

**Wind
speaker**

Special Issue

June 30, 1989

Indian and Metis News...Every Week

Volume 7 No. 17

A Salute to the People of the Treaty 7 Nations

PHOTO COURTESY GLENBOW MUSEUM ARCHIVES, CALGARY



History repeats

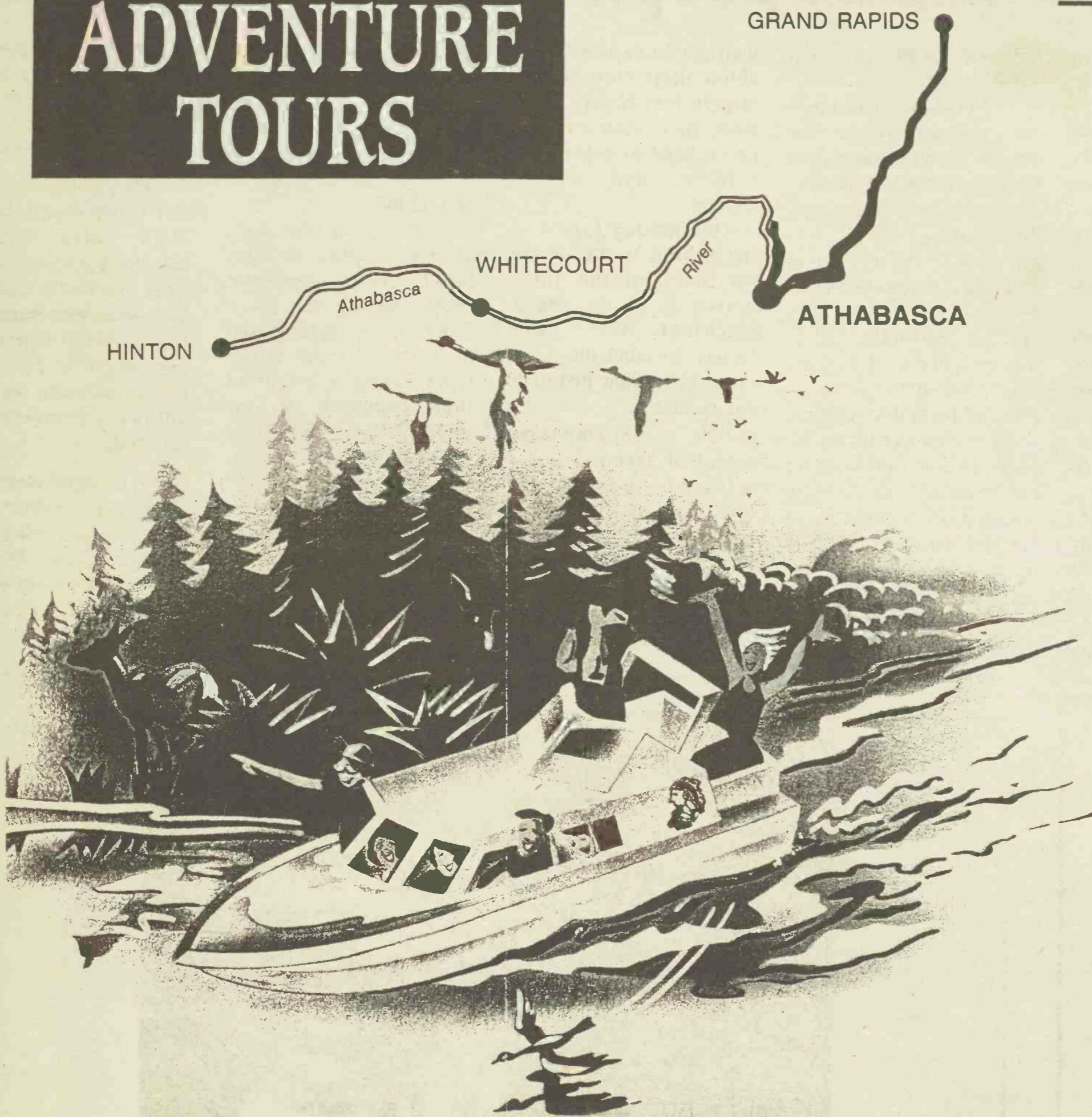
The locale is Blackfoot Crossing in two historic occasions. The painting above shows the negotiations on Treaty 7 in 1877. Seated is Col. Macleod and Lt. Laird. At right is Crowfoot, with an interpreter beside him. Standing is Major Irvine and interpreter Jean L'Heureux in buckskin.

The scene at left is the 100th commemoration of the signing of Treaty 7, twelve years ago. Seated (l-r) Premier Peter Lougheed, Commissioner Nadon, Prince Charles, Chief Leo Young Men, and Lieutenant Ralph Steinhäuser.

In this special issue, Windspeaker salutes the people of Treaty 7 for their courage and determination in keeping alive a vibrant Indian identity.

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Enjoy a picturesque cruise on the Athabasca River from the Town site to Poachers Landing. The trip offers an array of opportunities for the photographer and sightseer. Around every bend of the River, the ecological community is teeming with wildlife. The true nature of the Athabasca River comes alive as one of our interpreters reminisces about the importance and past history of the Athabasca River.

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For those who seek a wild and natural adventure. A 3-day excursion from Athabasca to Grand Rapids return, offers an experience unmatched in Northern Alberta. You will spend two nights and three days gaining a new insight into unspoiled wilderness. This camping and sightseeing excursion into a remote region, provides an adventure that follows a historical route used by the early Fur Traders, and by men of the Yukon Gold Rush. The highlight of the trip is hearing the thunderous roar and viewing the awesome power of the Grand Rapids. A variety of activities such as; fishing, hiking, photography are all part of the experience that you will long remember.

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This 2 day tour from Athabasca to Hinton, or 4 day return, offers a scenic natural wilderness experience, with an overnight stay in Whitecourt. Attractions along the way include: an abundance of wildlife, constantly changing scenery from Prairie Farmlands to Mountain Wilderness, historically recreated Forts, Pioneer Museums and much more. A trip for the whole family to enjoy.

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Depending upon the number of passengers, minimum 10, tours could be delayed

Fees: Adults	\$20 per hour
Youth	\$15 per hour
Under 6	FREE

Athabasca-Grand Rapids

Return 3 Days

Operational July 15, 1989

Advanced booking required. 50% non-refundable deposit.

Minimum 10 passenger tour. Meals included

Fee: \$175 per passenger per day

Athabasca-Hinton (2 days)

Operational July 15, 1989

Advanced booking required. Minimum 50% non-refundable deposit.

Minimum 10 passenger tour. Additional costs for accommodation and meals at stop-over destinations.

Fee: \$150 per passenger per day

**Note: A personal equipment list shall be provided by booking agent.*

**Note: On all tours, persons with special medical situations, or on special medications must inform booking agent and river pilots prior to departure.*

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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Calgary Stampede salutes people of Treaty 7 Nations

By Gary Gee
Windspeaker Staff Writer

CALGARY

The Calgary Stampede is honoring the people of Treaty 7 Nations this summer.

This stampede's theme this year is a salute to the five southern Alberta bands whose ancestors signed Treaty 7 in 1877.

Officially called 'A Salute to Indian People' Honoring the Treaty 7 Nations, the Peigan, Blood, Sarcee, Goodstoney and Blackfoot bands will be heralded for their contribution to the history and life of the province of Alberta.

From July 6 to 16,

Treaty 7 bands will display their culture - both traditional and contemporary - at the Big Four building with museum exhibits, a fine arts and crafts show, fashion shows, a contemporary exhibit and film festival and activities such as trail rides and powwows at Indian Village.

The museum exhibits will house 5,000-square-foot of Treaty Seven history. Each band has selected items from their own museums and from personal collections.

Liza Churchill, hired by the Stampede to co-ordinate its museum exhibit, says the exhibit will be an opportunity for all the bands to show the unique

cultural identity of each tribe.

"The unique character of each museum will be preserved. Each of the exhibits is different," she explained.

Over 300 artifacts will be exhibited with categories such as traditional clothing, implements, mannequins representing chiefs, stuffed animals, photographs, and model scenes from contemporary and traditional life in the bands.

"The idea was for all the bands to come together for one exhibit. I see it as an exploration of whether or not museums can be made meaningful in Native communities."

Churchill says the bands can use the museum as a

medium to express ideas about their culture to a largely non-Native audience. Band members will be on hand to explain the exhibits and answer queries.

One unique aspect of the exhibit is the use of English and the three Native languages, Blackfoot, Sarcee and Stoney, to label the items and explain their historical significance.

The contemporary aspect of Treaty 7 bands will also be on exhibit.

A separate exhibit will highlight the educational and economic endeavors of the five bands.

The Goodstoney, Peigan and Blackfoot tribes will

focus on the unique cultural education facilities on their reserve. As well, the Goodstoneys, Blackfoot and Sarcee will highlight economic developments on and off the reserve.

"The contemporary Indian display is very much an educational opportunity for each of the five bands to establish contacts, dispel some stereotypes and myths and to sell their products to consumers," says exhibit chairman John Tyrrell.

The exhibit provides a continuum in the history and culture of the bands, linking the past with the present, he said.

Tyrrell says there has been a long, mutually

rewarding relationship between southern Alberta Indians and the Calgary Stampede, stretching over a period of some 50 years.

"They've been an unusual partner highlighted by Indian Village, powwows and the parades. Growing from that was a realization that there was more to the Native person than the traditional portrayal," he said, explaining why the bands are being honored by the stampede.

"In terms of contribution to southern Alberta, they have provided a broadening of cultural life. The more important thing is what they have to offer in the future."

CONGRATULATIONS

To the Treaty 7 Nations on their recognition at this year's Calgary Stampede.

We invite everyone to visit our booth at the Big Four building during the Stampede July 7-16, 1989



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STEPPING STONES TO THE FUTURE

THE INDIAN ASSOCIATION OF ALBERTA'S 46th ANNUAL ASSEMBLY

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

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

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



Indian Association of Alberta

SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Legacy of Indian treaties a shared responsibility

In compiling this special edition on the people of Treaty 7 Nation, Wind-speaker met history face to face.

Treaty Seven, signed 112 years ago, was supposed to provide economic security and a safe haven for the five Indian bands which comprise Treaty 7 Nation.

Instead, it has left a sad,

if not bitter legacy individually and collectively on the Indian consciousness in these communities.

It has become both a curse and a godsend to a proud group of Indigenous people who are still struggling to find their own destinies.

But it is that courageous will to find a path to secure a happy future for genera-

tions to come that should be the reason to pay tribute to the peoples of Treaty 7 Nation.

For it was under similar circumstances, that the great chief Crowfoot signed this "sacred" treaty with the Crown in 1877.

One hundred twelve years later, those treaty promises have been broken innumerable times. But it is

the fulfilment of treaty obligations which will determine whether the peoples of Treaty Seven Nation survive with their unique identities intact or face the same cultural genocide which their forefathers fought.

But as it stands, treaties are pieces of paper. As Indians like to say, they are like a shirt full of holes.

But for Alberta's Treaty Indians, it is all the protection they have.

The challenge facing Treaty 7 Nation bands is to adapt a century-old document to current social and economic realities while the challenge for the non-Native community is to understand the "spirit" of an agreement which Indians view as sacred and

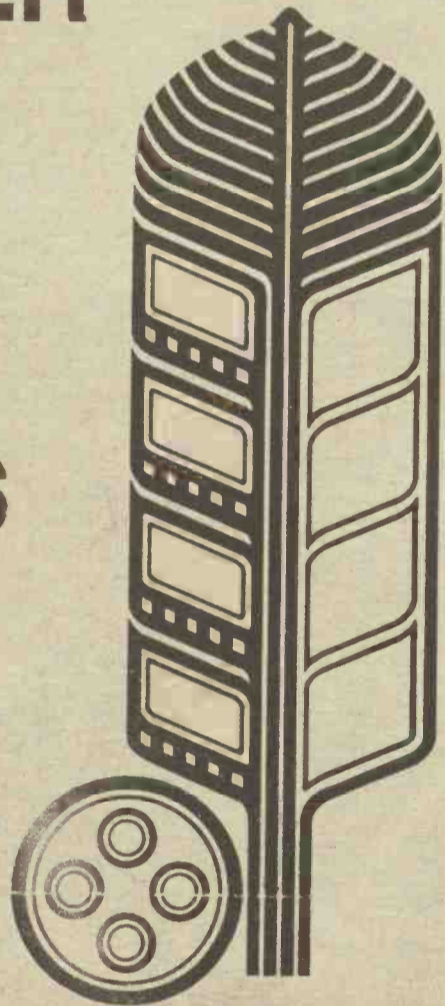
binding.

After a century of fighting to keep their traditional culture and heritage alive, Alberta Indians are still seeking their rightful place in Canadian society.

But they want that long-overdue equality on their terms, for only then will justice have some meaning.

INDIAN SUMMER World Festival of Aboriginal Motion Pictures

Sept. 20-24, 1989
Pincher Creek, Alberta
Canada



The theme for the festival is "Sharing." Sharing is an all encompassing thought, which includes knowledge, friends, issues, inspirations, values and why people have used the visual arts as a medium.

Please join us for the festival.

For further information please contact:
Box 2800
Pincher Creek, Alberta, Canada T0K 1N0
Telephone: (403) 627-4813

Second Annual Powwow and Tipi Village Head-smashed-in Buffalo Jump July 21, 22 and 23, 1989

Dance Competitions (16 yrs. and over)

1st: \$500
2nd: \$300
3rd: \$100

In These Categories
Mens Buckskin
Mens Traditional
Mens Fancy
Old Style Chicken Dance
Mens Grass Dance
Mens Golden Age (50+)
Ladies Buckskin
Ladies Traditional
Ladies Fancy
Ladies Golden Age (50+)



Dance Competitions (15 yrs. and under)

1st: \$300
2nd: \$200
3rd: \$100

In These Categories
Boys Fancy Boys
Traditional Girls Fancy
Girls Traditional

First 40 tipis paid \$100.
Tipis must be open to the public at least 2 hours daily and owners must supply their own poles.

Master of Ceremonies:
Devalon Small Legs

Only 10 registered drum groups will be paid daily. They must supply their own chairs.

Registration Deadline is: Friday July 21, 6:00 p.m. Food concessions will be available. Children's activities will be organized and prizes awarded. Drugs and alcohol prohibited. Head-Smashed-In Buffalo Jump will not be responsible for accidents or loss of property. Morning church service for all denominations Sunday, July 23.

For more information contact Louise Crowshoe at (403) 553-2731 or 265-0048 (Calgary direct).

Head-Smashed-In Buffalo Jump is located 18 km. north and west of Fort Macleod, Alberta, Canada on Secondary Highway #785

The Friends of Head-Smashed-In Buffalo Jump Society

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Sarcee Nation Spirit Healing Lodge

THE LODGE is a 15-bed residence for males and females on an aftercare program. This particular program is designed to support persons in their continued sobriety, upon discharge from a recognized residential treatment program.

