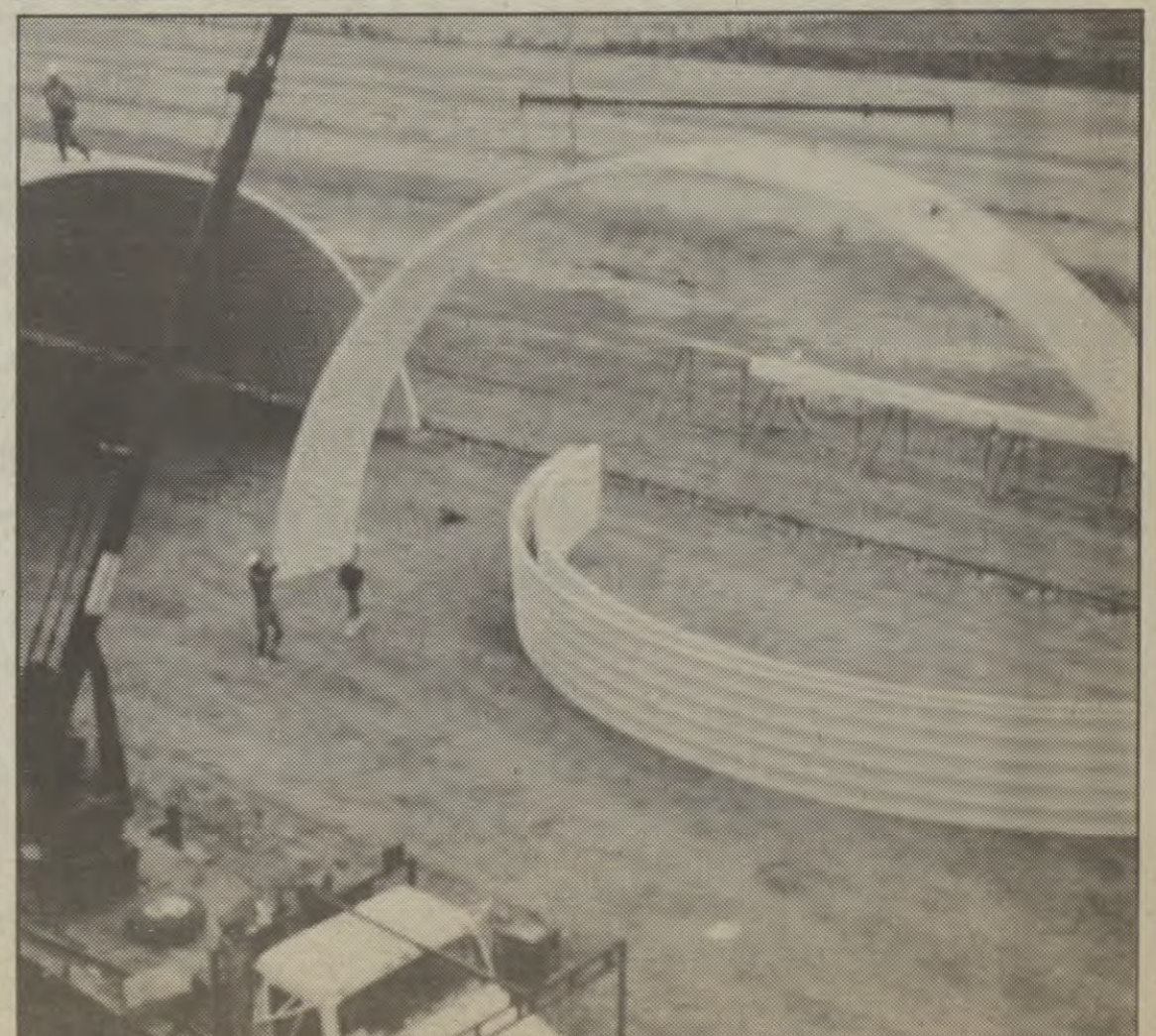
ZIPPERLOCK STEEL BUILDINGS (1991) LTD

Box 3414 • Airdrie, Alberta • T4B 2B6

Office: (403) 948-7810

Fax: (403) 948-3189

TOLL FREE: 1-800-561-5625

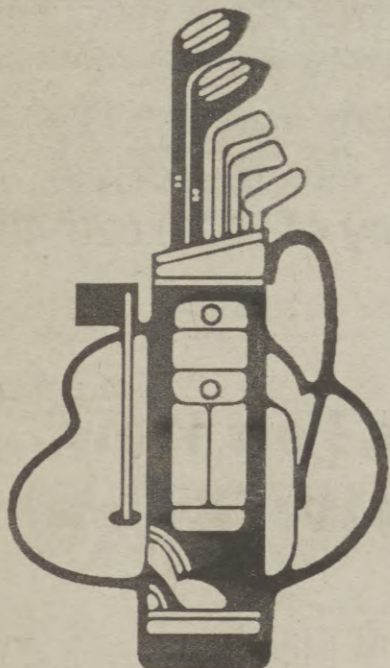


One of the many projects by Zipperlock Steel Buildings.



1992 GOLFTOUR

JUNE 1992		Defending Champions
13, 14	Fairview Golf Course In Oliver, British Columbia Tony Baptise - (604) 498-3444 Bus. (604) 498-4780 Res.	None
27, 28	Enoch Classic In Edmonton, Alberta Lorna Morin - (403) 470-4657	Harvey Morin
JULY 1992		
4, 5	North American Golf Championships In Waterton Lakes, Alberta Sylvia Arcand - (403) 470-5751	Bill Cameron
10, 11, 12	Canadian Indian Golf Championships In Regina, Saskatchewan Ken Sinclair - (306) 721-2909	None
24, 25, 26	Tsu' Tina Nation Classic In Redwood Meadows, Calgary, Alberta Charlie Crowchild - (403) 281-9652	Lloyd Gauthier
AUGUST 1992		
8, 9	Alexander Golf Tournament Max Yellowdirt - (403) 939-3839 Fax Harvey Burnstick - (403) 962-0303	Leo Sasakamoose
SEPTEMBER 1992		
5, 6	Samson Band Open In Wetaskiwin, Alberta Dennis Buffalo - (403) 585-3919 George - (403) 585-3793	Emil Cutknife
OCTOBER 1992		
10, 11	Oregon Indian Band In Warm Springs, Oregon, U.S.A. Levi Bobb - (503) 553-1372	Levi Bobb



Bighorn Native Golf Classic '92

July 18 & 19, 1992

Pine Hills Golf Club
Rocky Mountain House, Alberta Canada

ENTRY FEE: \$135
JUNIOR: \$100

Non-native Golfers Welcome

First 144 entries excepted
Walk ons will be on stand by.

Defending Champs Form 1991:

Men's Division: James (Bullwinkle) Gordon
Women's Division: Marina (The White) Knight
Seniors (men): Sykes (Mel Brooks) Powderface
Juniors: No entrants

Hole Prizes Saturday Only!

- Shot Gun: 1:00 pm each day •
- Sunday, July 19 — Steak Dinner & Presentations •
- Small Bucket of Range Balls each day •

To avoid any disappointments send entry and 50% deposit by Certified Cheque or Money Order payable to:

ENTRIES ALSO TAKEN BY:
GLEN WASKEWITCH
JACK CRAWLER
SHANE CRAWLER

Big Horn Golf Classic
Box 2125
Rocky Mountain House, AB
TOM 1T0

For Information Call: The Pro Shop (403) 845-7400 ask for James/Steve

Two-step an adaptation

By Boye Ladd
Windspeaker Contributor

In early American history, treaties with Indian Nations were implemented to make room for the European settlers. Many Indian nations from other parts of North America were relocated to what is now called Oklahoma. The "Trail of Tears" of the Cherokee Nation is a classical example of what many Indian nations suffered and lost through forcible relocation.

The federal laws and the church banned all cultural gatherings, dances and the

practise of the Indian languages. Today, much of the language and roots have been lost and replaced by Christian influences.

During the ban years, social type dances were the only dances allowed. The Oklahoma Two Step is an adaptation of the old-fashioned two-step of the white man. This dance is still quite popular in the powwow movement, as it continues to expand across North America.

The Oklahoma Two Step is a couple's dance similar to the Owl Dance. Dance procedures differ in that the various floor patterns and steps

are decided by the lead couple. A follow-the-leader method is the best way of learning and following this dance.

A Southern Plains custom in social-type dancing is that the women invite the men to dance. There is no set pattern other than what the lead couple will decide.

A good dance leader determines floor patterns based on participation, floor size and age level. For beginners, it is not wise to complicate the dances with complex patterns that will confuse everyone.



Gull Lake Golf Course

Phone: (403) 843-3322

..... OPENING - JULY 1, 1992
LOCATED ON NORTHWEST SIDE OF
GULL LAKE ON HIGHWAY 771



Balmoral Golf Course

18 HOLES — GRASS GREENS
CLUB RENTALS
TEE TIMES ARE REQUIRED

Phone: 347-6263

Red Deer, Alberta

Located 11 km east on Hwy 11 off 67 Street exit off Hwy #2

Saskatchewan Native Golf Association
Saskatoon District Tribal Council
Saskatchewan Indian Institution of Technologies

6th ANNUAL

SASKATOON NATIVE GOLF TOURNAMENT

..... MOON LAKE

Golf & Country Club
Saskatoon, Sask.