The services are mainly occupational therapy sessions such as life-skills and pre-employment courses, that provide clients with problem-solving behavior and attitudes to be used appropriately and responsibly in the management of their personal affairs. The duration of the time in aftercare will depend in part on the progress and needs of the individual.

Admission Requirements:

- Person with a desire for a productive lifestyle, free of alcohol and drugs.

- Person who has completed a 28-day treatment program.
- Person who does not require psychiatric treatment.
- Person 16 years or older.

SARCEE OUTPATIENT COUNSELLING

The Outpatient provides people with confidential counselling and education programs related to the abuse of alcohol and drugs.

The services are varied and include a full range of individual and group counselling, and recreation and leisure activities. Phone, personal inquiries are welcome without obligation.

Services:

- Individual Counselling
- Family Counselling
- Positive Referrals
- Home visits

Programs:

- Group Therapy Session
- Halfway House Aftercare
- Community Social Functions
- Youth Group Activities
- Community Information Programs



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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Crowfoot, chiefs negotiate their destiny

A CLASH OF WILLS

PHOTO COURTESY GLENBOW MUSEUM ARCHIVES, CALGARY

The Setting

In 1877, two cultures met at Blackfoot Crossing in southern Alberta to sign Treaty 7. Blackfoot Crossing was a familiar place to the 10,000 Indians who came to witness the treaty signing. Chief Crowfoot, primary spokesman for the Indians, grew up not far from this place, and it was a place often used by hunting parties to ford the Bow River. It was also a familiar place to the 100 Mounties from Fort McLeod who accompanied David Laird to the tents and tipis where the negotiations were held.

Through Treaty 7, the Blackfoot nation (the Bloods, Peigans and Blackfoot proper), the Sarcees and the Stonies agreed to give up their claims to 50,000 square miles of land. In exchange, the Queen offered them reserves and assistance in living a new life as farmers and ranchers.

Two Cultures Meet at Blackfoot Crossing

This was the day appointed for the opening of the Treaty, but as a number of the Indian Chiefs, who had a long distance to come, were absent, it was deferred until the following Wednesday. The Governor, however, addressed a number of the Chiefs who were assembled at the Council House. He said, "Last year a message was sent to you at an early date, and as her Councillors always keep their promises, they have appointed this day, and I have come a very long distance to keep my promise, and have called you together to discover if you all have responded to my summons, and if any Chiefs are now absent, to learn when they shall arrive; you say some of the Blood Chiefs are absent, and as it is our wish to speak to them as well as to you, and as they have a very long way to come to reach this place we shall give them until next Wednesday to come in. On that day I will deliver to you the Queen's message, but if any of the Chiefs would desire to speak now, we will be glad to listen to them. I would tell you now that while you remain provisions will be issued for the use of those who wish to accept them."

CROWFOOT: "I am glad to see the Queen's Chief and Stamixotokon (Col. McLeod), who is a great Chief and our friend. I will wait and hold council with my own children (the Blackfeet), and be ready on Wednesday to hear the Great Mother's message."

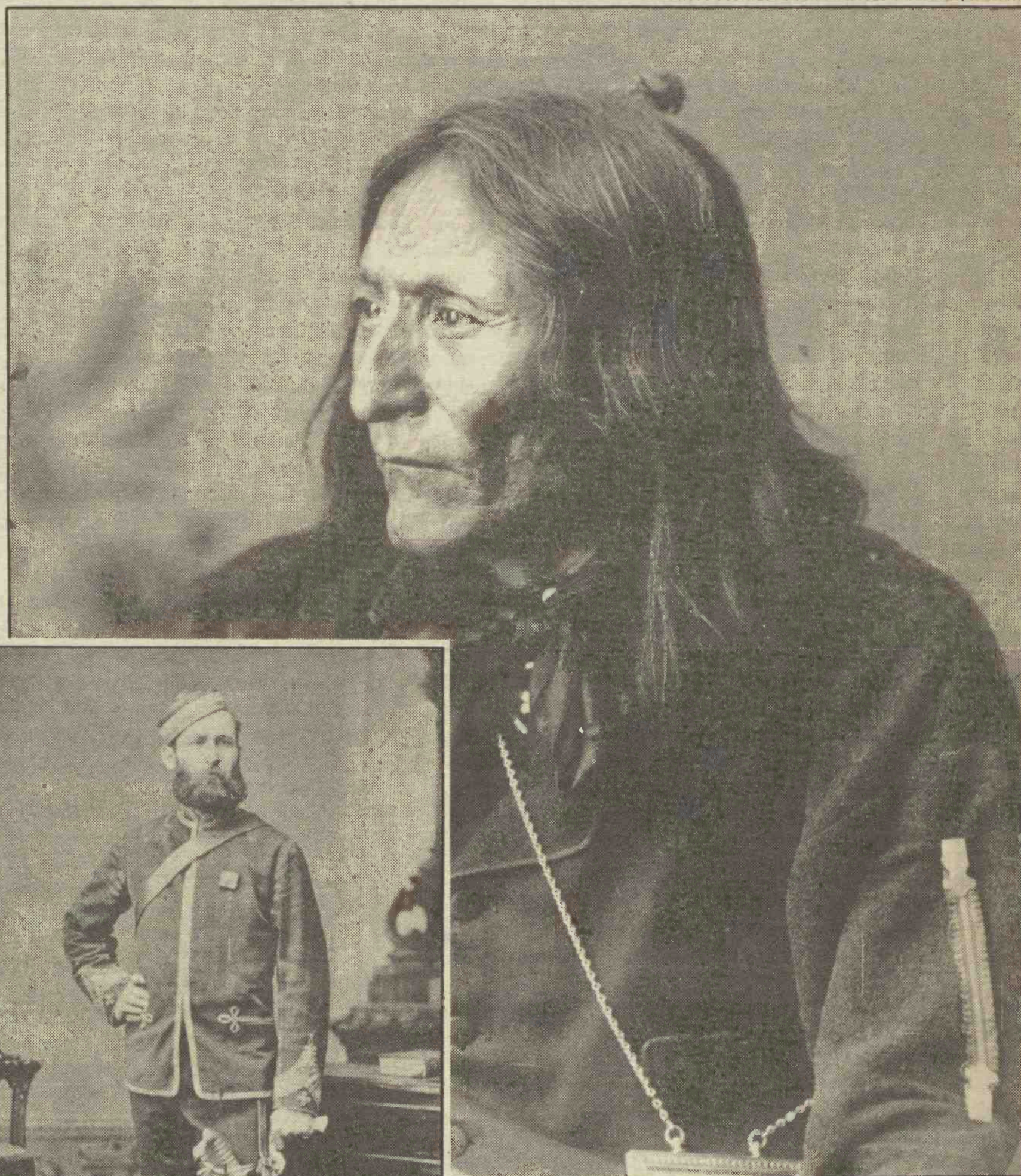
PEIGAN CHIEF: "My children (the North Peigans) have looked long for the arrival of the Great Mother's Chief; one day we did not look for him, and he passed us; we have travelled after him for fourteen nights, and now are glad to see and shake hands with the Great Chief."

BEARS PAW (Stoney Chief): "We have been watching for you for many moons now, and a long time has gone by since I and my children first heard of your coming. Our hearts are now glad to see the Chief of the Great Mother, and to receive flour and meat and anything you may give us. We are all of one mind, and will say what we think on Wednesday."

On Wednesday, the commissioners met the Chiefs at the great Council House. A guard of honour of fifty mounted men accompanied them, commanded by Major Irvine. The police band received them, and at one o'clock the guns fired a salute as the Governor and Col. McLeod took their seats. There were present at the opening of the treaty a number of ladies and gentlemen who had come long distances to witness this novel spectacle. Mrs. McLeod, Mrs. Winder, Mrs. Shurtleff, and a number of other ladies from Morleyville and Edmonton, also the Rev. Messrs. Scollen and McDougall, Mr. De L'Heureux, Mr. Conrad, Mr. Bogy, and the whole white population of Fort McLeod. Nearly all of the Chiefs and minor Chiefs of the Blackfeet, Blood, Peigan, Stoney, and Sarcee tribes were seated directly in front of the Council House; and forming a semi-circle of about one-third of a mile beyond the Chiefs, about four thousand men, women, and children squatted on the grass, watching with keen interest the commencement of the proceedings.

Lieut.-Gov. Laird delivered the following speech: "The Great Spirit has made all things - the sun, the moon, and the stars, the earth, the forests, and the swift running rivers. It is by the Great Spirit that the Queen rules over this great country and other great countries. The Great Spirit has made the white man and the red man brothers, and we should take

each other by the hand. The Great Mother loves all her children, white man and red man alike; she wishes to do them all good. The bad white man and the bad Indian she alone does not love, and them she punishes for their wickedness. The good Indian has nothing to fear from the Queen or her officers. You Indians know this to be true. When bad white men brought you whiskey, robbed you and made you poor, and, through whiskey, quarrel amongst yourselves, she sent the police to put an end to it. You know how they stopped this and punished the offenders, and how much good this has done. I have to tell you how much pleased the Queen is that you have taken the police by the hand and helped them, and obeyed her law since the arrival of the police. She hopes that you will continue to do so, and you will always find the police on your side if you keep the Queen's laws. The Great Mother heard that the buffalo were being killed very fast, and to prevent them from being destroyed her Councillors have made a law to protect them. This law is for your good. It says that the calves are not to be killed, so that they may grow up and increase; that the cows are not to be killed, so that they may grow up and increase; that the cows are not to be killed in winter or spring excepting by the Indians when they are in need of them as



A momentous decision for Chief Crowfoot



Col. James Macleod, Crown negotiator

food. This will save the buffalo, and provide you with food for many years yet, and it shows you that the Queen and her Councillors wish you well."

"Many years ago our Great Mother made a treaty with the Indians far away by the great waters in the east. A few years ago she made a treaty with those beyond the Touchwood Hills and the Woody Mountains. Last year a treaty was made with the Crees along the Saskatchewan, and now the Queen has sent Col. McLeod and myself to ask you to make a treaty. But in a very few years the buffalo will probably be all destroyed and for this reason the Queen wishes to help you to live in the future in some other way. She wishes you to allow her white children to come and live on your land and raise cattle, and should you agree to this she will assist you to raise cattle and grain, and thus give you the means of living when the buffalo are no more. She will also pay you and your children money every year, which you can spend as you please. By being paid in money you cannot be cheated, as with it you can buy what you may think proper.

"The Queen wishes us to offer you the same as was accepted by the Crees. I do not mean exactly the same terms, but equivalent terms, that will cost the Queen the same amount of money. Some of the other Indians wanted farming implements, but these you do not require, as your lands are more adapted to raising cattle and cattle, perhaps, would be better for you. The commissioners will give you your choice, whether cattle or farming implements. I have already said we will give you money, I will now tell you how much. If you sign the treaty every man, woman and child will get twelve dollars each; the money will be paid to the head of each family for himself, women and children; every year, forever, you, your women and your children will get five dollars each. This year Chiefs and Councillors will be paid a

Continued Next Page

SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

PHOTO COURTESY GLENBOW MUSEUM ARCHIVES, CALGARY

From Page 5

larger sum than this; Chiefs will get a suit of clothes, a silver medal, and a flag, and every third year will get another suit. A reserve of land will be set apart for yourselves and your cattle, upon which none others will be permitted to encroach; for every five persons one square mile will be allotted on this reserve, on which they can cut the trees and brush for firewood and other purposes. The Queen's officers will permit no white man or half-breed to build or cut the timber on your reserves. If required, roads will be cut through them. Cattle will be given to you, and potatoes, the same as are grown at Fort McLeod. The Commissioners would strongly advise the Indians to take cattle, as you understand cattle better than you will farming for some time, at least as long as you continue to move about in lodges.

"Ammunition will be issued to you each year, and as soon as you sign the treaty one thousand five hundred dollars' worth will be distributed amongst the tribes, and as soon as you settle, teachers will be sent to you to instruct your children to read books like this one (the Governor referred to a Bible), which is impossible so long as you continue to move from place to place. I have now spoken. I have made you acquainted with the principal terms contained in the treaty which you are asked to sign.

"You may wish time to talk it over in your council lodges; you may not know what to do before you speak your thoughts in council. Go, therefore, to your councils, and I hope that you may be able to give me answer tomorrow. Before you leave I will hear your questions and explain any matter that may not appear clear to you."

A few questions by the Chiefs were answered, and the council was closed for the day.

The Governor, on arriving at the Council House where all the Chiefs were awaiting him, said that he was glad to see them all there, and that he had only a few words to say to them. He said, "I expect to listen to what you have to say today, but, first, I would explain that it is your privilege to hunt all over the prairies, and that should you desire to sell any portion of your land, or any coal or timber from off your reserves, the Government will see that you receive just and

fair prices, and that you can rely on all the Queen's promises being fulfilled. Your payments will be punctually made. You all know the police; you know that no promise of theirs to you has ever been broken; they speak and act straight. You have perfect confidence in them, and by the past conduct of the police towards you, you can judge of the future. I think I have now said all, and will listen to you and explain anything you wish to know; we wish to keep nothing back."

BUTTON CHIEF: "The Great Spirit sent the white man across the great waters to carry out His (the Great Spirit's) ends. The Great Spirit, and not the Great Mother, gave us this land. The Great Mother sent Stamixotokon (Col. McLeod) and the police to put an end to the traffic in fire-water. I can sleep now safely. Before the arrival of the police, when I laid my head down at night, every sound frightened me; my sleep was broken; now I can sleep sound and am not afraid. The Great Mother sent you to this country, and we hope she will be good to us for many years. I hope and expect to get plenty; we think we will not get so much as the Indians receive from the Americans on the other side; they get large presents of flour, sugar, tea, and blankets. The Americans gave at first large bags of flour, sugar, and many blankets; the next year it was only half the quantity, and the following years it grew less and less, and now they get only a handful of flour. We want to get fifty dollars for the Chiefs and thirty dollars each for all the others, men, women, and children, and we want the same every year for the future. We want to be paid for all the timber that the police and whites have used since they first came to our country. If it continues to be used as it is, there will soon be no firewood left for the Indians. I hope, Great Father, that you will give us all this that we ask."

CROWFOOT: "Great Father, what do you think now, what do you say to that? What I have to say will be spoken tomorrow. My brother Chiefs will speak now."

EAGLE TAIL: "Great Father, from our Great Mother, Stamixotokon and officers of the Police, the advice and help I received from the police I shall never forget as long as the moon brightens the night, as long as water runs and the grass



Continued Next Page The only one to speak against Treaty 7: Medicine Calf

Four Worlds Summer Institute & The Spirit of the Rainbow Youth Conference

July 16-29, 1989

Sponsored by:
Four Worlds Development Project

The Institute offers intensive workshops in:
community and personal development
individual and group healing
innovative counseling techniques

There's something for everyone, be they youth, educators, development practitioners, healing professionals or community members. We sincerely hope you'll join us this summer.

This year the Institute includes **The Spirit of the Rainbow Youth Conference**, a human community development program for young adults. It's open to all youth 14 to 25 years of age, their families, and individuals who work with youths. (Note: Youth under 17 y/o must be accompanied by an adult). Included in the program are: Performances by Native Artists Nick Alexander and Winter Hawk, Fred Anderson and Frank Brown; Banquet, followed by a dance and social; and Films.

For information regarding registration, course descriptions and content contact:

Conference Services Office
The University of Lethbridge
4401 University Drive
Lethbridge, Alberta T1K 3M4
or telephone (403) 329-2244

Participants must make separate arrangements for lodging and meals. Meals may be taken in the University Cafeteria and cafe, or at one of many excellent restaurants serving a variety of menus, all within a ten minute driving radius.

There is limited space available on a first-come-first-serve basis in the University Residence. **REGISTER EARLY!** For further information phone Housing Services, (403) 329-2584. In addition a block of rooms has been reserved at several local hotel/motels. If you wish to share a room with another participant, or seek room information, contact the Conference Services Office as soon as possible.

Make your reservation well in advance.

See Heritage Come Alive!



AMERICAN INDIAN DANCE THEATRE

October 10, 1989, 8:00 p.m.



BUFFY SAINTE-MARIE

March 30, 1990, 8:00 p.m.

CentreStage
Choice Entertainment

Public tickets on sale September 1, 1989

OR become a CentreStage Member and buy your tickets today: call 294-7472

For group sales, call Tina Nelson 294-7455.

SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

PHOTO COURTESY GLENBOW MUSEUM ARCHIVES, CALGARY



Chief of the Blackfoot Indians: Old Sun

From Page 6

grows in spring, and I expect to get the same from our Great Mother. I hope she will supply us with flour, tea, tobacco and cattle, seed and farming implements. I have done at present."

OLD SUN: "Father and sons, I shall speak tomorrow."

GOVERNOR: "I fear Button Chief is asking too much. He has told us of the great good the police have done him and his tribe and throughout the country by driving away the whiskey traders, and now he wants us to pay the Chiefs fifty dollars and others thirty dollars per head, and to pay him for the timber that has been used.

Why, you Indians ought to pay us rather, for sending these traders in fire-water away and giving you security and peace, rather than we pay you for the timber used. (Here the Indians indulged in a general hearty laugh at this proposition). We cannot do you good and pay you too for our protection. Button Chief wants us to prevent the Crees and half-breeds from coming in and killing the buffalo. They too are the Queen's children, as well as the Blackfeet and Crees. We have done all we can do in preventing the slaying of the young buffalo, and this law will preserve the buffalo for many years. Button Chief wishes to get the same every year as this year; this we cannot promise. We cannot make a treaty with you every year. We will give you something to eat each year, but not so much as you will receive now. He says the Americans at first gave the Indians many large sacks of flour, and now they only receive a handful. From us you receive money to purchase what you may see fit; and as your children increase yearly, you will get the more money in the future, as you are paid so much per head.

"(To the Stoney Chiefs) - When your reserves will be allotted to you no wood can be cut or be permitted to be taken away from them without your own consent. The reserve will be given to you without depriving you of the privilege to hunt over the plains until the land be taken up."

Bears Paw said that he was pleased with the treaty, the police, and the prospect of getting provisions and money, and hoped that the Commissioners would give his tribe (the Stoney) as much as possible, and that as speedily as

possible. This chief appeared by his speech to be of a mercenary bent of mind.

On this day the Indians accepted the terms of the treaty, and several of the Chiefs made speeches. The first speaker was Crowfoot.

CROWFOOT: "While I speak, be kind and patient. I have to speak for my people, who are numerous, and who rely upon me to follow that course which in the future will tend to their good. The plains are large and wide. We are the children of the plains, it is our home, and the buffalo has been our food always. I hope you look upon the Blackfeet, Bloods and Sarcees as your children now, and that you will be indulgent and charitable to them. They all expect me to speak now for them, and I trust the Great Spirit will put into their breasts to be a good people - into the minds of the men, women and children, and their future generations. The advice given me and my people has proved to be very good. If the police had not come to the country, where would we be all now? Bad men and whiskey were killing us so fast that very few, indeed, of us would have been left today. The police have protected us as the feathers of the bird protect it from the frosts of winter. I wish them all good, and trust that all our hearts will increase in goodness from this time forward. I am satisfied. I will sign the treaty."

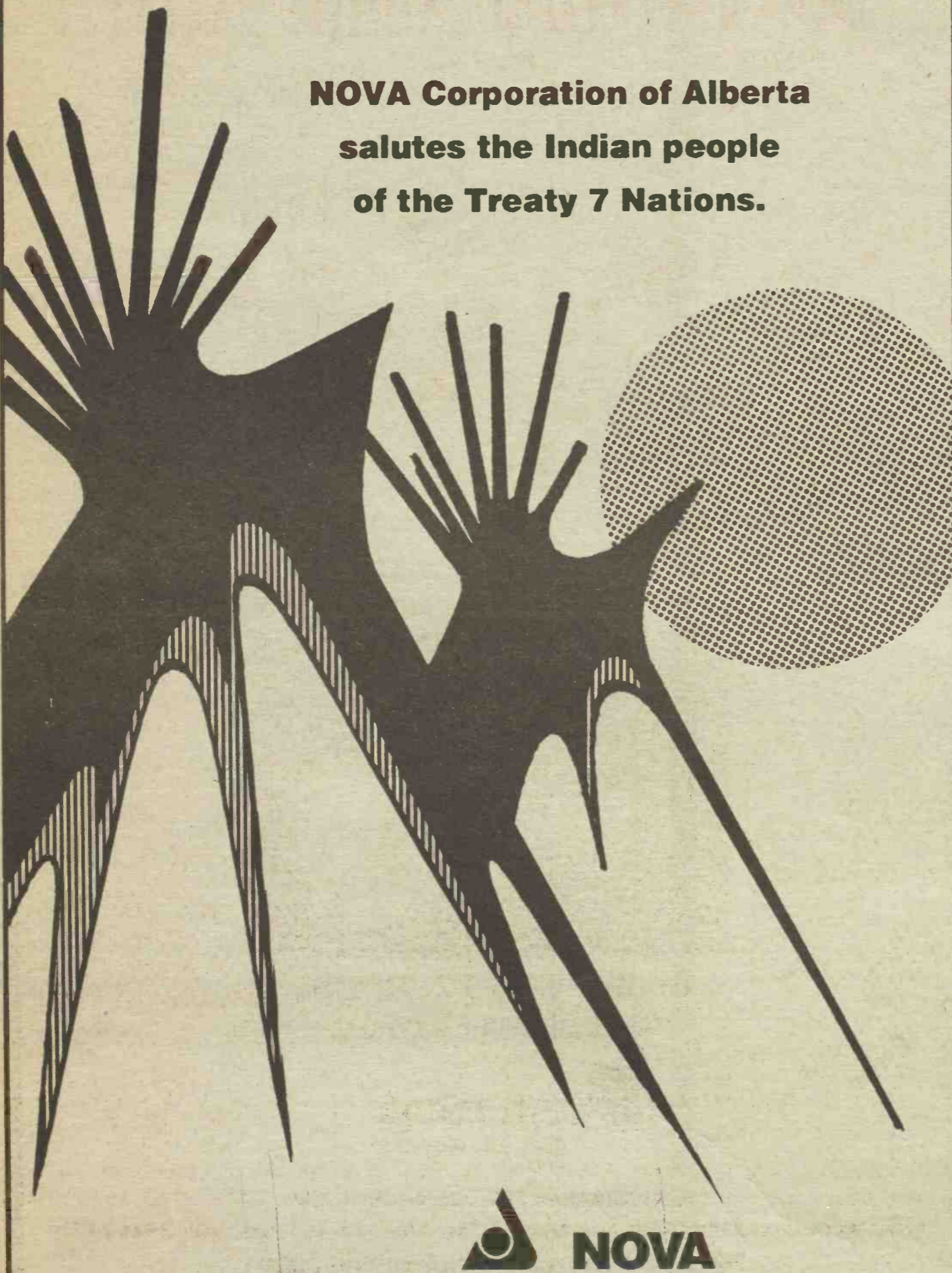
BUTTON CHIEF: "I must say what all people say, and agree with what they say. I cannot make new laws. I will sign."

RED CROW: "Three years ago, when the police first came to the country, I met and shook hands with Stamixotokon (Col. McLeod) at Belly River. Since that time he made me many promises. He kept them all - not one of them was ever broken. Everything that the police have done has been good. I entirely trust Stamixotokon, and will leave everything to him. I will sign with Crowfoot."

FATHER OF MANY CHILDREN: "I have come a long way, and far behind the rest of the bands, I have travelled with these traveaux that you now see outside there with my women and children. I cannot speak much now, but I agree with Crowfoot, and will sign."

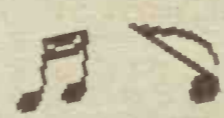
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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

PHOTO COURTESY GLENBOW MUSEUM ARCHIVES, CALGARY



From Page 7

OLD SUN: "Crowfoot speaks well. We were summoned to meet the Great Mother's Chiefs here, and we would not disappoint them; we have come, and will sign the treaty. During the past Crowfoot has been called by us our Great Father. The Great Mother's Chief (Governor Laird) will now be our Great Father. Everything you say appears to me to be very good, and I hope you will give us all we ask - cattle, money, tobacco, guns and axes, and that you will not let the white man use poison on the prairies. It kills the horses and buffalo as well as wolves, and it may kill men. We can ourselves kill the wolves, and set traps for them. We all agree with Crowfoot."

The remainder of the day was consumed by about a dozen other chiefs speaking in favour of the treaty. On the following day all the chiefs and councillors signed their names under the signatures of the Commissioners, and a salute of thirteen guns announced the final conclusion of the last treaty with the Indians of the North-West.

On Sunday afternoon the Indians fought a sham battle on horseback. They only wore the breech-cloths. They fired off their rifles in all directions, and sent the bullets whistling past the spectators in such close proximity as to create most unpleasant feelings. I was heartily glad when they filed past singly on the way back to their lodges, and the last of their unearthly yells had died away in the distance.

Monday, Tuesday and Wednesday were occupied in paying off the different tribes. They were paid by Inspector Winder, Sub Inspector Denny, and Sub-Inspector Anirobus,

each assisted by a constable of the Force. It was hard work to find out the correct number of each family. Many after receiving their money would return to say that they had made a wrong count; one would discover that he had another wife, another two more children, and others that they had blind mothers and lame sisters. In some cases they wanted to be paid for the babies that were expected to come soon.

On Wednesday the Chiefs presented an address to the Commissioners, expressing the entire satisfaction of the whole nation with the treaty, and to the way in which the terms had been carried out. They tendered their well wishes to the Queen, the Governor, Col. McLeod, and the police force. They spoke in the most flattering and enthusiastic manner of the commissioner, Assistant Commissioner, officers, and the force in general, and said that it was their firm determination to adhere to the terms of the treaty, and abide by the laws of the Great Mother. Potts, the interpreter at Fort McLeod, said he never heard Indians speak out their minds so freely in his life before.

In reply, the Lieutenant-Governor said he was much pleased to receive this address from the Chiefs of the great Blackfeet nation, which in fact was to the Great Mother, as the Commissioners were merely acting for her, and carrying out her wishes. He was certain she would be gratified to learn of the approval of the Chiefs and their acceptance of her efforts. In return the Great Mother only required of them to abide by her laws.

Lieut.-Col. McLeod said in reply: "The Chiefs all here know what I said to them three years ago, when the police first came to the country - that nothing would be taken away from them without their own consent. You all see today that what I told you then was true. I also told you that the Mounted Police were your friends, and would not wrong you or see you wronged in any way. This also you see is true. The police will continue to be your friends, and be always glad to see you. On your part you must keep the Queen's laws, and give every information to them in order that they may see the laws obeyed and offenders punished. You may still look for your welfare, I shall only be too happy to do so. You say that I have always kept my promises. As surely as my past promises have been kept, so surely shall those made by the Commissioners be carried out in the future. If they were broken I would be ashamed to meet you or look you in the face; but every promise will be solemnly fulfilled as certain as the sun now shines down upon us from the heavens. I shall always remember the kind of manner in which you have today spoken of me."

After this there was a great shaking of hands, and the Great Council ended.

On Thursday afternoon the Lieutenant-Governor departed for Battleford. On leaving the grounds the usual honors were paid to him. The Commissioner left the following day for Fort Walsh to attend the Commission that was to meet Sitting Bull.

The traders were notified that they were to cease trading and move off the reservation not later than the following Tuesday, at ten p.m. By this hour they had all departed, and at noon on the same day the force commenced its return journey to McLeod, which was accomplished in two days and a half. All were glad to get back to headquarters, as the weather had been for some days intensely cold and the prairies covered with snow.

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NATIVE PROGRAM

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Contact: Adeline Cardinal
636-3622

PANCAKE BREAKFAST

Sunday, 9:00 a.m.
Contact: Leon Cardinal
636-3622 Bus., Ext. 26

MEN'S BASEBALL

Friday, Saturday & Sunday
\$3,000.00 Prize Money
Contact: Albert Houle Jr.
636-3622 Bus., Ext. 11

MEN'S FASTBALL

Friday, Saturday & Sunday
\$4,800.00 Prize Money
Contact: Ben Houle
636-3622 Bus.
636-2033 Res.

LADIES' FASTBALL

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\$3,000.00 Prize Money
Contact: Laverne Jackson
636-3622

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Friday at Goodfish Lake
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Saturday at Vilna
Social \$10.00
Contact: Doreen Jackson
636-3622

MINOR BALL

Friday, 10:00 a.m.
Contact: Laverne Jackson
636-3987 Bus.

FOOTRACES

Friday, 5:00 p.m.
Darren Cardinal



RODEO

Saturday & Sunday
1 p.m. Daily
Contact: Ricky Cardinal
636-2018 Res.



CHUCKWAGON & CHARIOT RACES

Saturday & Sunday, 7:00 p.m.
Contact: Ricky Cardinal
636-2018 Res.

HOMER JACKSON ONE MILE ANNUAL RUN

Sunday, 11:30
Contact: Darcy Houle
636-3987 Bus., 636-2471 Res.

TREATY DAYS' PRINCESS

Contact: Darcy Houle
636-3622 3:00 p.m.

TALENT SHOW

Sunday, 4:00 p.m.
Contact: Ruby Whitford
636-3622

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4. No bicycles or trikes allowed on grounds.