July 4 & 5,
1992

CASH PRIZES!!!
STEAK BAR-B-QUE!!!
LD/CP (BOTH DAYS)!!!
TEE TIMES - 12:00 both days
Dress Code will be in effect

MENS CHAMPIONSHIP
(PLUS 3 FLIGHTS)
JUNIOR FLIGHT
LADIES FLIGHT
SENIORS FLIGHT

ENTRY FEE: \$125.00 • JUNIORS: \$50.00 • FIRST 100 ENTRIES ACCEPTED

Send entry fee with a certified cheque or money order payable to:
Sask. Native Golf Association
226 Cardinal Crescent
Saskatoon, Sask. S7L 6H8

For further information contact:
Wilf Blondeau/Oliver Cameron: 956-6100
Osborne Turner: 665-1215
Monty Carrier: 244-4444

Peepeekisis Band

..... Presents

CANADIAN NATIONAL INDIAN GOLF TOURNAMENT

In Remembrance of Campbell "Doc" Swanson

JULY 10, 11 & 12, 1992
MURRAY GOLF COURSE
REGINA, SASKATCHEWAN

- \$10,000 in Prizes • Canadian Indian Men's Team / Top 10 Qualify
- Skins Game • L.D. & Vegas Holes • Prize for Hole in One - \$10,000 & New Vehicle • Social and Dance - Special Guest Speakers
- 4 Men's Flights • 2 Women's Flights • ENTRY FEE: \$150.00
- Junior Flights: 3 Divisions - Entry Fee \$50.00 (Limit of 50 Entrants)

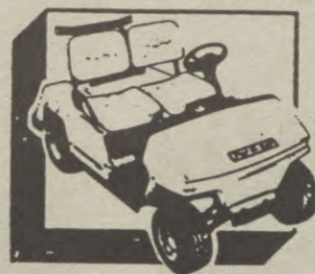
PRE-REGISTRATION ONLY BY JUNE 30, 1992



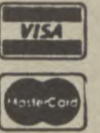
Send Money Order or Certified Cheque to:
PEEPEEKISIS GOLF COMMITTEE
P.O. BOX 670 BALCARRES, SASKATCHEWAN
SOG 0C0

For More Information Contact:
Art, Eugene or Craig at (306) 334-2353

COLUMBIA PAR CAR GOLF CARS



- Gas & Electric
 - Utility Vehicles
 - Special Event Fleet
 - Harley Davidson Parts
- SALES - LEASING - PARTS - SERVICE**



Par Car Golf Supplies
17215 - 106 Ave., Edmonton

489-5457

Last Oak Golf & Country Club

{100 miles East of Regina and 24 miles N.E. of Grenfell in the Qu'Appelle Valley}

- 18 Holes ●
- Par 72 ●
- Club Rentals ●
- Motor Cart rentals - Pro Shop ●
- Restaurant & Lounge ●

Phone: (306) 696-2507

"We book Tournaments"

Welcoming Participants to the Chief Alex Bellegarde Memorial Golf Tournament

8th ANNUAL CHIEF ALEX BELLEGARDE MEMORIAL GOLF TOURNAMENT

..... August 21 & 22, 1992

Cowessess Golf Course - Broadview, Saskatchewan
Friday - 10:00 a. m. TEE OFF
Saturday - 10:00 a.m. SHOT GUN

ENTRY FEE: Men's - \$100.00
Ladies - \$100.00

FEATURING: Cash prizes, trophies, towels and hats
Longest Drive, Closest to the pin
Supper - Saturday

CABARET: Friday Night

..... CHAMPIONSHIP PLUS 3 FLIGHTS

CHIEF and COUNCIL Division
For further information contact:
Tony or Bev Sparvier - (306) 696-3444 Res.

CASH ONLY ON AUGUST 21 - REGISTRATION

MAIL ENTRY FEE TO: SUNDANCE COMPANY
BOX 571 BROADVIEW, SASK. S0G 0K0

Name: _____ Telephone: _____

Address: _____

City: _____ Postal Code: _____

ONION LAKE



500 YEAR SURVIVAL POW-WOW 1992

CATEGORIES

- Golden Age (40 years or older)**
- Mens & Womens Traditional •
- Adult (18 years or older)**
- Mens & Womens Traditional & Fancy •
 - Mens Grass Dance •
 - Womens Jingle Dress •
- Teen (13 - 17 years)**
- Teen Boys Traditional & Grass •
 - Teen Girls Fancy •
- Junior (7 - 12 years)**
- Boys Traditional, Fancy & Grass •
 - Girls Traditional, Fancy & Jingle •
- Tiny Tots will be paid daily •

Total Prize Money Over \$40,000
Plus Trophies for All Categories

JULY 23 - 24 - 25 - 26, 1992

ONION LAKE, SASKATCHEWAN
CANADA

•• ELDERS' PIPE CEREMONY DAILY ••

SPECIALS

- Womens Traditional •
- Teen Girls Fancy & Jingle •
- Jr. Girls & Tiny Tots Jingle •

• Princess Pageant •
Saturday, July 25, 1992

- Makao Special**
- Mens Traditional & Fancy •
 - Jr. boys Traditional •

Mens & Ladies Team Dancing

OTHER EVENTS

American & Canadian Host Drums

- Mandari - North Dakota •
- Pigeon Lake - Pigeon Lake, Alberta •

American & Canadian M. C.

- Russel Standingrock •
Rocky Boy, Montana
- Ray Whitstone & Eric Dillon •
Onion Lake, Sask.

Drumming Contest

1st - \$2,500 • 2nd - \$2,000
3rd - \$1,500 • 4th - \$1,000 • 5th - \$500
(Also All Non-Contest Drums Paid)

Grand Entry:
Thursday - 7 pm
Friday, Saturday & Sunday
1 pm & 7 pm

HANDGAME JACKPOT TOURNAMENT

For Information Call Joe Stick at (306) 344-2107

CONCESSION STANDS

On Applications Only. Deadline: July 11, 1992

Registration: Thursday, 10 am. Closes at 1 pm Saturday
Points will be awarded for participation in Grand Entry. Judging will be done on point system including style.

For further information, call:
Brent Dillon, President at (306) 344-2401 - After Hours or Denise Waskewitch, Secretary at (306) 344-2107 - Office Hours
SPONSORED BY THE ONION LAKE BAND

The Onion Lake Cree Nation will not be responsible for injury, lost or stolen articles or travel expenses. 24 hour security. Absolutely no liquor or drugs allowed.



The powwow stands as a symbol of joy and unity.

Each year, young and old take up the path of the elders, honouring the old ways and breathing new life into ancient rhythms.

I wish you purpose in your steps.
May you draw strength and unity from your journey along the powwow trail.

The Honourable Andrew Petter
Minister of Aboriginal Affairs

MINISTRY OF ABORIGINAL AFFAIRS

Province of British Columbia

Native communities must prepare for logging

Lodge site angers MP

By Linda Caldwell
Windspeaker Staff Writer

MAPLE CREEK, SASK.

dorsement of the Nekaneeet proposal was unanimous.

"They came up with this location as being far ahead of their competitors and I accepted their unanimous recommendation," Lewis said.

The committee was particularly impressed with the good relationship between the Native community and the people of Maple Creek, Lewis added.

"It was not just a relationship conjured up for the application."

NDP MP Funk said the choice of the site was politically motivated.

"When proposals like Prince Albert's, which met every selection criteria, had complete community support and the endorsement of the aboriginal community, is rejected, we all smell a rat," Funk said.

"The criteria clearly called for access to families and support networks. The only criteria here seems to be that it falls in Tory MP Geoff Wilson's riding."

Lewis insists politics had nothing to do with the decision.

"The whole reason we're doing it is to improve the lot of aboriginal women and I'm not making a decision like that based on patronage," Lewis said.

Aboriginal women make up less than three per cent of Canada's female population but they comprise 15.7 per cent of women under federal sentence, a total of 47. Some 23 of them are from Saskatchewan and Alberta.

Construction of the 30-bed capacity Healing Lodge will create 60 jobs and there will be 26 full-time employees on staff.

Regional facilities are also being established in Ontario, Quebec, Nova Scotia and at Hobbema in Alberta. An arrangement is already in place in British Columbia's Burnaby Women's Correctional Centre.

The federal government's decision to place a healing lodge for aboriginal women inmates near Maple Creek has angered Prince Albert MP Ray Funk.

"The point was to get them close to their families and support networks and that seems to be the last thing on everybody's minds," said Funk.

The healing lodge is part of a federal plan to build five regional women's prisons to allow inmates to remain closer to their families while incarcerated. These facilities will replace the Kingston Prison for Women in Ontario.

Some 45 Saskatchewan communities were bidding to become the site of the new \$7-million women's prison. Prince Albert, with some 11,000 urban Native residents and 12 reserves nearby, home to another 12,000 Natives, has the highest population of aboriginals in the province. Prince Albert was ranked sixth in the bidding process, Funk said.

Maple Creek has one reserve nearby, the Nekaneeet, which will be home to the prison. There are a total of 310 aboriginal people in the whole area, said Funk.

"Those might be the best 310 people in the world, but that's not where the support networks are," Funk said.

Federal Solicitor General Doug Lewis said the Maple Creek/Nekaneeet submission offered strengths that "clearly sets it apart".

A committee composed of four people from Corrections Canada and three aboriginal women evaluated all the submissions. The criteria included being close to transportation, medical services and a supportive community atmosphere. The committee's en-



guidance of our elders and with the blessing of the Great Spirit, we can then minimize the negative impacts of proposed logging plans.

any one time. people who have on this land, we that we live WITH are a part of the that makes us dis-e people, we are of this land for ons. That is our e Native leaders

of northeastern Alberta have taken the initiative in determining the extent of harvesting operations on Native traditional lands, we encourage other Native communities to do the same.

We must have control. And with the guidance of our elders and with the blessing of the Great Spirit, we can then minimize the negative impacts of ALPAC's

proposed logging plans.

Finally, any work that is done with regard to logging should be done by the Native communities that will be affected.

This includes contractual work for cut-block layout, road layout, log skidding and hauling as well as any reclamation or reforestation work that will be required.

Please bear in mind that never before in the history of Mother Earth has clear-cut logging taken place on the scale proposed by ALPAC.

Professional foresters and

technologists can plan all they want to minimize socio and environmental damage, but no one can foresee the future. All they can give us is their best guess.

The jury is still out on the results of large-scale logging and it will remain out for the next 80 to 100 years that it will take for the forests to regrow.

It is important to know and understand what is happening with regard to forestry operations on our lands.

Talk to the elders and they will describe a world that is unrecognizable from today.

Native Traditions
Cindy Frank
Owner/Manager
Specializing In
*Native Arts & Crafts
*Reservation Fry Bread Sportsweat
*Native Design
General Delivery Standoff, AB TOL 1Y0
Phone: (403) 737-2245

Enjoy the beauty and tradition of the powwow
Vos Printing & Design Ltd.
Business Cards
Letterheads
Envelopes
Flyers
Brochures
Carbonless Forms
Computer Forms
11807 - 125 Street
Edmonton, Alberta
T5L 0S1
Telephone
(403) 452-6022

STAND OFF SUPERMARKET

Specializing in Flank Steaks
and Other Meat Products
• Fresh Produce

• Competitive Prices • Videotapes
Open: Monday to Saturday
8:30 a.m. - 5:00 p.m.
In Shot On Both Sides Building

Stand Off, Alberta Ph: (403) 737-3742

COUNSELLING SERVICES

- Individual, Family and Group Therapy
- Mental Health Assessment
- Life Skills Development
- Career Development & Job Finding Strategies
- Drug and Alcohol Addiction
- Youth Development Programs
- Grief and Loss Counselling
- Suicide Prevention

Serving our Native Customers is our Satisfaction

R.N. Management, Inc.

Tel (403) 429-6006 Fax (403) 428-6964

FACING AIDS

Alberta students have an advantage over adults who are past classroom days. Today's students are learning about HIV and AIDS. They will be well informed to help stop the spread of the disease. Also, they will be able to make informed choices about their own sexual behavior.

Studies show that young people in Alberta want adults to help them understand the issues surrounding AIDS. They want to discuss their questions at home. Adults who have basic knowledge about HIV and AIDS can help children form their own values and help them make their own best choice about sexual behavior and drug use. Some adults have had few chances to learn about AIDS. Where can you go to get accurate information either for yourself or for discussions with those you care about? The health units throughout Alberta have a range of information on healthy sexuality and AIDS. Another good source is your family doctor. Public libraries have many useful resources, particularly for discussing HIV and AIDS with children.

Three provincial Sexually Transmitted Disease (STD) Clinics offer free information and confidential help. The toll-free provincial AIDS/STD information Line at 1-800-772-AIDS has recorded information 24 hours a day. For specific questions a nurse can be reached at the same number Monday through Friday from 8:15 a.m. to 5 p.m.

Nine community groups in Alberta provide helpful information about protection as well as social and emotional support to people affected by AIDS. Your local Health Unit and telephone book listings under "AIDS" have numbers for these groups. The Feather of Hope Society provides AIDS information and support for Native persons. They can be reached in Edmonton at 424-4767.

By all means, learn all you can. But knowledge is not enough.

The spread of HIV and AIDS can only be stopped when people not only understand, but support and practise behaviors that reduce the risk of the spread of HIV. The more you know about AIDS and its prevention, the better you will be able to protect yourself and others.

For more information about HIV/AIDS you can call:

- the health unit or your doctor in your community
- the STD/AIDS information Line, toll-free, at 1-800-772-2437
- community AIDS organizations in Calgary 228-0155, Edmonton 429-2437, Grande Prairie 538-3388, High River 938-4911, Jasper 852-5274, Lethbridge 328-8186, and Red Deer 346-8858.
- Sexually Transmitted Disease clinics for free information, and HIV testing in Calgary 297-6562, Edmonton 427-2834, and Fort McMurray 743-3232.

CRAZY BEAR

now located at #1107 Capilano Mall
(across from Toronto-Dominion Bank)

Open: Monday to Saturday 10:00 a.m. - 9 p.m.

Phone: (403) 465-7287

Pottery • Wood Carvings • Jeans & Jackets
• Navajo Jewellery

Native school wants school board funding

By Dina O'Meara
Windspeaker Contributor

CALGARY, ALTA.

Keeping the Plains Indian Cultural Survival School open to students over the age of 19 requires a seven-per-cent solution, said the school's principal.

Jerry Arshinoff believes the Calgary Public School Board could cover the costs of non-funded students by earmarking seven per cent of its \$3.5 million adult education budget for the Native school.

"We have approximately seven to eight per cent of all the adult students in the whole school board system, on a full-time equivalent basis. We have asked for the same percentage to be allocated toward the education of our students, which I think is more fair," Arshinoff said.

The urban high school faces having to refuse an education to almost three-quarters of its student population next year when new public school cost-saving measures kick in. Calgary trustees voted to cut funding in 1993 for all over-age students not covered by adult education grants in efforts to keep educational expenses in check.

Without the funding, the school will be forced to cut four teachers from its staff. Although PICSS could remain a viable high school, it would be severely limited in the courses offered to remaining students.

Both provincial and federal governments have to be aware

of the social impact of closing PICSS doors to adult students, said Arshinoff.

"The Ministry of Education as well as our school board have made commitments to Native education, but to make a commitment to Native education and not allow adult students is ludicrous. At some point, some level of government has to take responsibility of the people who are over 19. There are so many the need is astronomically high," said Arshinoff.

Since the announcement of the cut-backs, PICSS society members have begun lobbying provincial and federal agencies for funding, as well as looking for corporate sponsors. While Arshinoff acknowledges PICSS would be taking money from the Calgary adult education program under his suggested program, the alternative would be to take away what some Natives see as their last educational hope, he said.

Student Charlene Cranebear believes she wouldn't be in school at all if PICSS wasn't available. The 31-year-old mother of two tried taking courses at Calgary's adult vocational centre and through outreach programs with little success.

"They seem to be so strict there. I find it OK here. I feel comfortable, I don't feel too old or too young," Cranebear laughed.

Another advantage in attending the school is the Native day-care centre, she said. Her four-year-old son is being exposed to his culture for the

first time, making him aware and proud of his heritage.

While trustees acknowledge PICSS' unique role in mentoring Native education, they say Calgary ratepayers shouldn't be the only ones to shoulder the financial burden of sustaining the program. Calgary taxpayers pay approximately \$5,423 per unfunded adult student, reaching a total of \$1.35 million last year. And those taxpayers are fed up, said one public school trustee.

"We can no longer afford the cost of educating students that we don't get grants for. We feel the local Calgary taxpayer is saying 'Enough is enough. Stick to what you're responsible for,'" said trustee Brenda Gladstone.

Gladstone believes the provincial and federal governments are responsible for adult Native education. They have the revenue to approve educational opportunities that the cash-strapped school board does now, she said.

And cutting any monies from the adult education fund for one particular group is out of the question, said Calgary school board chairperson Margaret Lounds.

"The issue is we had to turn away over 2,000 adult students from the program last year. Every student pays a fee for continuing education except those at PICSS. If we protect any part of the grant for a specific group, how many other groups would expect that protection?" asked Lounds. "We have to address the needs of all Calgarians equally."

Pigeon Lake Wants own chief

PIGEON LAKE, Alta.

Residents of the Pigeon say they are not getting their fair share of services and want to rewrite the agreements that now have them under control of the four bands at Hobbema.

Community member Albert Yellowbird said people living on the reserve 80 km south of Edmonton should be able to elect their own chief and band council.

"We don't have a say in anything," he said. "We're in no-man's land . . . We need our own chief."

Yellowbird said the 300-member community is not receiving services like housing, child welfare and drug programs under its current administration by the four Hobbema bands.

Members of the reserve have hired an Edmonton-based law firm and are considering legal action to get benefits they say they are losing.

"We want an equal partnership with the other bands," Yellowbird said.

Pigeon Lake was established in 1893 as a fishing station for the Samson, Louis Bull, Montana and Ermineskin bands at Hobbema. The land at Pigeon Lake is divided equally between the bands and is a source of oil royalties.