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SKY . VALDY . FAMILY BROWN
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DALLAS HARMS

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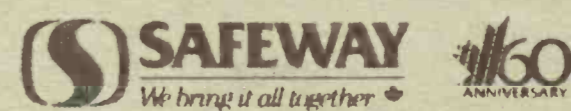
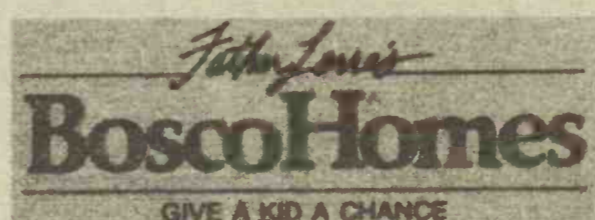
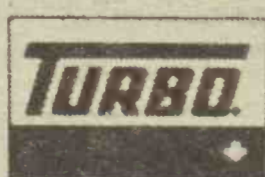
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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

WINDSPEAKER PHOTO FILE



Modern technology for a changing job: Blackfoot Chief Strater Crowfoot

Blackfoot chief carries on long family tradition

By Gary Gee
Windspeaker Staff Writer

GLEICHEN, Alta.

Blackfoot Chief Strater Crowfoot never expected to be chief of his band.

But as he says: "It's almost as if it was a calling."

Like his descendant the great Chief Crowfoot who negotiated Treaty Seven 112 years ago for the Blackfoot Nation, and his grandfather Joe Crowfoot who became the first elected Blackfoot chief in the 1950s, Strater Crowfoot is now carrying on the family tradition of leading the Blackfoot tribe.

But eighteen months ago while he sat in his office waiting for the phone to ring, he contemplated the decision that would alter his career plans and, subsequently, the course of his life.

Hours before, he had accepted a nomination to run for chief following the retirement of long-time Chief Leo Young Man.

An economic development officer for the band at the time, he realized the prospect of becoming chief would substantially change his lifestyle. Married, with four kids, (now five) those economic realities hit home.

"But I thought about it. If they want to see me as leader, then I would do it. Let the people decide," he recalled.

With 13 other candidates, it appeared to him the winner would be decided by a roll of the dice.

"But I had this feeling. I knew I was going to win. The phone rang. And sure enough... I won."

By 61 votes, a considerable margin with so many candidates, he became the next chief of the Blackfoot tribe.

Today, Strater Crowfoot accepts his role as chief with the intuitive belief that perhaps he was destined to lead his band at some time in his life.

The job, he says, is suiting him well. "I like it. I find it very interesting and challenging. The more I do it, the more I realize the weight of the calling, the weight of the job."

"It's the responsibility I have, the way people look at you. It's a very dignified sacred position, given the

history of chiefs in all tribes," he noted.

Crowfoot is the first Indian chief in Alberta to come to the job with a bachelor's degree. In fact, the 34 year-old chief has a masters in business administration, which he uses to his advantage in his dealings with federal agencies.

Like other Alberta Native bands, he says the Blackfoot people today are at a crossroads. There are major issues facing the tribe including the question of self-government, disagreements over federal funding, unfulfilled treaty land claims, band fiscal responsibility, and program development for youth on the reserve.

"Sixty per cent of the population on the reserve is 25 and under. We have to create opportunities for them - to give them jobs and hope. That's the urgency I see," he said.

112 years after Treaty 7 was signed, Crowfoot says the band is still trying to get the federal government to respect the sacredness of the agreement and to not renege on what was promised in that treaty.

Currently, the band is trying to settle a land claim over 26 sections of Castle Mountain which they claim title to under Treaty 7.

Crowfoot says while growing up, there were few stories passed down to him about his great, great grandfather Chief Crowfoot.

But curiosity led him to the library to find out more about his famous ancestor.

"They called him the chief of chiefs. He was a person who was very wise, had strong discipline as a leader and listened before making a decision."

Now, as chief of the Blackfoot Tribe, Strater Crowfoot says he also prefers to consult people and ask for input before making a difficult decision.

Sometimes, he thinks about how his great, great grandfather handled what turned out to be some momentous decisions for the Blackfoot Nation.

"I think about the responsibility he had and how the people looked up to him.

"Because of that ancestry, I also feel that responsibility."

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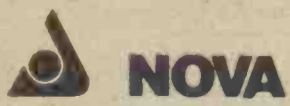
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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Indian stereotypes challenge Stoneys

By Gary Gee
Windspeaker Staff Writer

MORLEY, Alta.

Stereotypes of Indians are disturbing to Rod Mark.

Mark is a Goodstoney Indian, who lives on the Stoney reserve 47 kilometres northwest of Calgary.

The 39-year-old former teacher and principal has spent most of his adult life attempting to educate people about the unique cultural identity of Indian bands, particularly his own.

From July 6 to 16, Mark and members of five other Indian bands who comprise the Treaty 7 Nation will have the opportunity to show the public what Indian life and culture is all about as the Calgary Stampede salutes the people of Treaty 7 this year.

Mark, the language and cultural co-ordinator for his band, says the Goodstoney's museum exhibit will take a historical

approach to show the traditional culture and the contemporary realities of the Goodstoney Indians.

"We want people to know us a little more in terms of the spiritual, holistic aspect of Goodstoney life. People looking at the displays will see the handiwork but we hope they will see the inner aspect of us."

Mark believes the non-Native community still lumps Indians into one general group.

"There's a tendency to paint all Indians with the same brush, as if we're all the same. But each tribe is unique in its own way. Hopefully, that's what the exhibits will show them."

Ian Getty, director of the Nakoda Institute, a research institute specializing in North American Plains Indian culture, says most people don't realize how unique the Goodstoney Indian tribe is.

"You can't find another Goodstoney tribe on the face of the earth," he noted.

The "drunken, lazy" urban stereotype of the Indian is an image that's not easy to dispel, says Mark.

The group hopes to counter that stereotype at the Stampede with a photographic essay of everyday life on the reserve.

"People still believe we're chasing buffalos and living in tipis. They have this image of us as savages. When they don't see that, they're taken aback," he said.

"We're like any other group in the city. We do the same things - play hockey, baseball."

As an educator, he hopes that eventually accurate, historical information about Native groups will be compulsory reading in the education system.

"What I'm afraid of is



Looking at a legacy of the past: Educator Rod Mark

my kids will have to go through what I did. When you're a minority, you have to fight that much harder to be equal," said Mark, a philosophy he learned from his grandfather Jake Two

Young Men, a former chief of the Goodstoneys.

Mark believes the exposure from the Stampede exhibits can only help change the public's perception of Indian people.

"All they see at the Stampede is Indian Village but what we're doing is presenting another aspect of ourselves. We have other things we can offer as people."

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- 8:00 Tea Dance

Day Two

- 10:00 Pancake breakfast
- 12:00 Guest Speaker
- Cultural retention
- Tribal unity
- Language
University student
Current Affairs
Environmental concerns
Economic concerns
- 5:00 Supper
Musical Jamboree
- Guest bands

Day Three

- 11:00 Lunch
- 12:00 Elder's Address: Education
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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Native dinner theatre coming soon to Calgary

By Gary Gee
Windspeaker Staff Writer

SARCEE RESERVE, Alta.

In the basement of the Sarcee Chiefs Centre, a group of Native dancers have been rehearsing for opening night for months.

For members of the Chadikazi Native Dance troupe, opening night will be July 20 at the Sarcee 7 Chiefs Centre on the Sarcee reserve in southwest Calgary.

Every weekend hence, the group will be offering a unique cultural experience for Calgarians - Native dinner theatre.

Combining the traditional dance and story-telling of the Tsuu Tina people - the Sarcee tribe - and a traditional Native diet in its meal selection, the concept will be the first ever offered in Alberta.

The project was conceived and planned by the Red Thunder Cultural Society, a non-profit cultural group which helps young Native people understand the Sarcee culture while

providing training in various job skills.

Lee Crowchild, the society's director, believes people are ready to experience Native dinner theatre.

"I believe there's an awakening in both the Native and non-Native community to communicate culture in different ways," he said.

The dinner theatre will use traditional stories of how the Tsuu Tina people came to the Calgary area, put to traditional dance. While patrons are watching the show, they can test their palates on Native offerings of buffalo meat, saskatoons and vegetables. Two other menus with more contemporary fare are also offered.

Crowchild says he wants patrons to come away with a complete cultural experience at a performance.

"We want to give people an experience where all five senses can be touched," he said, including allowing audience members the feel of making native handicrafts.

The experimental theatre project, says Crowchild, is



Exploring culture through dance: Tsuu Tina dinner theatre

also a training program for the performers and production personnel who will gain experience in their designated jobs, from the sound engineers to the waitresses who serve the food.

Since 1986 when the society was formed by Crowchild, it has helped

young Native people learn new job skills as well as reintroducing them to their own culture.

"The society was formed to raise Native consciousness through body, mind and spirit."

"We try to channel everything into the performing arts. We hope

we're a stepping stone to greater things," he said.

A number of former students have gone on to become sound engineers and to study acting. Crowchild says a majority of those who work for the society are high-school drop-outs, or are in trouble with the law with a few are

university students.

Crowchild, who grew up on the reserve and has a business administration degree, says he hopes young Native people who come to the group will learn that they can aspire beyond the boundaries of the world they grew up in on the Sarcee reserve.

"Hopefully they can look beyond the boundaries of their land. But they also have a strong heritage to draw from. It's one of our strengths."

For the non-Native audience, Crowchild hopes by presenting historical fact in its stories, it will dispel the "cowboy and Indian" stereotype found in the movies.

"I think there's a need for it. To get away from that Hollywood part of the Indian as a noble savage on top of a horse with the sun setting behind him."

"The understanding is coming. I think people are saying, 'Maybe we can learn something from Native people.'"

"The Chief, Council and all Sunchild Band Members salute the Treaty 7 Nations during this year's Calgary Stampede"



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Sinclair
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See Page 9

June 30, 1989

Indian and Metis News...Every Week

Volume 7 No. 17

Child care funds cut

By Keith Matthew
Windspeaker Staff Writer

OTTAWA

A \$227,000 study into Native child care has been rendered useless by federal budget cuts.

The study by the Assembly of First Nations held hearings in Montreal, Winnipeg and Vancouver earlier this year.

It found there is a pressing need for Native-controlled child care on reserves across Canada, said study chairman Myrtle Bush, a Mohawk from Kahnawake Reserve near Montreal.

The \$60-million fund which was set aside for Indian child care was scrapped by the federal government when it released its budget last month.

"It was totally scrapped in the new budget," said Bush. "So here we are after doing the inquiry and hearing really passionate and powerful testimony for the need for Native child care and there isn't a cent."

The report, which is now being compiled by Bush, will be presented at the Assembly of First Nations annual general meeting in Quebec City July 5-7.

"What our report points out is that some of the symptoms that we see in our Native communities, alcoholism and other kinds of abuses, generate feelings of apathy. We can trace the cause to removal of whole generations of our children," Bush said.

Many of the social problems Natives face today - alcoholism, child abuse and suicide among them - can be traced back to the residential schools operated by the Anglican and Catholic churches in the mid-18th century.

The schools separated child from parent and often prohibited the use of Native languages and the practice of Native religion. Many who attended the schools are coming forward now to admit they had been sexually abused by priests,

nuns and other students who lived in their residence.

Because of the tragic legacy of the residential schools, whole generations of children face cultural deprivation and economic dependence on the government, she said.

"The bottom line is the policy of the government has been, and remains to be, a colonialist policy," she said.

She also points to a lack of commitment by the federal government in granting Natives power to look after themselves.

"If they were to resolve our Aboriginal land claims, and our claims to self-determination, they would have to give up a lot of control and they would have to give recognition to the rights which we now relinquish," said Bush.

The inquiry heard from over 300 Native communities which demanded Native-controlled child care on reserves.

Bush pointed out that there are 42 Native child care programs in Ontario but few elsewhere in Canada.

The provinces are responsible for child care. Ontario is the only province to enter into a special agreement with the federal government to fund Native child care.

The inquiry came on the heels of Bill C-144, the Canada Child Care Act.

The federal cost-sharing bill provided tax incentives to parents to help pay for child care and increased provincial funds for child care. It also provided a fund for research and pilot project on Native child care, specifically for Indians and Inuit.

It died on the Order Paper in Parliament last fall after the federal election was called, leaving it in legislative limbo.

"So we were saying that even though the \$60 million wasn't enough to cover the needs of the Native community, we would still look into it. It was a start

Continued Page 2



Feathers blossom for grand entry

The Saddle Lake and hosted their annual powwow on June 23-25 where 8,000 people gathered for the event.

The band's cultural park was packed with people from as far away as New

Mexico and Saskatchewan.

Wilfred Large organized the powwow along with the help of Lyman McGillivray.

The powwow, held in a home-made sun-lite arbor, kicks off the powwow season in Alberta.

Sarcee blockade set

By Jeff Morrow
Windspeaker Staff Writer

CALGARY

The Sarcee band is preparing to take on the Canadian Armed Forces to protest the military's failure to clean up a former firing range leased from the tribe.

And Sarcee Chief Roy Whitney Jr. claims his members are in serious danger until the military agrees to clean up the land.

Whitney said the Defence Department promised to return the land to its original "uncontaminated condition" after the military left.

"But we're still finding blue, yellow and red bombs.

In one instance, when we were clearing the range, our grade operator was almost killed because he dug up a live bomb," the chief charged in a letter to the Commander of the Harvey Barracks at CFB Calgary.

"The demolition personnel told us if he had gone another foot, he would surely be a fatality."

Whitney believes the band's hunting and fishing rights have been eroded by the military intrusion.

He has requested a meeting with federal Defence Minister Bill McKnight and refuses to talk to other government officials about the dispute.

However, McKnight has not accepted the proposal.

The 850-member tribe, whose reserve is on the southwest edge of the city, says it will blockade the bridge over the Elbow River near Calgary.

Steve Runner, the band's executive officer, said the action is the last-ditch effort of the band to retain a 62-year-old land-use agreement with the Defence Department.

Runner said the band has tried to reason with the department but "nothing has been accomplished."

To back its demands, the band is threatening to blockade a reserve bridge used by Canadian Forces Base Calgary troops at 9 a.m. today.

Since 1913, the Defence

Department has leased 3,200 hectares of land southwest of Calgary from the Sarcee for manoeuvres and use as a firing range.

The band claims the department has breached a 1985 agreement to remove spent and unexploded shells from about 1,500 hectares of land.

The Sarcee also claim it is owed \$700,000 from DND for outstanding rent and as payment to cover the cost of hiring experts to survey the land.

They claim the military have reduced the band's access to the land, which Natives use for hunting, fishing, grazing cattle and gathering herbs for traditional medicines.