Annual Hail Insurance for generations of farmers

You're not in the farming business for a quick buck. And neither is the Alberta Hail & Crop Insurance Corporation. That's why generations of Alberta's farmers have trusted us to provide dependable hail insurance coverage since 1938.

When you're looking for reliable hail protection, look to the Alberta Hail & Crop Insurance Corporation, and remember the following great benefits:

- ◆ A 5% cash discount when you pay the full premium in cash at the time of application.
- ◆ A 5% credit, based on actual cash paid, when you pay part of the premium in cash at time of application.
- ◆ Premium refunds paid in years of favourable experience to policy holders who have paid their premiums promptly.
- ◆ Interest charges on overdue accounts begin October 1, 1992 for the 1992-93 crop year.
- ◆ Hail insurance claims paid under the Hail Insurance program WILL NOT be considered as part of farm revenue if you are participating in the Revenue Protection Plan offered by Alberta Hail and Crop Insurance Corporation.



Alberta
AGRICULTURE



ALBERTA HAIL & CROP
INSURANCE CORPORATION

See your local Hail Insurance Agent today!

Arts and Entertainment

Native blues guitarist plays from the heart

By Cooper Langford
Windspeaker Staff Writer

VANCOUVER, B.C.

There were a couple of anxious minutes of silence as the tape wound its way through the ghetto blaster. Then a lightning guitar rocketed out from the tape hiss.

The sounds were reminiscent of Texas guitar heroes Stevie Ray Vaughn and Johnny Winter. But in this case they belonged to Clyde Roulette, an Ojibway blues wizard from Sandy Bay, Manitoba.

"There's a lot of Native blood in blues music," says the 36-year-old Roulette, who now lives and works out of Vancouver.

"Muddy Waters had a bit of Cherokee blood. A lot of the original blues players have Native blood . . . It's anybody's music. You don't have to be a rocket scientist to figure it out."

Rocket scientist? Well, maybe most people can learn the basics of 12-bar musics. A couple of licks aren't hard to pick up. But Roulette is way beyond the basics. He's a player who sounds at home with the jet-propelled modern blues popularized by musicians like fellow Manitoban Colin James.

Slidin' Clyde, as he is known around parts of the music scene, also likes to put his Native identity up front with his fiery finger work. He says he hopes it will encourage other Native musicians to come out of the woodwork and show off some of the talents hidden in the community.

"I always have my hair in a ponytail. I tell people what they are getting - a Native playing blues," Roulette says.

"There are a lot of Native people into playing the blues. Here in B.C. they think it is odd to have a Native guy playing them, but it has been going on for a long time."

But no matter what spin you put on the presentation, the blues will always be the blues: accessible and straight to the point.

"Hopefully, the music speaks for itself . . . It's understandable because everybody has had the emotions. With the blues you know what's happening. You know whether the song is happy or sad."

Roulette first picked up the guitar 20 years ago and has been playing professionally almost since the word go. It all started at the age of 14 when his brothers needed a drummer for their band. Although the teenage Roulette was more interested in sports at the time, he gave the drums a fair try. But the affair didn't last long.

"The drums had too many pieces. They are too hard to haul around," he says. "With guitar there are less things to haul around. Just keep track of your amp and the six strings and away you go. I tried the guitar, had some luck and that was it. I'd found my calling."

Roulette's love of the blues developed from there. He credits much of his interest to his brothers, who were fans of groups like the Allman Brothers and B.B. King. His mother also played a big role, exposing him at an early age to legendary performers like Aretha Franklin and Muddy Waters.

His father, who still lives in Sandy Bay, also introduced him to some of the country greats like Hank Snow. Roulette has worked frequently with country acts and now says he is coming to appreciate that music as much as his first love.

"I played country for a long time, but it was always on the side. The blues were my thing. Now both styles are. The country really grew on me."

Roulette's career has taken him from Manitoba to Toronto and now finally British Columbia, where he is trying to make some inroads into the United

States. He's played all over western Canada and made trips up to Yellowknife, N.W.T. He has yet to produce any music in the studio, but hopes to make a professional recording soon.

By the way, what's this business about a Native connection to the blues? Roulette says there's a guy from Ontario's Six Nations who has a theory that the music associated with blacks deep in the southern United States really comes from Natives. Could it be true?

"I don't know. They've both been oppressed, so they have the feelings . . . African music comes from drums. So does Indian music. Why not? I don't know. I'm just a guitar player."



Slidin' Clyde Roulette (left) with Mike Wedge and Ray Suter.

When Canadians work together we can take on the world and win.

To succeed in today's world, Canadians must be able to compete because our jobs directly depend on it. Preparing ourselves through training will help us to compete and secure the prosperity we want for ourselves and our children.

We have to invest in ourselves and be a country that says . . . yes we can.



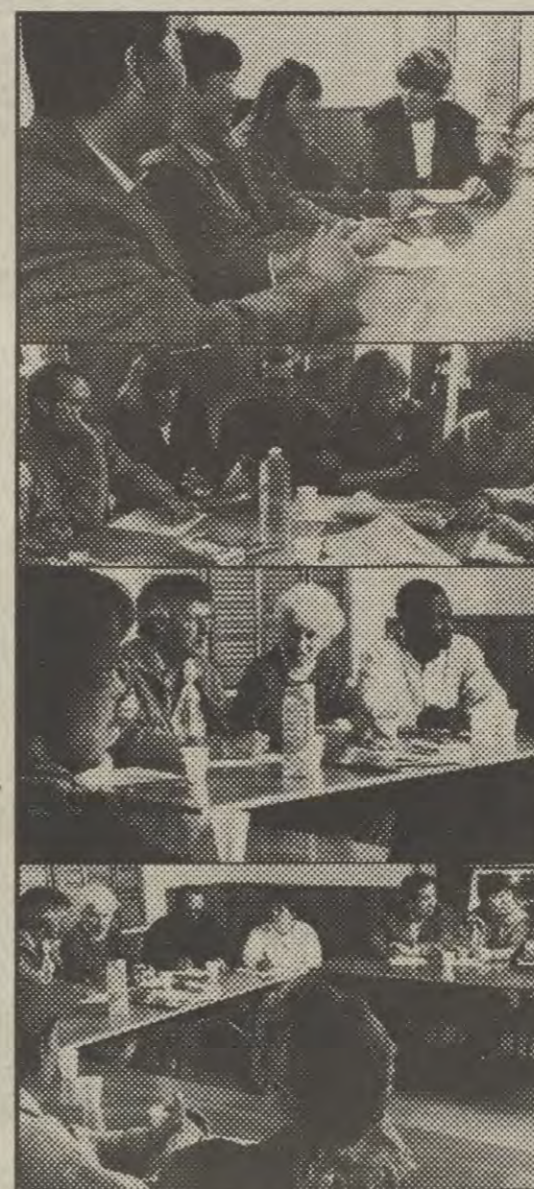
SWEEP RITE MANUFACTURING INC., REGINA

Everyone knows a small company from Regina can't compete in world markets. Everyone, that is, except Les Hulisko, President of Sweep Rite Manufacturing Inc. His high technology, innovative, mechanical street sweepers are cleaning up around the world, with exports accounting for up to 75% of sales.

Yes we can.
We've got the proof.

Canadians are succeeding every day. Many individual and business successes exist . . . with real benefits for individuals, the communities they live in and for Canadian industry.

Hundreds of Canadian companies are achieving remarkable international success. They're creating jobs, developing new skills and opportunities for thousands of Canadians and creating markets around the world for Canadian products.



COMMUNITY TALKS

The Prosperity Initiative's Steering Group is developing a consensus-based plan of action to be presented to Canadians in September. Canadians told us that they wanted to participate in developing this plan of action. We listened . . .

Through a series of "Community Talks", thousands of people in 186 communities across Canada have contributed their ideas. They talked about how to address the challenges and opportunities facing us all in the areas of competitiveness and learning. They talked about how to maintain our standard of living and secure our economic future. They concluded that all of us have to play a part . . . and the government is listening.

Yes we can.
We've got the ability to build on our successes.

We have a history of working in co-operation with others for world-class achievements in peacekeeping, medicine and space exploration. Now, with business, labour, governments, academic and social groups working together, we can achieve prosperity through international competitiveness. But there is one more critical factor: Canada's ultimate potential depends on the commitment of individual Canadians to being the best.



ANITA LÉGER, QUEBEC

"I moved to Quebec with an Ontario teacher's certificate. For several years, I could only get work as a substitute. I knew it would be hard to get a full-time job if I didn't re-qualify, so I took my Quebec Certificate. I now teach full time, have a better salary and realize that if you want a better future, you have to be ready to retrain. It was worth it for me!"

Yes we can.
We've got the people.

It's time to focus our energies on our most important economic challenge yet . . . and prepare ourselves for a more prosperous future.

Yes, we can!

Canada



Step into a tipi and see the eyes of a colorful traditional Blackfoot the night sky through culture rich with folklore.

BLACKFOOT SKIES The Tipi Stars

This unique planetarium show transforms our dome into a gigantic tipi, blending cultural story-telling with native music, dancers, artworks & video.