INSIDE THIS WEEK



Owenadeka gives new museum okay
See Page 4



City youth celebrate their heritage
See Page 5



Powwow Highway reviewed
See Page 7

NEXT WEEK

COWBOYS Rodeo Special

QUOTE OF THE WEEK

"You tend to become hardened to their ways and fail to accept these guys (CSIS) are rats. People just don't consider the government sinister when it comes to Native people. Canadians are always ready to sweep government deficiencies like this under the carpet."
— Jim O'Reilly, Lubicon band lawyer.
See story on Page 3.

BLOOD INQUIRY

Veteran RCMP says Native cops could ease tensions

By John Grainger
Windspeaker Correspondent

STAND OFF, Alta.

Much of the tension between Indian people and police would be eased in Native special constables were allowed to become regular police force members, says a veteran of the RCMP.

"We are really pushing to get special constables to become regular members," said Sgt. Gerald Porrier told a provincial inquiry into the death of Blood Indian band members.

"In my opinion, communication is lacking. We don't communicate with these people," he said.

Allowing Native special constables to become full

members would give them incentive, he said yesterday.

Currently, special constables perform many of the same duties as full officers but make less money and have a much shorter training course.

The provincial inquiry was set up after the Blood Band Chief Roy Fox asked Premier Don Getty to look into strained relations between the band, RCMP and Lethbridge city police.

Porrier said he has four special constables in his Inuvik, N.W.T. detachment - one of whom is to become a regular officer later this summer.

Porrier, who worked at the detachment in Fort Macleod for five years, said it is important for RCMP members to be trained in

cross-cultural relations.

Liz Scout, Blood Tribe Police Chief, said it's about time special constables get the recognition they deserve. She said Native constables are often passed over for career promotions.

"They're always made to feel inferior," she said. "You're more or less labelled. I've always been against special constables."

Porrier, the senior RCMP officer who investigated the death of Blood Indian Christopher Twigg, said he originally suspected foul play.

"There was some sort of injury," he said. "I remember looking at the side of his face and observing some sort of bruising. His face was badly decomposed and there was a head injury."

Twigg was found floating in the town's sewage treatment plant Aug. 16, 1977.

He was last seen Aug. 4 at Fort Macleod Municipal Hospital undergoing treatment for his battle with alcoholism. He had been given Valium earlier in the evening.

RCMP believe Twigg climbed into the tank by opening a wooden hatch and fell in accidentally.

Porrier, now the operations sergeant of a 19-man detachment in Inuvik, N.W.T., said he even sent a telex to the provincial attorney general's office alerting them to the possibility of foul play.

"In a case like this, you have to always treat it as a worst case scenario," Porrier told Judge Carl Rolf, the man heading the commission.

Porrier said he ruled out foul play after an autopsy revealed there was no evidence to draw such a conclusion.

"The autopsy was probably one of the worst I've been at. We had to wear masks with perfume on them," he said, referring to the stench of the badly decomposed body.

Porrier said there was evidence Twigg, 32, had entered the sewage treatment area through a locked gate which was not properly secured.

When Twigg was found on Aug. 14, his partially clothed body, wearing only one boot, was in a dead-man's float with his head down in the water.

He took the body from the water and searched the pockets for identification but was unable to find anything. A few days later, the sewage tank was emptied and RCMP officers located a social insurance number card with Twigg's name on it.

Twigg was positively identified through X-rays. No cause of death was ever determined and no one ever complained about the investigation and its

findings, Porrier said.

Meanwhile, not all the questions were answered sufficiently in the original autopsy on Alvin Shot Both Sides, a Lethbridge pathologist said Tuesday.

Dr. John Dobie said he would still like to know if Shot Both Sides was alive when he fell backwards over a fence in a remote part of west Lethbridge.

After being prodded by Judge Rolf, Dobie acknowledged he should have answered that question before finishing his report.

"No, it doesn't indicate that was done," Dobie said.

Shot Both Sides' badly-decomposed boy was found July 31, 1981 and was later identified through dental records.

Stand Off is 471 km south of Edmonton.

Child care funds cut

From Page 1

considering that we don't have any child care in place," Bush said.

Ironically, many of those who spoke before the inquiry were wary about the government's commitment.

"During this inquiry, Native people were saying that they had no trust that the money would even be forthcoming," Bush said. "They believe that the federal government is always willing to give out money to do studies and inquiries and everything else but when it comes down to implementing the solutions and recommendations, there is never any money to do it. They were absolutely right."

Assembly of First Nations Grand Chief Georges Erasmus was to have met with Health and Welfare Minister Perrin Beatty this week to discuss concerns over Native child care but Beatty's office phoned to reschedule the

meeting until September.

However, the Director of Child Care Services for National Health and Welfare, Debbie Jette says that she anticipates a program specifically designed for Native child care will be put in place by the Conservative government.

"The \$60 million, however, met its demise, or I should say its deferral, during the new budget speech," said Jette. "Any program that was not, at the time of the budget announcement, operationalized in any government department, was deferred."

Jette said that Health and Welfare Minister Beatty has indicated his willingness to complete a child care act before his government's mandate runs out.

"We will do everything we can to assist reserve communities to assess their child care needs and make plans for child care needs," she said.

Peigans building treatment centre

By Jeff Morrow
Windspeaker Staff Writer

BROCKET, Alta.

The Peigan band of southern Alberta is building a \$300,000 drug-and-alcohol treatment centre on its reserve.

The 2,700-square-foot facility is being jointly-funded by the department of Indian Affairs and Northern development and the Alberta medical services branch. It will be completed in October.

The program director of the Peigan Prevention Counselling Services (PPCS) said the project is needed because of a lack of on-reserve treatment programs for the band's 3,000 members.

Peter Strikes With A Gun believes community participation would be the most effective way of fighting the problem that has plagued 50 per cent of the band's population.

"We have done a good job with treatment but there needs to be more. We're all affected by it (alcoholism) so we want to create a positive image within the community," he said.

The PPCS was established in 1975 but has never had a permanent facility or a comprehensive treatment program.

Strikes With A Gun said the new centre will be a multi-purpose facility. It will provide programs ranging from educational workshops to culture and spiritual gatherings. There will also be a suicide crisis line available.

"But more importantly," he said, "it will be a place where the community members can come when they have a problem," he said.

PPCS will provide out-patient and family counselling, treatment referrals, and prevention and awareness classes.

CLOSE TO HOME

Canadian spy agency criticized

By Jeff Morrow
Windspeaker Staff Writer

MONTREAL

Spying on Native groups has become common practice for the Canadian government, says Lubicon Lake band lawyer Jim O'Reilly.

He said the general public may condemn Indian bands unjustly because they are being targeted for federal investigations.

The Canadian Security Intelligence Service (CSIS) in Ottawa recently disclosed it did a three-month investigation of the Lubicon band because of threats Chief Bernard Ominayak made against oil companies encroaching on Native land.

O'Reilly said he wasn't surprised by the CSIS probe but said he is more suspicious than ever about the apparent abuses by the spy agency.

"That means the average

Canadian could be in trouble for fighting basic issues," he said.

O'Reilly said Natives face even greater oppression of their rights by the Canadian government.

"They (federal government) will go to any lengths to beat back the Indian. CSIS tactics are an example," he adds.

O'Reilly said he had always presumed the Lubicon law office in Edmonton was under surveillance by CSIS agents. He believes similar operations are being aimed at other bands in Canada which are opposing the government's Native policies.

"I had always thought our phone conversations were being listened to with electronic eavesdropping

operations. I never thought too much about it because we have nothing to hide. We're an open book," he said.

O'Reilly also represents a number of Indian bands from Quebec who are currently in a legal battle with the federal government over land and treaty rights.

The Lubicon people have been at odds with the government over land rights for 50 years.

O'Reilly said Canadians have begun to view Indian bands as villains because the federal government has forced some of them to threaten violence if their rights aren't taken seriously.

O'Reilly blames mainstream society for its casual acceptance of the government's spying

operations.

He said Canadians have been persuaded by the federal government to believe Indian bands are subversive and should be investigated.

"You tend to become hardened to their ways and fail to accept these guys (CSIS) are rats. People just don't consider the government sinister when it comes to Native people. Canadians are always ready to sweep government deficiencies like this under the carpet," said O'Reilly.

A spokesman from the Canadian Civil Liberties Association (CCLA) said the general public is starting to realize CSIS is abusing its powers.

Allan Borovoy said peace and advocacy groups are becoming more aware of

spy operations sponsored by the government.

He believes CSIS has created a climate of fear among all groups who have challenged government issues.

"We know CSIS has powers beyond what's necessary for national security. We know about them spying on Native groups. That alone creates suspicions in Canadian society about what CSIS is up to," Borovoy said.

"If you start to believe your being followed or bugged or having infiltrators in your organization, you are not going to carry on your activities with quite the same zest. Just that belief can create a chill over the exercise of people's democratic rights," he said.

Treaty 8 chiefs want feds to assess mills

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

Northern Alberta Native bands will join forces with an environmental coalition to fight development of forestry projects in their region, Bigstone band Chief Charles Beaver announced Thursday.

During a Treaty 8 conference, Beaver told reporters Native leaders want the federal government to conduct its own environmental impact assessment (EIA) of proposed pulp-mill projects before construction permits are issued by the province.

Beaver said Treaty 8 chiefs have voted to join the Friends of the North environment coalition to try to persuade the federal government to postpone the projects.

He said Indian land, which falls under federal jurisdiction, will be affected by the development.

"We want the federal government to intervene because we are under the jurisdiction of the Crown. It is their responsibility under Treaty 8," Beaver said outside the conference at the Westin Hotel.

The \$1.3-billion pulp mill at Athabasca, proposed by Alberta-Pacific Forest Industries Ltd., has been the most hotly-contested project under consideration by the provincial government.

Environmental groups and Native bands have objected to the company-sponsored environmental report which they claim ignore many of the key issues affecting Northern Albertans.

Five other pulp mills are planned for northern

Alberta.

Beaver, who is Treaty 8 environment spokesman, said the federal government has shown signs it might intervene but has not yet committed itself.

"It has to be settled to our satisfaction," he vowed.

The chiefs are preparing to send a document outlining their concerns to federal Environment Minister Lucien Bouchard.

Gaining the support of Native bands may have been a blow Alberta-Pacific hadn't expected, said a Friends of the North spokesman.

Randy Lawrence said the combined efforts of the group with Indian bands will prove to the federal government that the consultation process was wrong.

"This was an important day because it shows a willingness to work closely together and address these issues on a federal level," he said.

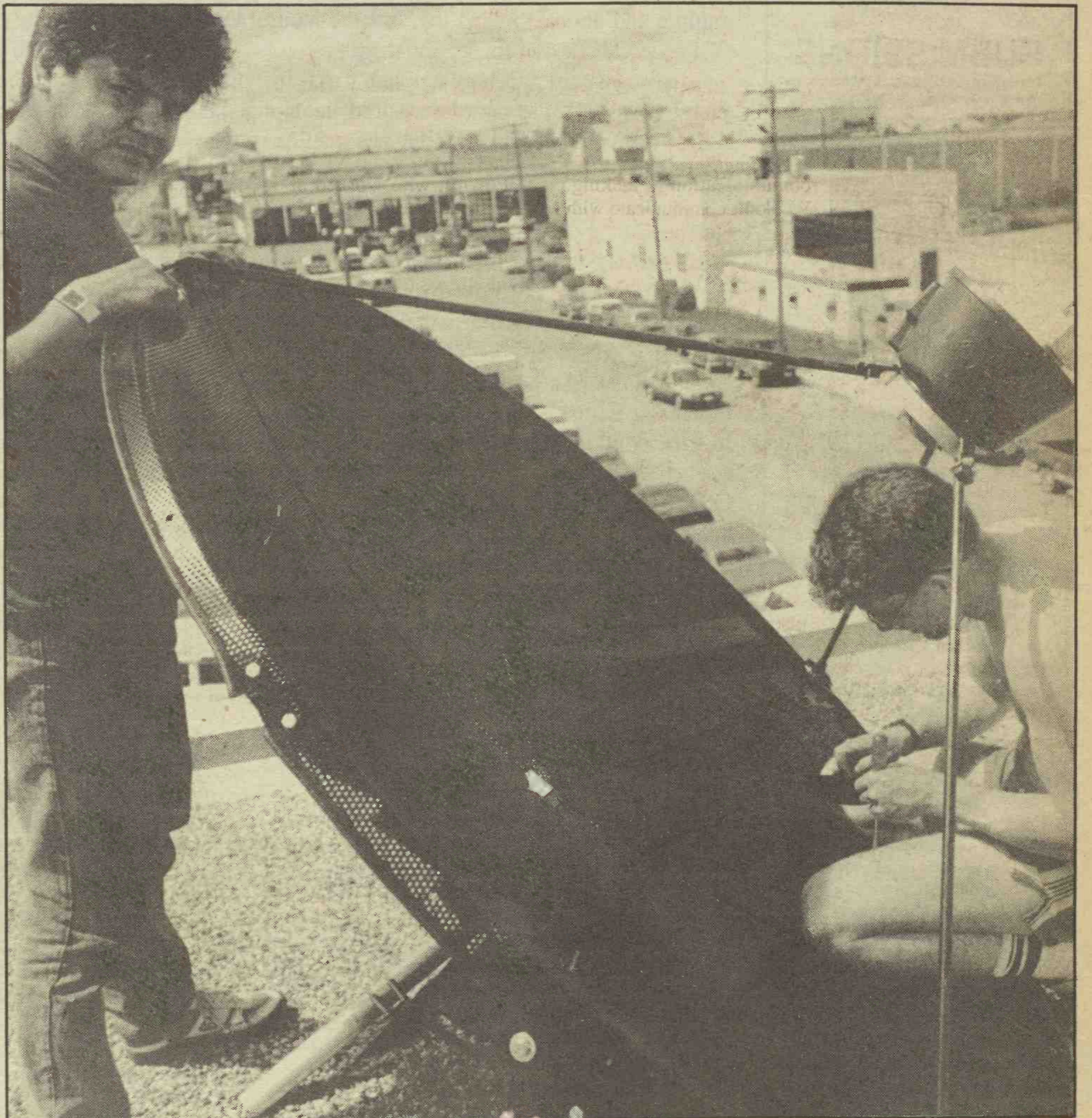
The FOA includes the Friends of the Peace, the South Peace Environmental Association and the Fort McMurray Environmental Association.

The groups are demanding that the federal government do an environmental study of its own, similar to the one it has been proposed for the \$120-million Rafferty-Alameda dam in southern Saskatchewan.

After a landmark Supreme Court ruling, construction of the dam has been postponed until a federal environment study can be assessed.

Ray Robinson, senior Federal Environment Department official, said the federal review committee is considering intervention.