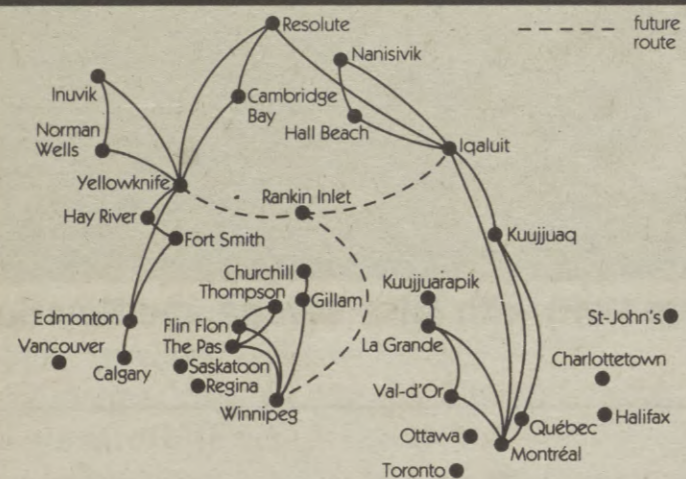
FOR MORE INFORMATION, CALL 221-3700

SPONSORED BY:  TransAlta Utilities Corporation

SUPPORTED BY:
Department of Secretary of State, Multiculturalism & Citizenship
Alberta Multiculturalism Commission, Roger's Community 10

 ALBERTA SCIENCE CENTRE
CENTENNIAL PLANETARIUM
11 STREET AT 7 AVENUE S.W.

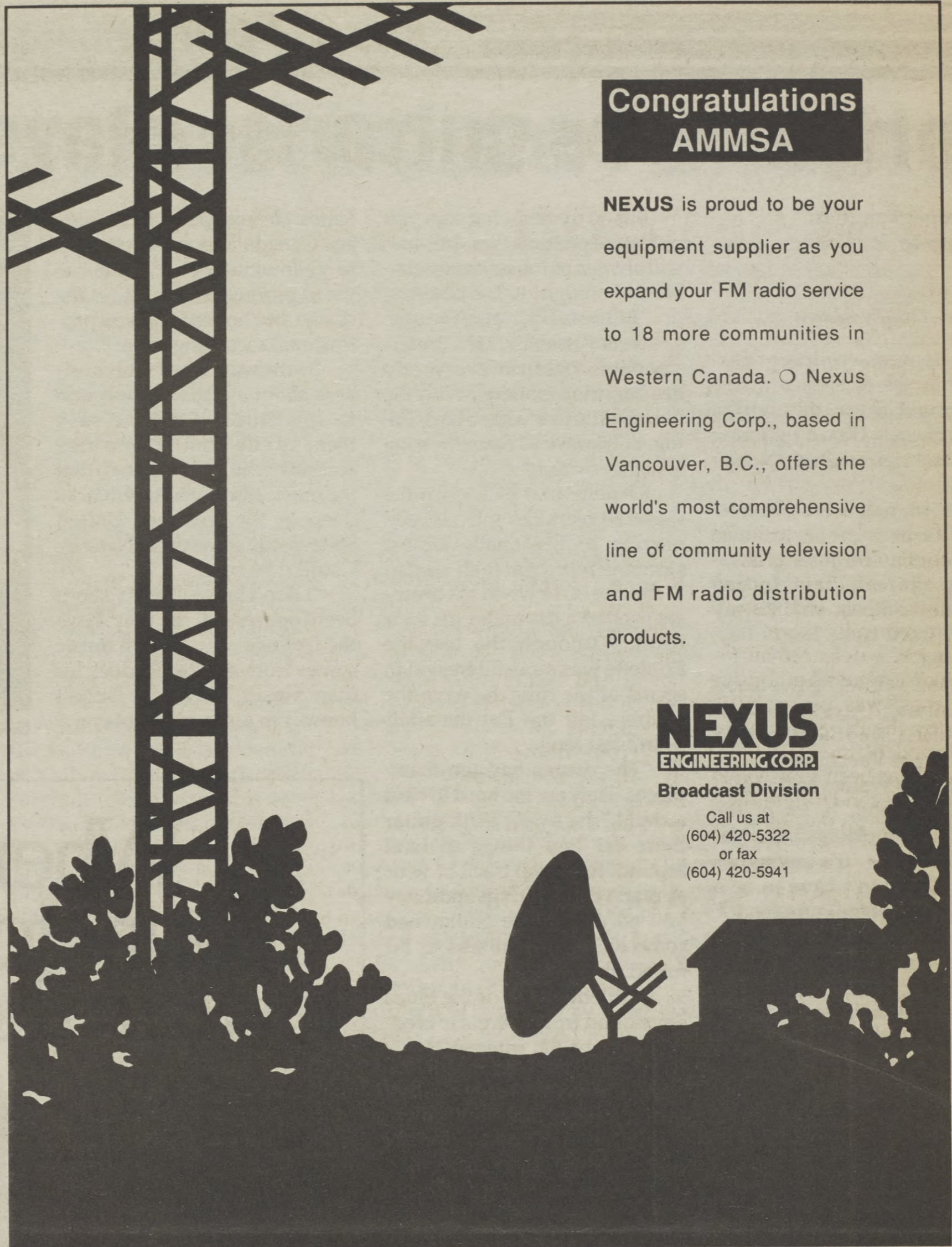
NORTHERN CONNECTIONS



Canadian North covers this territory better than anyone with our 737 jet service, offering more jet flights to more locations in the north than any other airline.

As the northern division of Canadian Airlines International, our convenient connections can get you to your final destination and you'll even earn valuable Canadian Plus points every time you fly.

Canadian NORTH
Canada's Northern Star.
ba.CDc DPD*C*J*LC D*an.4*4



Congratulations AMMSA

NEXUS is proud to be your equipment supplier as you expand your FM radio service to 18 more communities in Western Canada. O Nexus Engineering Corp., based in Vancouver, B.C., offers the world's most comprehensive line of community television and FM radio distribution products.

NEXUS ENGINEERING CORP.

Broadcast Division

Call us at
(604) 420-5322
or fax
(604) 420-5941

Altondale BINGO Association

6120 - 104 Street 436-UWIN 436-8946



FRIDAY
JUNE 26
BONANZA
\$4000.00 U.S.
\$2000.00 U.S.
Late Night Payout

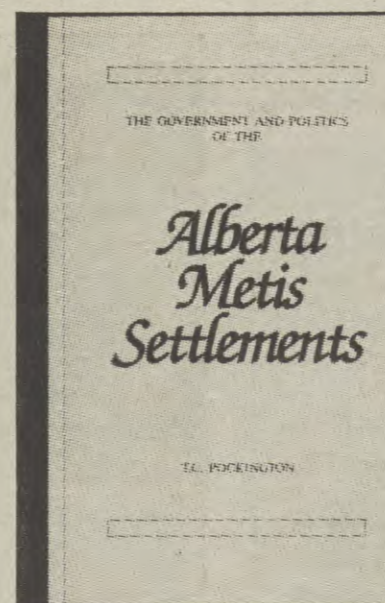
PAYOUT \$80-80-80-80-120 (1/2 ON REG.)

LATE NIGHT BINGO (7 NIGHTS A WEEK)

Early Bird 10:15 p.m.
25 Game Go-Go's
• 1 Bonanza • 1 Odd/Even Game

EVENING BINGO (7 DAYS A WEEK)

Early Bird 6:00 p.m.
\$100 "WIN" Game 6:45 p.m.
50 Game Go-Go's • 2 Bonanzas
• 1 Odd/Even Game

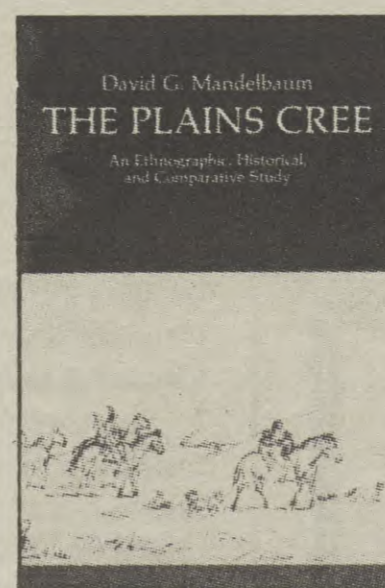
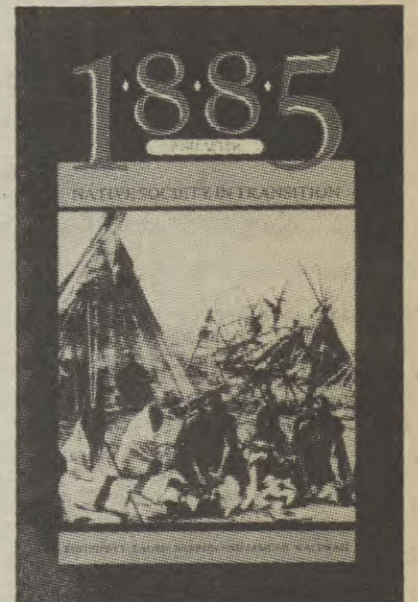


The Government and Politics of the Alberta Metis Settlements, by T.C. Pocklington.

This book, the first study to undertake a broad examination of the contemporary politics of a Canadian Native collectivity, examines the internal political institutions and processes, and the external political relationships, of the eight legally recognized Metis settlements of northern Alberta.
ISBN 0-88977-060-3/paper/\$26.00

1885 and After: Native Society in Transition, edited by F.L. Barron and J.B. Waldram.