EXPRESSIONS



Dishing out the latest airwaves

Rae Leible, reporter for the Native Perspective radio program in Lac La Biche, Alta. helps technicians dish out the latest in telecommunications atop the Aboriginal Multi-

Media Society of Alberta's building in Edmonton.

Weststyle Communications erected the new satellite system so AMMSA could receive the airwaves from Lac La Biche on CFWE 89.9 FM.



Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) each Friday to provide information primarily to Native people of northern Alberta. 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.

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

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AS I SEE IT...

Thumbs up for new museum

Holy Potlatch, Batman! Is there ever a lot of Native stuff in the new Museum of Civilization!

I got a sneak preview just before it opened and there's so much Native content in it that I began to wonder where I was. "Is this really a Canadian Government building?" I asked myself.

You can't blame me for wondering. After all, Native people usually don't get much attention in this town. You can hunt through pages and pages of the government's Throne Speech every year and you'll be lucky to find a single sentence about Native people.

And it's not just politics; look at television. When was the last time you saw an Indian in a drama, a comedy or a commercial?

Visitors to the new museum won't have that complaint because the Native content will be just about everywhere.

Oh sure, there'll be exhibits and demonstrations from the Chinese, the Jews, Ukrainians, French-Canadians, Black Canadians, the Irish, the Buddhists and I don't know who else.

But Native people will dominate the new museum. In fact, the domination started when architect Douglas Cardinal was appointed.

Cardinal is a Metis from Alberta. I got to meet him at the preview; he's tall, bony and he has sad-looking droopy brown eyes. He likes talking about his boyhood on the trapline and about how his love for the natural environment influenced his design for the museum.

Cardinal spent the last six years making sure that his design was built the way he wanted it. Along the way, he had to fight off the government bean-counters who wanted to save money wherever they could.

The most spectacular feature in his design is the Grand Hall.

It's as long as a football field and as high as a five-storey building. When you look through the huge curving glass wall, you can see Parliament Hill just across the Ottawa River.

The place of honor in the Grand Hall belongs to the Indians of British Columbia. Inside the hall are six full-sized Indian longhouses standing side-by-side. There's one each from the Coast Salish, Nuu-chan-nulth, Kwagewlth, Bella Coola, Haida and Tsimshian Nations.

The scene also includes eleven totem poles, a boardwalk, an artificial beach and a simulated forest. It's all supposed to give the impression of what a coastal Indian village looked like 100 years ago.

I was very impressed by the whole scene. The longer I sat

there and looked, the more I had the feeling that I was really there, 100 years ago. It was kind of spooky and I think the exhibit is going to have a strong impact on all the Indian visitors to the museum.

As for the rest of the museum, you'll see the Native content the minute you walk through the front door because there, towering over the lobby, is a huge plaster copy of the famous killer whale statue carved by Haida artist Bill Reid.

The museum has a permanent gallery reserved for Native art. The first exhibit, more than 200 pieces of modern Indian and Inuit art, is already on display.

On opening day itself, there were Indians everywhere doing their thing.

The Nuu-chah-wulth from British Columbia raised a totem pole. There was a play about a Cree legend. There was singing and dancing exhibitions by Crees from Saskatchewan, Iroquois from Ontario and Nisgaa from British Columbia. A Mohawk story-teller, a Cree singer and an Abenaki dance company also did their stuff.

The hoopla and celebrations helped disguise the fact that the museum is far from being completed. Less than half the exhibit space was actually open on opening day.

The six longhouses in the Grand Hall are supposed to have interior displays but only the interior of the Kwagewlth longhouse was finished on time. The other five won't be finished, the museum says, for several more years.

The museum plans to have a number of other permanent Native exhibits but they won't be open until 1991. Exhibits like the First People's Hall will show, eventually, how Native people from different regions of Canada lived before the arrival of the anthropologists and the museum curators.

There's also supposed to be an exhibit of a Metis hunting camp and something called the clash of the old and the new in the Northwest Territories. But again, they won't be ready for another two years.

So even though it's far from finished, I still think that visitors will get the very strong feeling that Native people were and are an integral part of the Canadian identity.

Whether anyone realizes it or not, the museum is helping to shape the way that people think about Canada. The image of Canada right now is confined to snow, the red-coated Mountie, the Maple Leaf and not much more. What the museum has done is paint an image of Canada's history and identity that finally gives Native people a place of pride in the land that belongs to them. And for that I say - hip, hip, hooray!

Owenadeka is a freelance writer living in Ottawa

Handwritten text in Cree syllabics, likely a letter or message, enclosed in a rectangular border.

ACROSS OUR LAND

Mayo: Gov't wouldn't listen to group's pleas

By Jeff Morrow
Windspeaker Staff Writer

OTTAWA

Internal wrangling with the federal government over the handling of Native programs led to the demise of the National Native Advisory Council on Alcohol and Drug Abuse, charges the program's former director.

Louise Mayo said the eight-year-old research and development committee was scrapped June 15 because its members refused to comply with government regulations.

She said the council came under fire over its mandate by former minister of Health and Welfare Jake Epp when the Tories came to power in 1984.

She said Epp refused to hear the council's advice on

substance abuse treatment and he wanted the council to report its findings to his staff workers instead. Mayo said the council believed it was more useful to confer with the minister himself.

Mayo insisted the program was slowly phased out because the Conservative government thought it could handle Native issues better than the all-Native council.

"They just didn't want us to give advice anymore. We were being slapped down every time. It was an unfair process," she said.

Mayo, now an alcohol and drug abuse counsellor at Poundmaker's Lodge in St. Albert, claimed the federal department used the 21-member group to cut operating costs.

She said the federal government was refusing to recognize the group's role in shaping national policy for

treatment of substance abuse in Native communities.

Mayo believes the Conservative ministers regarded the council as a useless body and said it didn't contribute to policy procedures as it should have.

She said the trouble began when the Tories came to power and former minister Jake Epp took over the portfolio. Perrin Beatty is the current minister of Health and Welfare.

"By the time Beatty was there, we had no rapport with the minister at all," she said.

The advisory council was part of the National Native Alcohol and Drug Abuse Program (NNADAP). It was forced to close its doors after a government probe determined it was no longer useful.

Mayo said the decision will be a blow to Native communities around the country which depend on advice from the Ottawa office.

When NNADAP was formed in 1982 by former Liberal health minister Monique Begin, the advisory council was created to obtain information from its regional offices concerning treatment for those areas. The council would analyze the data and pass it on to the minister to form policy on treatment, training and funding procedures.

Without the advisory council, Mayo said the government will not be able to address issues like suicide prevention and training for medical services on the reserves.

"We had an indirect, long-term effectiveness to

oversee what was happening in the program and direct the projects and funding where it was needed. We dealt with programs the federal government would have ignored," she said.

A Health and Welfare spokesman said the Native advisory program was cancelled because it outlived its usefulness. And the government is in now devising a new process for

developing its own policies on substance abuse treatment for Natives, Ina Inglis said.

Inglis admits his department is going through a transition period and is lacking the up-to-date information the advisory council provided.

"It is being restructured. We don't know how it will work, but it will remain responsive to community concerns," he said.

NEWS BRIEFS

Indians back home

Evacuees from three remote Indian reserves in Northern Ontario returned to their communities after forest fires last week drove them from their homes.

About 750 Ojibwas from Webequie, Lansdowne House and Fort Hope were flown home during the weekend, with the last group returning last Sunday.

The fires were no longer burning and the smoke posed no health hazard, government authorities said. But there is still a danger the fires could smoulder underground in the roots of trees and reignite.

Assault revealed

A Native woman says two RCMP officers assaulted her because she refused to answer their questions about the murder of Helen Betty Osborne.

Annaliese Dumas told the Manitoba Native justice inquiry, which is investigating Osborne's murder, that she was too terrified to answer the officers' questions.

She testified the officers drove her to an isolated area before questioning her.

Dumas, who was 18 at the time, said the officers grabbed her by the shoulders and threw her on top of their cruiser.

She said she became hysterical and began to cry, begging them to take her home. Eventually, she answered some of the questions and they drove her back to town.

Osborne's former boyfriend also criticized the treatment he received at the hands of the RCMP during their investigation.

Cornelius Bighetty, then 17, said he was taken in for questioning without anyone informing his parents, the people he boarded with or federal Indian Affairs officials, who supervised his education.

Without being told his girlfriend was dead, Bighetty fainted when investigators showed him a photograph of her mutilated face.

Her body, riddled with 56 stab wounds, was found in the bush 35 kilometres from The Pas. The murder was not cracked for 16 years.

Totems missings

A British Columbia Indian chief claims two of his family totem poles have been stolen from their rightful owners.

Russell Kwasistala said the poles, along with ceremonial masks, were taken from his family between 1879 and 1922 by police, federal Indian agents and church ministers.

And as hereditary chief of the Laichkwiltach people, he wants them back.

Kwasistala searched for his missing poles at the Museum of Civilization, which opened yesterday in Ottawa.

Kwasistala has old photographs of the pole to back up his claim as well as letters, petitions and documents dating back to 1914.

He wants to return the poles to a small museum in Campbell River on Vancouver Island. The totems tell the history of his family, said Kwasistala, chief of one of the the 4,000-member nation's 16 bands.

City students celebrate culture

By Heather Andrews
Windspeaker Correspondent

EDMONTON

Grade 6 student Dalton Potts proudly displays his costume, featuring an eagle claw and hawk feathers, at the Prince Charles Elementary School's Parents' Day.

Families of the 197 students of the Awasis Program were treated royally June 23 at the annual event held at the school, at 127 St. and 123 Ave..

Painting and beadwork

were among the class projects on display. The students prepared a feast of traditional and modern food for their special guests.

The highlight of the festivities was the dancing, with demonstrations of grass, fancy and traditional dances.

"I was so proud of them. They worked so hard, showing such self-discipline in learning the steps and ignoring the distractions," said cultural co-ordinator Pearle Ducharme.

Students Trina Turner and Kim Jimmy joined Eloise Desjardins in leading the girls' dancing while Ian

Desjardins and Dalton Potts led the boys.

"They practiced on their own," Ducharme said. "I just coached them a little on getting the rhythm and listening to the beat."

Students from kindergarten to Grade 6 danced to the beat of visiting drummers Dwight and Darcy Paul and William James.

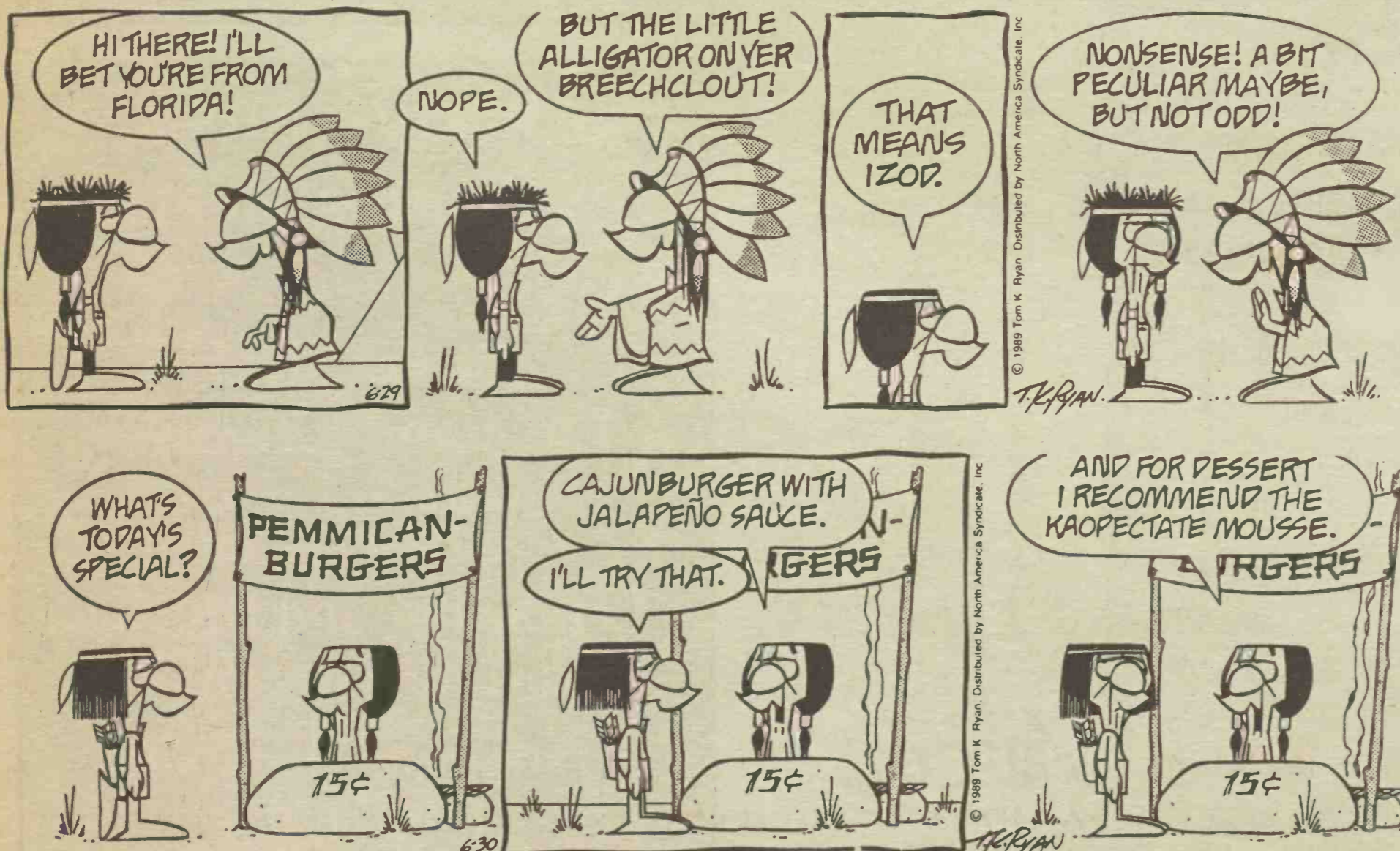
The Awasis program offers Native elementary students courses in Cree and traditional Native culture in addition to the regular curriculum offered by the Edmonton Public School Board.



Proud: Dalton Potts

Tumbleweeds

By Tom K. Ryan



ACROSS OUR LAND

Northerners oppose low-level flights

By Jeff Morrow
Windspeaker Staff Writer

YELLOWKNIFE

Northern Native leaders are accusing the federal government of ducking its responsibility to hear their concerns about low-level air force test flights over Indian land.

They fear the Aboriginal people of the Northwest Territories will become bombarded by noise from U.S. aircraft.

But Dene Nation president Bill Erasmus said the rights of his people will

not be sacrificed for military purposes.

"We are totally opposed to the militarization of the North. Canada is a nuclear-free zone. We don't have any business getting involved in this," he said.

Erasmus likens the Dene protest to the struggle of the Innu in Labrador who are fighting against the development of a NATO airbase near their traditional lands.