In recognition of the centenary of the North-West Rebellion in May 1985, the Native Studies Department at the University of Saskatchewan hosted a conference on the theme "1885 and After." The eighteen papers in this book, based upon that conference, are divided into two sections. The first deals with the events leading up to and including the outbreak of hostilities, while the second focusses on the transition of Native society following 1885. ISBN 0-88977-042-5/paper/\$21.00

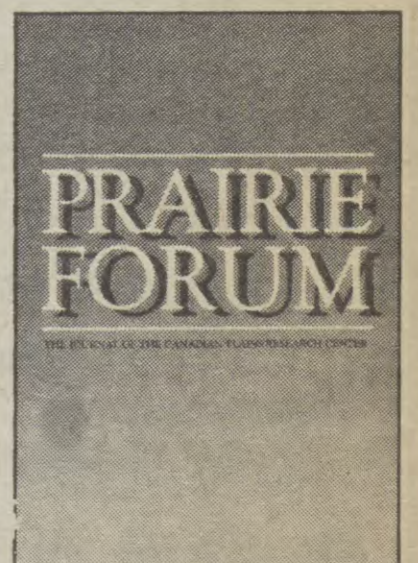


The Plains Cree: An Ethnographic, Historical and Comparative Study, by D.G. Mandelbaum.

Mandelbaum's account of the Plains Cree has remained the definitive work on this subject since its publication in 1940. This edition, now reprinted for the fourth time, contains two additional sections, one comparing the Plains Cree with tribes to the east of them, the second with other groups inhabiting the Plains.
ISBN 0-88977-013-1/paper/\$24.00

Prairie Forum — Special Issue, 1492-1992

The 500th anniversary of the "discovery" of America by Columbus has sparked considerable debate in North America. Should we celebrate the "discovery" or should we reflect rather on the devastation the arrival of Europeans had upon indigenous civilizations? To examine this question, *Prairie Forum*, the journal of the Canadian Plains Research Center, will publish a special "Native Studies" issue in October 1992, featuring articles by a wide variety of Native and non-Native scholars. \$10.00.



These publications may be ordered from the Canadian Plains Research Center, University of Regina, Regina, Saskatchewan S4S 0A2, (306) 585-5056. Please add \$2.50 postage for one book, \$0.50 for each additional book, plus 7% GST.

Sports

Penguins recall Peacock for a second session

By Jeff Morrow
Windspeaker Contributor

ENOCH RESERVE ALTA.

There aren't many aspiring hockey stars in North America who can claim they've shared ice time with Pittsburgh Penguin Mario Lemieux. That's especially true if they're only 18 and an Indian from Alberta.

But Stoney Plain Indian Shane Peacock has. And he's preparing to return for more.

Peacock, a defenceman for the minor league's Lethbridge Hurricanes, was picked 60th overall by the Penguins in the third round of the 1991 NHL draft, and has been summoned back for his second training session in Pittsburgh this fall.

He's not worried - at least not yet.

"I'm not thinking about it too much right now," he said during an interview at the Indian Lakes Golf Course on the Enoch Reserve where he's from.

"They can do with me what they want - pretty hush-hush care that I have talent."

Peacock said his career reads like a chapter from a Wayne Gretzky biography: Hockey dad puts skates on his three-year-old son, puts him on the frozen pool behind the house, and before they both realize it, the teacher becomes the student.

"I come from a hockey family. All my cousins play too," Peacock said. "As Native kids growing up on a reserve, that's

one of the only things we had . . . and now I'm playing with the big boys."

Peacock said his family was so intent on him making the grade, they sent him to school at age 14 to Wilcox, Saskatchewan to play for Notre Dame.

"I learned a lot about the game. And I got an education."

But before he finished school, Peacock was picked up by the now-defunct Calgary Wranglers before going on to play for Lethbridge when he was 16.

"(Hockey) is all I have ever done," he said.

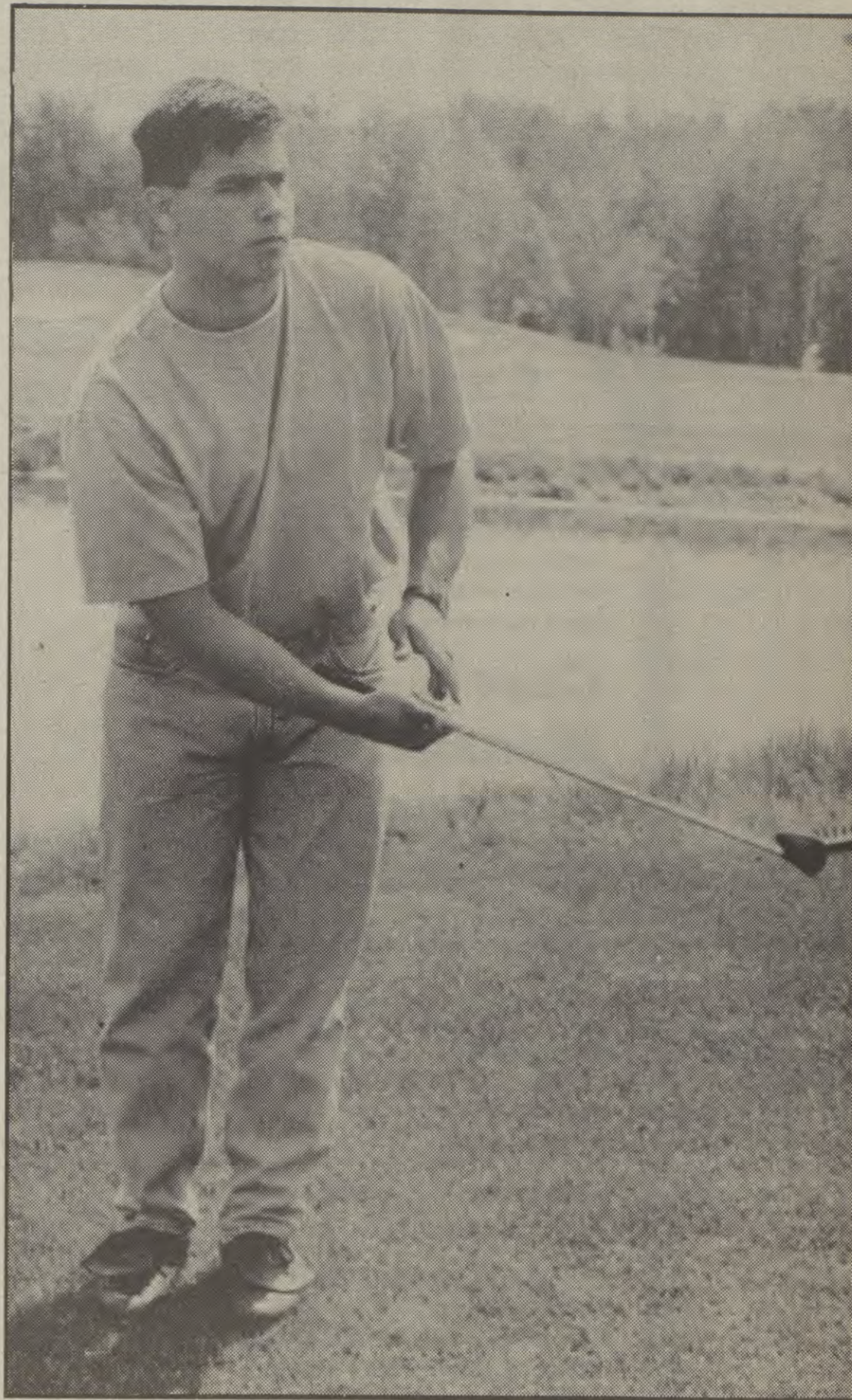
Peacock's father Clark, an Enoch band councillor, said he knew he had a star on his hands when his son was playing the Peewee league in Edmonton when he was only 12.

"It was always our plan to improve on his education and his hockey," he said, adding that he never suspected there would be an instant career boost like the one the Penguins can now offer.

His other son Jason, 17, is also keeping up tradition, playing with the Junior league Enoch Winterhawks.

"When we started it was just for recreation," he said. "But they've advanced quickly and took off on their own."

Penguins spokesman Harry Sanders confirmed Peacock is on the fall training roster.



Shane Peacock counts golf among his favorite games.

"He was here last year, and he's scheduled to come back," he said. "There are a few that go back and forth from the juniors."

SOUVENIR HEADQUARTERS

• MOST SOUVENIR SPOONS 1/2 PRICE •

LARGE SELECTION OF CANADIAN
HANDMADE SOUVENIR DOLLS

10% OFF

With this Coupon on all Merchandise
except Sale Items

BLOOD TRIBE PHARMACY

BOX 259, Standoff, AB

(403)737-3810

Hours: 10:00 a.m. - 5:00 p.m. Mon. to Fri.

HODNETTS IDA PHARMACY LTD.