The Innu have staged sit-ins and other protests to stop low-level flights over the Quebec-Labrador peninsula called Nitassinan.

Erasmus lambasted federal Defense Minister Bill McKnight for not recognizing Native hunting and trapping rights. He said the minister is also refusing to acknowledge Dene land claims.

An agreement-in-principle was signed in September for 450,000-square-miles of land under the flight path.

Erasmus said the agreement, to be finalized next March, gives the Dene sovereignty over the air space.

"But for some reason, he (McKnight) doesn't think

the agreement is strong enough," Erasmus said. "He won't even reconsider his plan."

A Defence Department impact study was conducted last year to determine the affects of low-level test flights over the area.

But Erasmus claims the Dene were not properly consulted.

He said officials spent three days speaking to four Native community groups.

"That wasn't enough time or representation. How can they conclude a study in that time? Our people won't have their livelihood

destroyed," he declares.

Erasmus fears the noise will affect the migratory patterns of the caribou and beaver and Natives will be physically and mentally affected by the noise.

McKnight announced June 14 he will allow U.S. bombers to conduct low-level manoeuvres over a 1,490-km route in the Northwest Territories as part of its NATO peace-keeping agreement. The flight path will extend along the Great Slave Lake southward through Alberta and northern Saskatchewan.

The jets will travel between 400 and 2,000 feet from the ground.

Fort Smith Dene Chief Henry Beaver says he is outraged McKnight has forgotten Native people inhabit Northern regions.

He said Native people



Dene prez: Erasmus

may be forced to resort to the same kinds of blockades and protests as the Innu.

Joe Rabesca, chief of the Dene Rea band, 100 km northwest of Yellowknife, said the entire Dene Nation should have been consulted before the announcement was made.

He plans to bring up the issue at the Dene National Assembly in Inuvik July 10-15.



The 1989 Budget

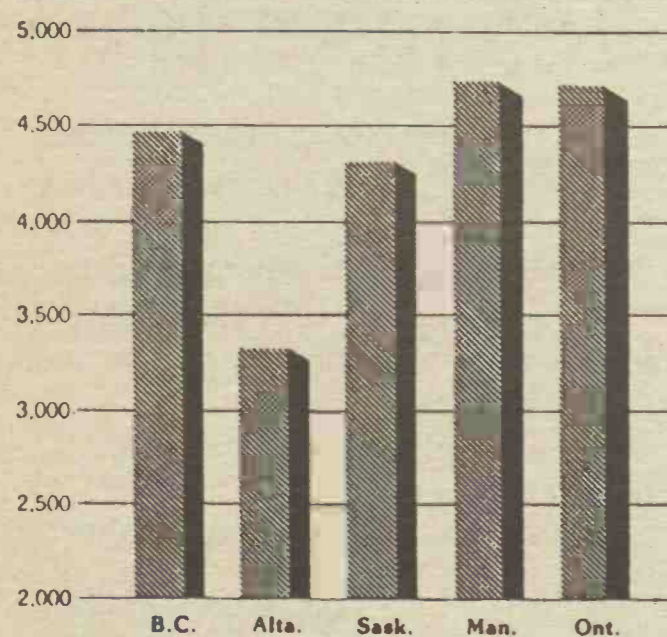
The 1989 budget was presented by the Provincial Treasurer to the Legislature on June 8. This budget is committed to:

- A STRONG ALBERTA ECONOMY
- RESPONSIBLE FISCAL MANAGEMENT
- MEETING ALBERTANS PRIORITIES

Budget Highlights

- ★ Our economy is strong. Alberta led the country in economic growth in 1988 and will stay ahead of the national average again in 1989.
- ★ Education is a critical investment for the future: In 1989-90 total spending on education reaches \$2.7 billion.
- ★ Alberta has one of the best expenditure management records in the country and is determined to achieve a balanced budget.
- ★ No increases in personal or corporate income taxes. Albertans continue to have the lowest rates of taxation and no sales tax.
- ★ Diversification is working. Over \$10 billion will be invested in forestry, petrochemicals and energy in the next six years. More Albertans were employed in 1988 than in any other year.
- ★ Environmental protection, preventative health and choices for seniors are clear priorities.
- ★ Albertans receive the highest level of health services in Canada. Senior citizens and low-income Albertans are protected from a small premium increase.
- ★ Support for transportation infrastructure and farmers and ranchers increases. Albertans are protected from high federal interest rates.

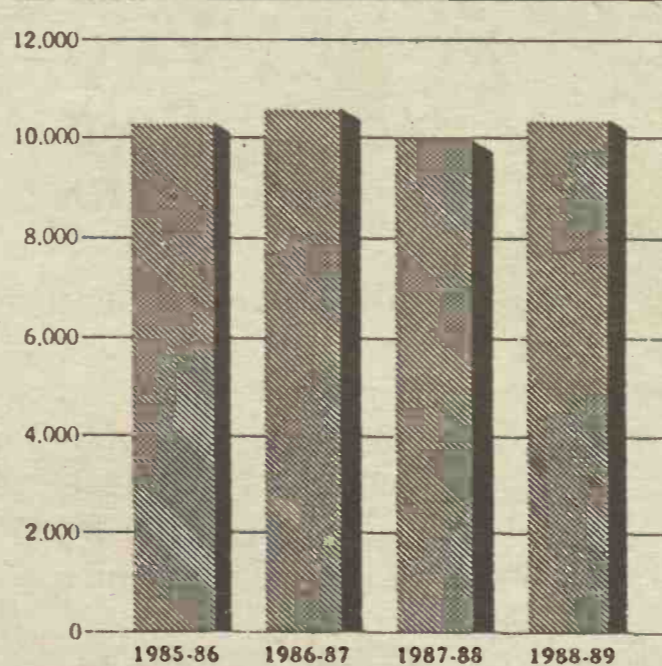
Comparison of Provincial Taxes Payable*



* Family of four, gross income of \$40,000. Includes provincial personal income tax, sales tax, health care insurance premiums, tobacco tax, fuel tax, and hotel room tax. Other provinces as of May 26, 1989.

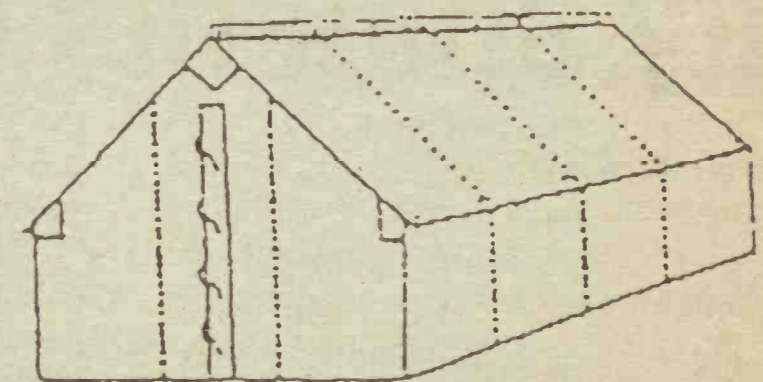
This information presented by Progressive Conservative Representatives
Mike Cardinal, Athabasca/Lac La Biche
and Pearl Calahasen, Lesser Slave Lake

Program Expenditure* (millions of dollars)



* General Revenue Fund

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NORTH AMERICAN INDIGENOUS GAMES — JUNE 30 TO JULY 8, 1990

North American Indigenous Games



NEWSLETTER



"The Spirit — Strong, Brave and True"

1989 FIRST EDITION

Edmonton to host Indigenous Games

PHOTO COURTESY BEA LAWRENCE, WINDSPEAKER

The first North America-wide, olympic-style sports event, exclusively for the Indigenous peoples of Canada and the United States, is scheduled for Edmonton, Alberta for the week of June 30 to July 8, 1990, says Charles Wood, Chairman of the games organizing committee.

According to Wood the North American Indigenous Games are expected to attract more than 3,000 native athletes from throughout Canada and the United States.

Wood states the concept of these games arose in the 1970's from a motion placed before the World Congress of Indigenous Peoples calling for an Indigenous Games World Event. The motion was made by Willie Littlechild of Hobbema who was recently elected as Canada's first Treaty Indian Member of Parliament.

"We have been working ever since to try and bring Willie's dreams to fruition," said Wood, "and we view these first North America-wide games as being the initial step."

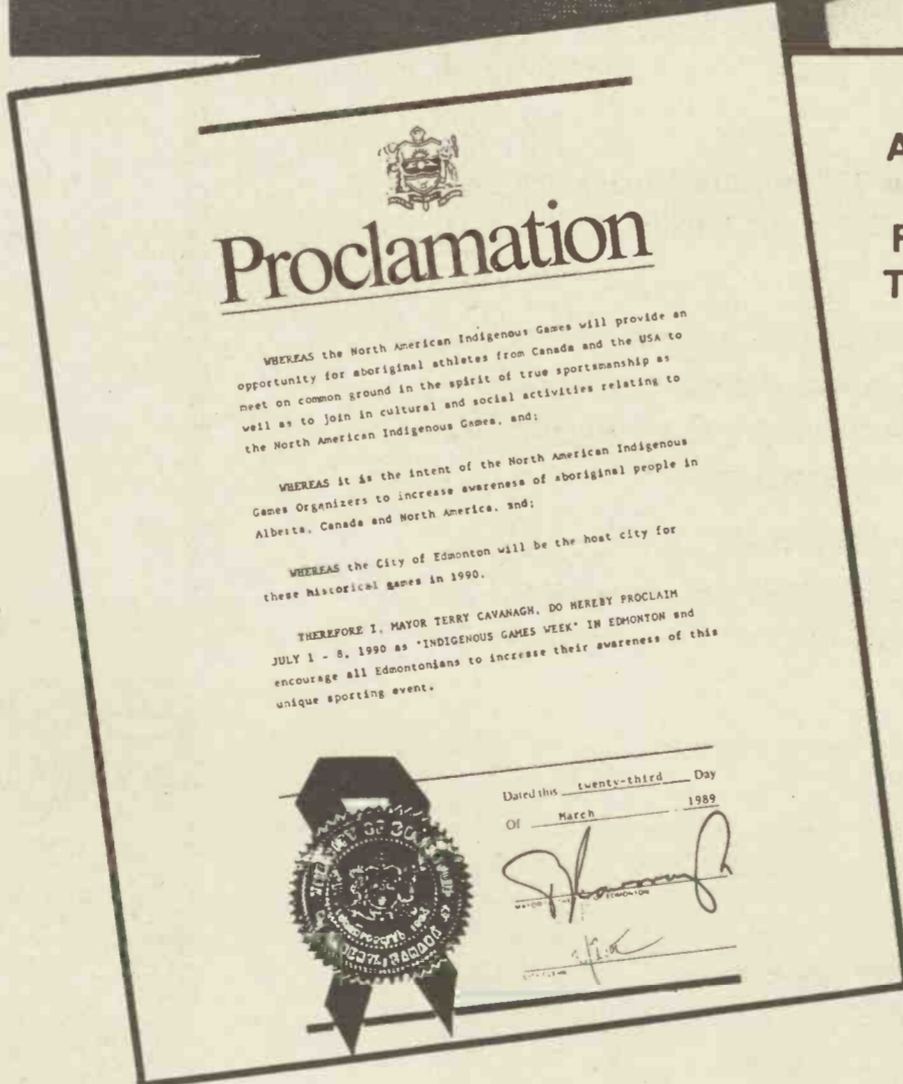
Wood added that, "The North American Indigenous Games will showcase our aboriginal people, including Indian, Inuit and Metis, in spiritual, cultural, social, recreational and amateur sport activities."

"These games," he emphasized, "represent a positive vehicle to instill pride in native communities whereby their youth are supported in efforts to reach higher goals in sports and recreation."

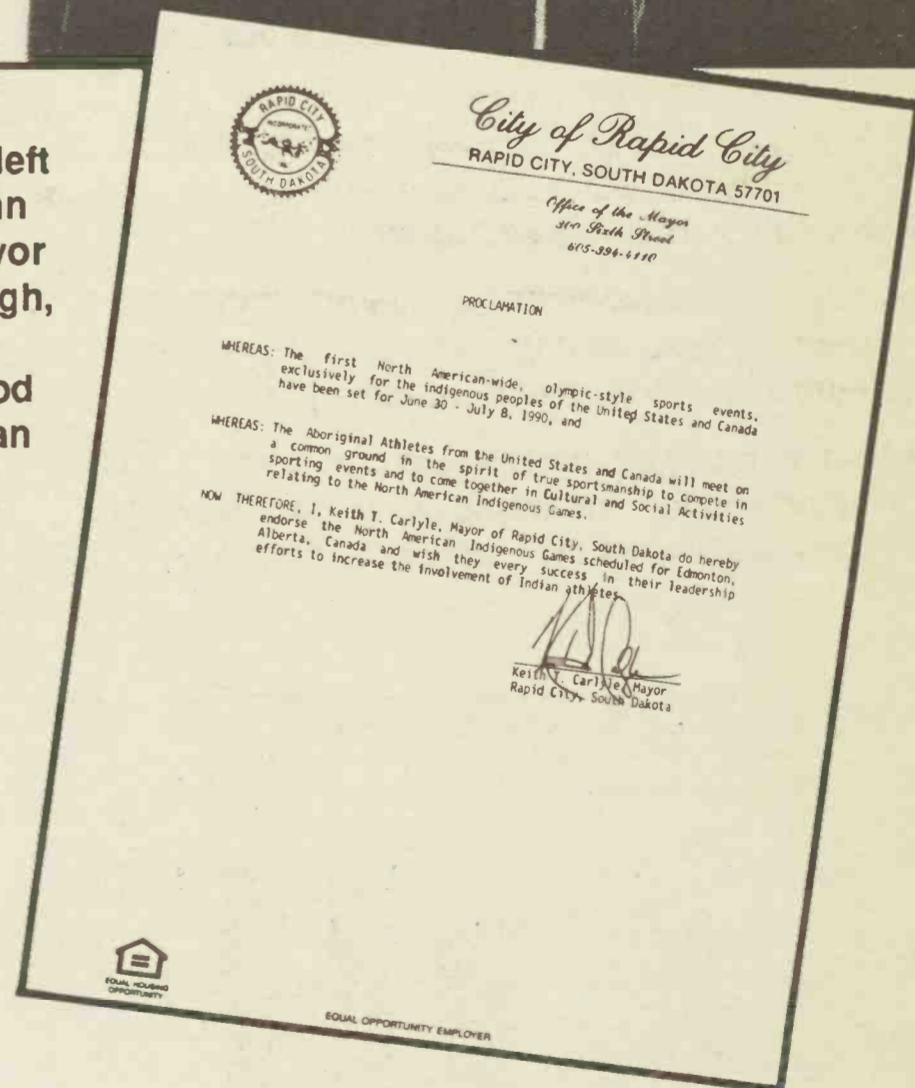
According to Wood, the games are designed to occur every four years in a designated North American site. "Elite athletes will emerge from these games," stated Wood, "and will continue in due process in the North American system of Amateur Sport and Recreation."