BOX 1000, Main Street, Fort Macleod, AB

(403)553-3123

July & August Hours:

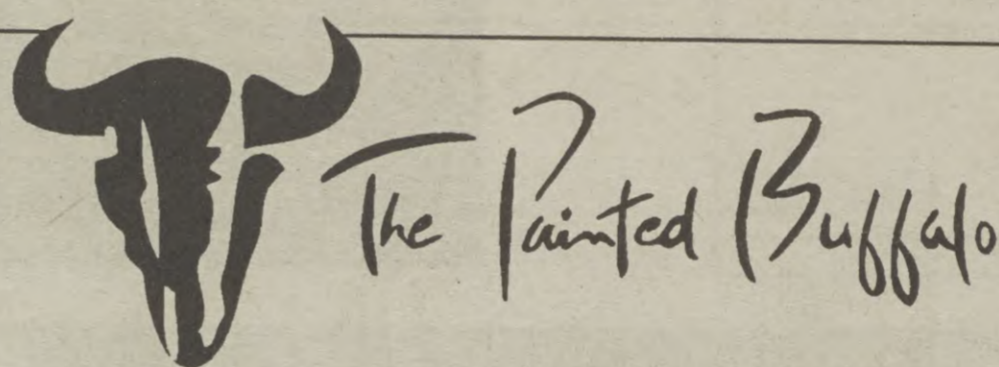
8:00 a.m. - 6:00 p.m. Mon. to Wed.

8:00 a.m. - 9:00 p.m. Thurs. & Fri.

8:00 a.m. - 6:00 p.m. Saturday

After Hours Call: Phil Hodnett 553-3837

Ron Sandul 553-2595 • Bruce Faloner 553-3946



AN OLD STYLE INDIAN TRADING POST

Quality Indian Arts, Crafts,
Moccasins, and Supplies

Send \$4.00 for Mail Order Catalogue

2741 Dewdney Ave.
Regina, Sask. S4T 0X6

Phone: (306) 525-1880
Fax: (306) 522-2474

PRAIRIE LEATHERCRAFT

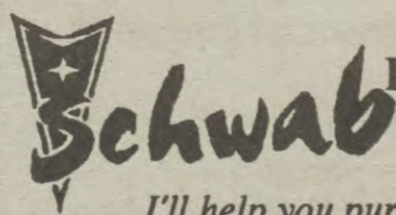
BEADS & LEATHER
SUEDE OTHER CRAFT FUR
SUPPLIES

224-2nd Ave. South Saskatoon, Sask. S7K 1K9

Open 9-5
Mon. to Sat.

(306) 934-1684

Mail order
catalog available



Come and visit me at
PONTIAC BUICK GMC
Leduc, Alberta

I'll help you purchase your next Vehicle
Get the BEST Price in town
Coffee's on!...

REMEMBER...Before you Buy...Give Mel a Try
(Directly behind McDonalds)
For those who demand the Finest



Mel Wiebe

6583 - 46A Street P.O. Box 3570 Leduc, AB 986-CARS 986-2277 Fax: 986-1123

Blood Tribe

Native Arts Festival 1992

July 17, 18, 19, 1992

kainai sports centre
Blood Reserve, Alberta

HOURS: July 17 at 2 pm to July 19 at 9 pm

featuring...

Native Artists/Artisans

Art Auction (July 19 - Items view during Festival)

• In Conjunction with the 25th Anniversary
Celebration of the Kainai Indian Days •

We Invite Native Artists/Artisans enquiries kindly
contact James Medicine Crane or Doreen Williams
Freeman:

Blood Tribe Economic Development
Box 90, Standoff, Alberta T0L 1Y0
Phone: (403) 737-3753
Fax: (403) 737-2336

Winner! Winner!

**RICHARD
DAY**

of Winnipeg, MB

You have won
\$100 worth of
Windspeaker
promotional
items!

- Windspeaker hat
- Windspeaker sweatshirt
- Windspeaker News Briefs
- free one year subscription to Windspeaker
- 'The Best of the Native Perspective' cassette

just for renewing
your subscription in
December!
...you may call us
collect with your shirt
size, etc. at
(403)455-2700

Winner! Winner!

TAKE WINDSPEAKER
ALONG
AS YOU JOURNEY
THE POWWOW TRAIL

Boating requires preparation, caution

Imagine a bluesky, the wind in your hair and the sun in your face. Isn't it glorious? A perfect spring day to be out on the water. Suddenly, just for a second, your friend loses his balance, slips and falls overboard. But

wait a minute, he isn't coming up. What do you do?

The experts at St. John Ambulance warn that boaters must always be aware that water accidents are serious because they can result in drowning. Often

they are complicated by fractures, wounds and hypothermia. Water accidents present special hazards to boaters who must take care not to become casualties themselves.

St. John Ambulance suggests that prevention is one sure step in safeguarding against accidents. Many water accidents can be prevented by observing the following water safety rules.

- Learn to swim, swim only in

safe water and do not swim alone;

- Do not swim to rescue a drowning person unless you are proficient in rescue techniques;
- Wear a personal flotation device when boating;
- Know the waterway you are navigating and watch for natural hazards that may damage your boat;
- Know the weather forecast and be prepared for storms or sudden weather changes;

- Do not stand in a small boat and do not overload a boat;
- Avoid the use of alcohol which may affect judgement and make boating more dangerous; and
- Carry a first aid kit.

Should your boat tip over, do not attempt to swim to shore. Stay close to your boat and wait for help. Remember that many lakes are cold all year around and immersion in cold water can lead to hypothermia.

Corrections Canada

If you are interested in being part of a professional, dedicated team involved with the care and rehabilitation of persons in conflict with the law, this may be the opportunity for you.

Case Management Officers, Correctional Officers, Nurses

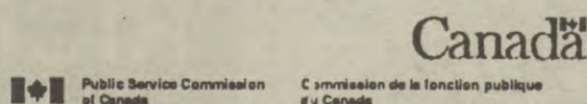
and a variety of other challenging positions are available with our organization.

We offer a competitive salary and an excellent benefit package.

For further information contact: **Correctional Services Canada, Regional Staffing Officer, 2313 Hanselman Place, P.O. Box 9223, Saskatoon, Saskatchewan S7K 3X5.**

We are committed to employment equity.

Vous pouvez obtenir ces renseignements en français.



TAKE WINDSPEAKER ALONG AS YOU JOURNEY THE POWWOW TRAIL



UPCOMING MARKETING OPPORTUNITIES

• JULY 6 - GRADUATES
Ad. Deadline: June 25

• JULY 20 - RODEO ROUNDUP
Ad. Deadline: July 9

• AUGUST 3 - LAC ST. ANNE PILGRIMAGE
Ad. Deadline: July 23

• AUGUST 17 - BACK TO SCHOOL
Ad. Deadline: August 6

Windspeaker's wide (and increasing) circulation together with its reputation as Indian Country's Best Bi-weekly combine to provide your most effective advertising option.

TEACHING JOB AVAILABLE

at the **NORTH COUNTRY SCHOOL - Joussard, AB**

- An Independent Alternative School
- Extensive Parent Participation

Emphasis: Arts, Environment awareness, Peace, Co-operation and Communication

Send Resume To: Wendy Freeman Box 13, Faust, AB T0G 0X0
Application Deadline: July 11, 1992 • Interviews: July 20 - 24, 1992

BLACKEYES LEATHER

Moccasins and Dancing Outfits
"NOT JUST LEATHER"
Custom Beading

Tiny Blackeyes
Box 47 Brocket, Alberta T0K 0H0
Phone: (403) 965 - 2390

Grant MacEwan Community College

PROJECT COORDINATOR

CORRECTIONAL SERVICES PROGRAM - St. Paul

THE PROGRAM:

The College, in conjunction with Blue Quills First Nations College, offers a two year Correctional Services diploma program, preparing graduates for a variety of positions in adult corrections and the young offender field.

THE POSITION:

The Project Coordinator is responsible for administration of the program and liaison with external agencies, as well as supervision of field placement, counselling, tutoring of students and instructional duties. The Project Coordinator must reside in the St. Paul area. This is a full-time term position from August 1, 1992 to June 30, 1993 with an excellent opportunity for renewal (subject to budget approval).

THE PERSON:

Candidates with a relevant Masters degree is preferred, with extensive practice experience in the correctional field. This position requires excellent interpersonal and administrative skills. Experience working with Native organizations is a requirement. Previous teaching experience would be an asset. Equivalencies will be considered.

SALARY: Based on education and experience.

CLOSING DATE: June 30, 1992

For further information, contact Doug Heckbert at 462-5602.

To apply for this competition please reply in confidence quoting Competition No.: 92-06-038.

PROJECT ASSISTANT

BEN CALF ROBE ADULT EDUCATION PROJECT

THE POSITION:

The Project Assistant is responsible for clerical duties related to the delivery of Ben Calf Robe Adult Education program at the Ben Calf Robe Centre. This is a part-time position up to 26 hours per week; from August 1992 until June 30, 1993 with a good possibility of renewal.

THE PERSON:

Candidates should have Grade 12 supplemented with typing and office management training. We require an individual with good organizational skills and typing ability; experience with word processing (Micro Soft Word) is preferred. Good communication skills would be a definite asset. The successful candidate must be able to maintain confidentiality and work as a team member. Knowledge of Cree culture is essential and fluency in Cree language is preferred.

SALARY: \$11.26 to \$13.91 per hour.

CLOSING DATE: June 30, 1992

To apply for this competition please reply in confidence quoting Competition No.: 92-06-040.

The College is a restricted smoking environment.

APPLY TO:

Grant MacEwan
Community College
202 Donsdale Place
10709 Jasper Avenue
(403) 493-0731

Mailing Address:
Human Resources Department
P.O. Box 1796
Edmonton, Alberta
T5J 2P2

Proudly Serving Albertans

Board of Directors
Peace Hills General Insurance

From left to right:
Back Row
Frank Buffalo
Dennis Leonard
Victor Bruno, Executive VP
Lester Nepoose
Keith Johnson
Fred Luby
Front Row
Florence Buffalo
Diane Strashok, President & CEO
Arnup Louis, Chairman
Yen Lim
Absent
Leo Bruno
John Crier



CELEBRATING OUR FIRST DECADE

- We are represented by professional, independent brokers, province wide.
- We write all lines of Personal as well as Commercial Insurance.
- We are committed to excellent claims service.
- We are proud of 10 years of steady growth and financial stability.
- We are wholly owned and fully supported by Samson Management - Samson Indian Band, located in Hobbema, Alberta.
- Ask an independent broker about our wide range of products.



Arnup Louis, Chairman



PEACE Hills GENERAL INSURANCE COMPANY

Employment Opportunities

The University of Alberta is a large teaching and research organization employing staff in a variety of occupations including teaching, research, professional, administrative, clerical, technical and trades.

The University of Alberta is committed to the principle of equity in employment. The University encourages applications from aboriginal persons, disabled persons, members of visible minorities and women.

Information regarding the availability of jobs and specific job requirements may be obtained by calling **492-5201** from 8:30 a.m. to 4:30 p.m. Summer Hours: 8:00 a.m. to 4:00 p.m. (May 1 to August 31).

Personnel Services & Staff Relations
2-40 Assiniboia Hall
University of Alberta
Edmonton, Alberta
T6G 2E7



University of Alberta
Edmonton

FIREFIGHTER PRE-HIRING CLINICS



The City of Calgary Fire Department will be holding a competition to hire Firefighters. Information Clinics will be conducted to advise prospective candidates of the various tests they will be required to undergo. The Clinics are not a prerequisite or requirement of the application process, but an opportunity for individuals who are unfamiliar with the testing procedures to view and "walk through" each component of the process. The Clinics will be held Saturday, June 20 and Saturday, June 27, 1992 at 10:00 a.m. at:

16 Fire Station, 4124 - 11th Street S.E.
Calgary, Alberta



THE CITY
OF CALGARY

2FD000002

CAREER SECTION

To advertise your career opportunity in this section, please call **Cliff Stebbings, Vince Webber or Alex Shearing at (403)455-2700 or fax (403)455-7639**



ALBERTA
PACIFIC
FOREST INDUSTRIES INC.

Notice of Tender

Tender notices have been issued for the following projects in the development of the company's pulp mill:

SCOPE OF WORK CONTRACT NO. 722

To supply and install electrical and instrumentation systems, as well as owner-supplied electrical equipment for the utility bridge, pulp and chemical preparation areas.

List of contractors:
Chemco Electrical Contractors Ltd.,
Edmonton, Alberta
Commonwealth Construction Co.,
Burnaby, B.C.
Comstock, Canada,
Edmonton, Alberta
Dilcon Constructors Ltd.,
Edmonton, Alberta
Lockerbie & Hole, Ltd.,
Edmonton, Alberta
Western Electrical Joint Venture,
Edmonton, Alberta

Tender Closing Date:
June 26, 1992

SCOPE OF WORK CONTRACT NO. 723

To supply and install electrical and instrumentation systems, as well as owner-supplied electrical equipment for the Bale Finishing and Machine Rooms and shops and stores.

List of contractors:
Chemco Electrical Contractors Ltd.,
Edmonton, Alberta
Commonwealth Construction Co.,
Burnaby, B.C.
Comstock, Canada,
Edmonton, Alberta
Dilcon Constructors Ltd.,
Edmonton, Alberta
State Electrical Group,
Edmonton, Alberta
Western Electrical Joint Venture,
Edmonton, Alberta

Tender Closing Date:
June 26, 1992

There is a mandatory site visit for both projects on June 16, 1992 at 10:30 am. Any companies interested in being subcontractors on the above projects should contact the listed contractors.

To Advertise in WINDSPEAKER

please call

Alex Shearing,
Cliff Stebbings
or
Vince Webber

at (403)455-2700

The advertising
deadline
for the
July 6th issue
is
Thursday
June 25th

IT PAYS
TO ADVERTISE
IN
WINDSPEAKER

The cycle of abuse
stops when the
children stop seeing
it...

THREE SISTERS PRODUCTIONS



SOCIAL DEVELOPMENT ADVISOR

The Prince Albert Tribal Council is accepting applications for the position of Social Development Advisor.

Job Summary: Reporting to the Director of Health & Social Development, the Advisor will provide support and assistance to the member First Nations in the development of First Nations Child and Family Services. This will include extensive consultation and facilitation; preparation of a strategic plan for the development of standards, policies and procedures; provision of information to Bands; training Child Care Committees and Band staff; liaison with existing Child Welfare agencies and other pertinent institutions. Extensive travel by road and air is required.

Minimum Qualifications: A university degree in Social Work or related Social Sciences; two years social work experience in a cross cultural developmental setting that includes community development, program policy, planning and development; ability to provide training in areas of family violence, understanding dysfunctional families, crisis intervention, individual and family assessments; and possess superior communication skills. A demonstrated interest/ability to develop strong research, analytical and administration skills.

Preferred Assets: Ability to speak an official language of the Tribal council (Cree, Dene, Dakota); a strong commitment to community development; knowledge of First Nations Child and Family Service models; Federal/Provincial and First Nations government legislation, policies, regulations and procedures related to First Nations Child and Family Services.

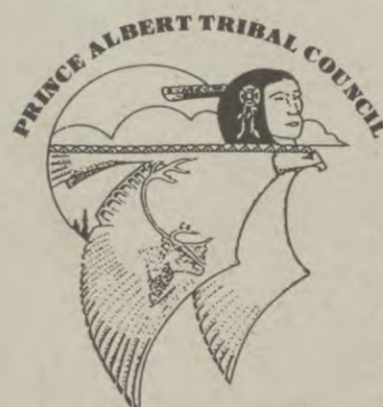
Salary: Commensurate with experience

Closing Date: June 30, 1992

Apply to: Linda McNabb, Director of Personnel
Prince Albert Tribal Council
Box 2350, Prince Albert, SK S6V 6Z1

Ph: (306) 922-1030

Fax: (306) 953-1045



HOLISTIC HEALTH CONSULTANT

The Prince Albert Tribal Council is accepting applications for the position of Holistic Health Consultant.

An individual who is committed to holistic health and wellness is required to review, research and develop community and family strategies to remediate existing social and emotional problems. You will also provide professional advice and expertise to the First Nations of Prince Albert Tribal Council and will work closely with reserve-based staff on family health and social issues. Some clinical work will be required.

The successful candidate will have a recognized degree in Social Work or a Master's degree in Psychology. You will have 3 years of directly related clinical experience in the mental health field. Superior communication skills and skill in program design and development are required.

Salary: Commensurate with experience.

Deadline for Applications: **June 30, 1992**

Apply to: Linda McNabb
Director of Personnel
Prince Albert Tribal Council
Box 2350
Prince Albert, SK S6V 6Z1

Ph: (306) 922-1030

Fax: (306) 953-1045

FIRST NATIONS

BUSINESS EXPOSITION '92

SEPTEMBER 28 - OCTOBER 1, 1992

EDMONTON INN HOTEL • EDMONTON, ALBERTA



THEME: "WE MEAN BUSINESS"

A NATIONAL CONFERENCE AND TRADE SHOW TO PROMOTE AND ENCOURAGE THE DEVELOPMENT AND EXPANSION OF FIRST NATION BUSINESSES AND COMMUNITIES.

CONFERENCE REGISTRATION:

\$ 150.00 BEFORE SEPTEMBER 8, 1992
\$ 175.00 AFTER SEPTEMBER 8, 1992
\$ 200.00 AT THE DOOR

SPECIAL ARRANGEMENTS:

- Canadian Airlines International Discount
- Reduced Hotel Rates
- On Site Office Assistance

Registration Fee includes:

All Conference & Workshop Materials, Trade Show, Receptions, 2 Luncheons, Banquet, Dance & One Breakfast

SPECIAL TRADE SHOW FEATURES:

- 75 Booths Selling Now!
- Daily Hosted Receptions
- A Highly Promoted Event
- Live Radio Broadcasting On Site
- Central Entertainment Stage
- Private Meeting Rooms Provided
- A Professional Environment
- Coffee & Tea Provided
- Open To General Public

A TRIBUTE TO FIRST NATIONS BUSINESS - "BE A PART OF IT!"

SPONSORED BY THE:

INDIAN EQUITY FOUNDATION #350, 10621 - 100 AVENUE, EDMONTON, AB T5J 0B3
PHONE: (403) 428-6731 FAX: (403) 425-9018

PREVIOUS EVENTS:

"THE REALITY - THE CHALLENGE" 1991 • "REALIZING OUR POTENTIAL" 1989



LION BUSINESS MACHINES SUPPORTS
FIRST NATIONS BUSINESS DEVELOPMENT

Canon