Edmonton was chosen as the site for the first of these games because of its record of support for major, amateur sports events, Wood added. "With Edmonton's strong past endorsement of events such as the 1978 Commonwealth Games and the 1983 World University Game, we were confident that this was the city in which to launch this new major amateur sports event."

According to Wood, it is intended that the First North American



Above, from left to right, John Fletcher, Mayor Terry Cavanagh, Chairman Charles Wood and Canadian honorary chairman Willie Littlechild



Indigenous Games will incorporate at least 17 different areas of endeavor including: track and field, decathlon, pentathlon, triathlon, marathon, canoeing, boxing, golf, rodeo, lacrosse, basketball and more.

He added that the games will also incorporate a cultural component "which will ensure the Indigenous people of North America will see a contin-

uation and a highlighting of their heritage." Cultural and social activities will include: traditional Indian games, Inter-Tribal Powwows, A Night For All Tribes, Tipi Village, hand games, arts and crafts, a traditional feast, concert, elders games and a native fashion show.

In addition to his role as Chairman of the games organizing

committee, Charles Wood of Edmonton, is a past Chairman of the Chiefs of Canada (now called the Assembly of First Nations), a past President of the Indian Association of Alberta, and a former Chief of the Saddle Lake Indian Tribe of northeastern Alberta.

NORTH AMERICAN INDIGENOUS GAMES — JUNE 30 TO JULY 8, 1990

Challenge Your Talents, Challenge Your Skills, And Capture the Spirit of the Games

Strong, Brave and True Newsletter is prepared by the communications division of the North American Indigenous Games Board of Directors with the assistance of an editorial board consisting of Chairman Charles Wood, General Manager Mike Stern, Vice-Chairman of Communication Dorothy Daniels, John Fletcher and Gary Zeeman

There'll be something for everyone at the North American Indigenous Games June 30 to July 8, 1990.

Sports, traditional games, cultural performances, social events, wholesome competition and plenty of fun for those who enjoy people mixing and mingling. **The games are where you'll find it.**

Our fellow American, Territorial and Provincial representatives were on hand June 6-8, 1989 to help work out details at a workshop at the Sarcee Indian Reserve near Calgary, Alberta.

Sixty participants from as far south as San Diego, California, as far north as Whitehorse, Yukon Territory, as far west as Vancouver Island, British Columbia, and as far east as Garden River Reserve near Sault St. Marie, Ontario, brought their enthusiasm and ideas to decide what events will be staged in 1990, and to talk about how they will get participants to the Games. They gave their personal commitment and dedication to see the Games through.

At this workshop, Charles Wood was selected as permanent Chairman of the Board of Directors. An Advisory Board of supporters with special qualifications and/or background have agreed to be available to the Board.

Athletics, Cultural activities, Youth, Communications, Fund-raising, and Special Services.

The following athletic events are current priorities in terms of anticipated participants for the games. Note: All Athletic events are intended to be governed by International Rules (where applicable) in keeping with the preparation of our Indigenous Athletes for future Olympic or World Championships. The participation table code is as follows: Y=Youth, M=Male, F= Female and A=Adult

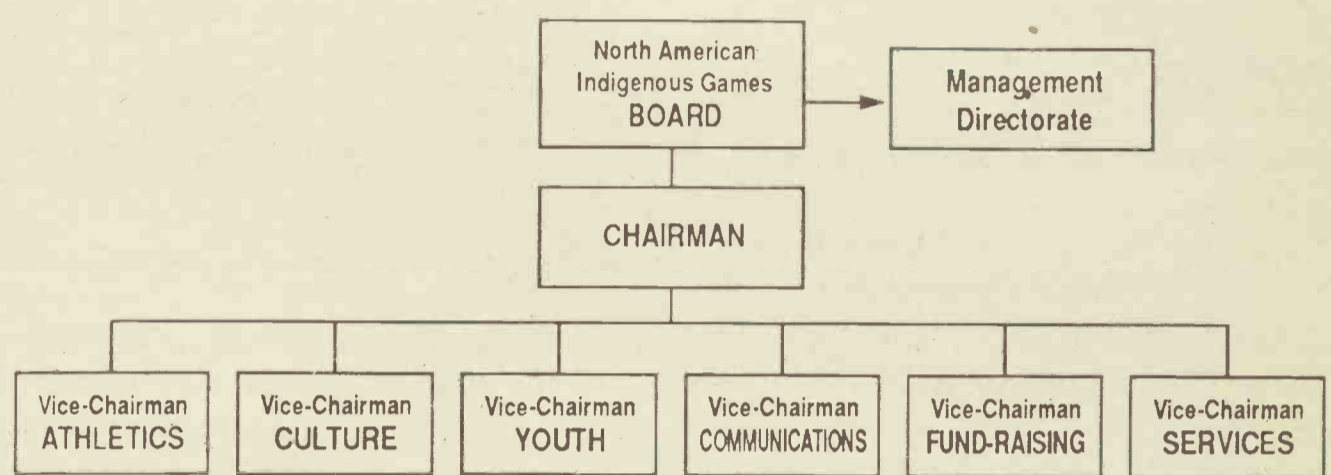
- BASKETBALL=Y, M, F, A
- BOXING = M, Y, A
- CANOEING = Y, M, F, A
- BOX LACROSSE = M, Y, A
- FIELD LACROSSE = Demonstration only
- GOLF = Y, M, F, A
- TRACK & FEILD = Y, M, F, A
- DECATHLON = A, M
- HEPTATHLON = F, Y, A
- MARATHON = Y, M, F, A
- TRIATHALON = M, F, A
- WRESTLING =M, Y, A
- SOCCER = Y, M, F
- WEIGHTLIFTING = M, Y, A
- INUIT COMPETITIVE GAMES
- ATHLETIC EVENTS FOR THE DISABLED- EVENTS TO BE DECIDED

Additional activities related to athletics such as Rodeo and Bowling are being planned as affiliated stand alone events prior to the Games. Rodeo dates have been set for Hobbema, Alberta (60 miles south of Edmonton) June 21 - 24, 1990. The Rodeo will be governed by I.R.C.A.

These cultural events are current priorities in terms of anticipated participation: HAND GAMES, STICK GAMES, BANNOCK MAKING CONTEST, WOMEN'S DICE GAMES, POW WOW FOOT RACES, ARROW GAMES, NIGHT FOR ALL TRIBES (A three hour show highlighting the song and dance cultures of as many Indigenous Nations as possible).

The need for people skills, talents, dedication, and commitment are great ---There truly is a place for everyone in these Games. Challenge your talents, challenge your skills, and capture the spirit of the Games. Fill out your Volunteer/participation form and let us know how you would like to become involved and what you can do for the Games, personally and/or financially, and what the games can do for you.

The following is a diagram of the overall Games organizational structure, keeping in mind that there will be parallel structures for the Athletic and Cultural Vice-Chairmanships.



Volunteer/Participation Form

The North American Indigenous Games will be compiling a mailing list based on the results of this announcement. We need to identify participants in both the Athletic and Cultural Events. We also need volunteer officials who will assist in the running of the Games.

Please send us the following information:

Name _____

Address _____

City _____ State/Prov _____

Tribe/Band/Settlement (If Applicable) _____

Phone Number _____

Interested Tribes/Bands, Native Groups, Volunteer Officials (Please provide resume with past experience that would contribute to the successful operation of the Games)

Send to: North American Indigenous Games, Box 8391 Station F, Edmonton, Alberta, Canada, T6H 4W6

Board of Directors

The majority are from Alberta except where indicated

Charles Wood, Chairman	John Arichoker (U.S.A.)
Dorothy Daniels	Pat Madahbee (Ontario)
John Belanger	Roger Adolph (British Columbia)
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Harley Crowchild	Melton Tootoosis (Saskatchewan)
Ernie Cardinal	Jim Goodstriker
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Alwyn Morris	Dan Henry
Billy Mills (U.S.A.)	Louis Hayes
Victor Buffalo	Art Littlechild
Jim Gladstone	Edda Grant
Sidney Starlight	Tony Mahone
Henry Woo	Vern Colley

The workshop participants heard Jack Finstad who is with the Alberta Track and Field Association and has also served as Coordinator of Track and Field for the Commonwealth Games in 1978 and the Universiade Games in 1983, both held in Edmonton. He was on hand to provide valuable information about requirements for each of the sports, cultural and social events that will be held during the Games. He suggested an organizational structure that would tie-in each of the Vice-Chairmanship sections that were established in February 1989. There are six overall Vice-Chairmanships. These include

Arts, Crafts, Fashion and Games Products

The Policy for sale of Indigenous products for the Games will be completed by August 31, 1989. The Board is interested in receiving identification of Indigenous producers who wish to market or have their products marketed by the Games.

For those interested, please write and provide descriptive materials as to the nature and prices of your products. Once the Policy is finalized, you will be the first to receive applications and Policy approval.

The Board hopes to have the widest possible range of Indigenous products of the best quality and is planning to set up a special Trade Fair to promote long term sales of

Indigenous products.

The Board itself will be developing special "Games" products directly and under license and hopes to set this up so that Indigenous communities will have special prices in order to raise money for their Athletic and Cultural participants. Any interested parties (non-profit Tribes, Bands, Locals, Settlements, Organizations, etc.) who feel they would like to market these products for their communities should indicate their interest by sending a letter with complete information.

Direct all correspondence to the Games Board at the address indicated on your Volunteer Form.

NORTH AMERICAN INDIGENOUS GAMES — JUNE 30 TO JULY 8, 1990

PHOTO COURTESY THE CITY OF EDMONTON

Pocahontas Speaks Out

Dear Pocahontas: What are these Indigenous Games all about and what on earth is Edmonton? J. Smith

Dear J. Smith: These Games are all about people being Busy, Busy, Busy... That's the only way to describe the activity and energy that has been put into the first stages of organizing the North American Indigenous Games events to be held June 30 to July 8, 1990 in Edmonton, Alberta.

The unique talents and skills of a number of Native people have been pooled together to provide the initial driving force it is taking to set plans in place.

Since September 1988, people like Willie Littlechild, Charles Wood, and John Fletcher have been meeting and identifying people who would take an active and enthusiastic interest in a continent wide Native Athletic and Cultural extravaganza. Native people from the United States were also included in these discussions and have since provided their backing and support to these ambitious efforts — people like Billy Mills, the 1964 Olympic Gold Medal winner in track and field; and Wayne Newton, an American Indian entertainer.

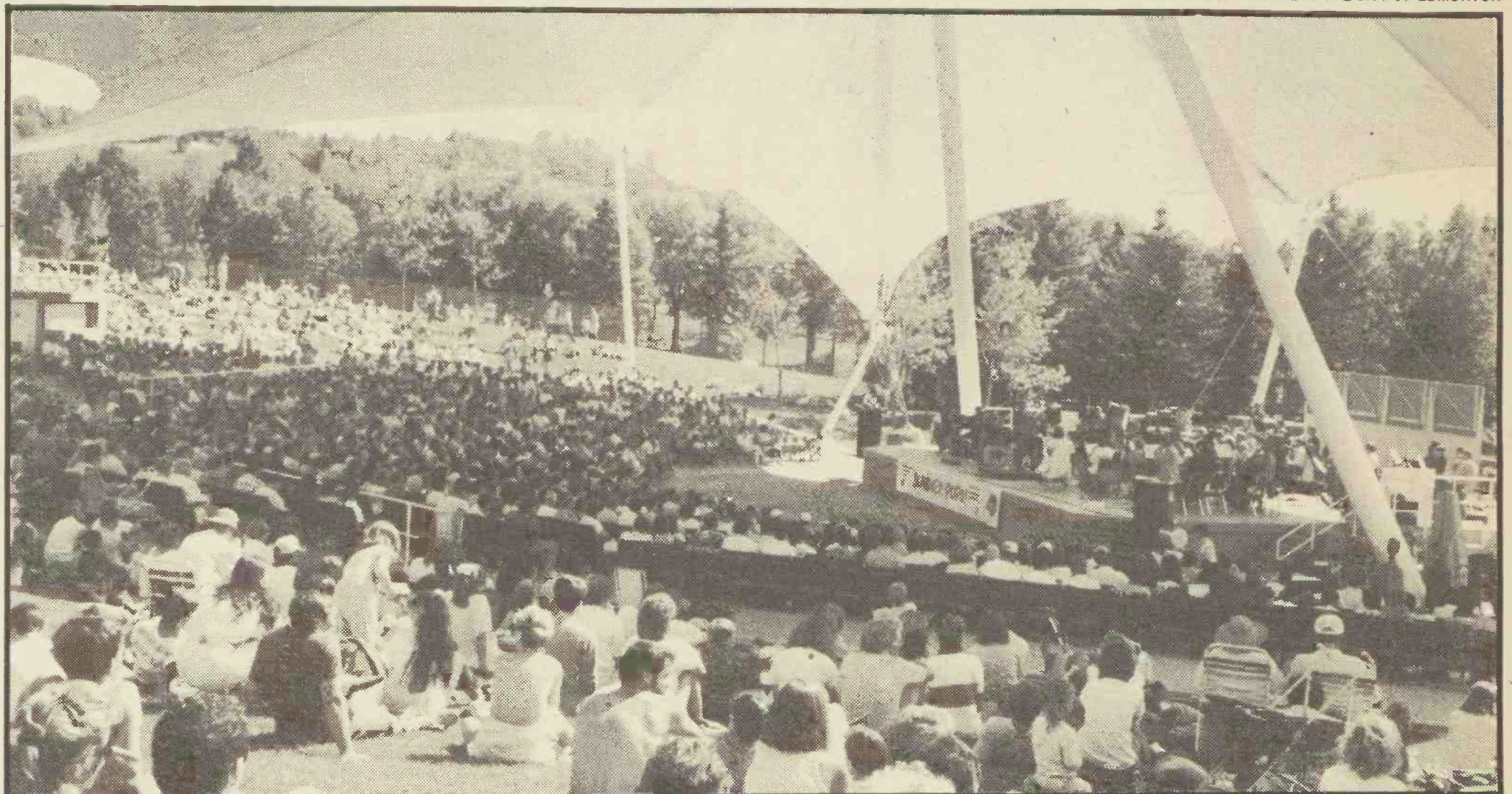
Billy Mills has agreed to be the Honorary American Indian Chairman to promote the Games in his country, along with Alwyn Morris, the 1984 Olympic Gold winner in Kayak racing to serve as the Canadian Honorary Chairman. Willie Littlechild is serving as the Chairman of the Advisory Committee to the Games organization. For more information on the structure of the Games organization see the description in another section of this newsletter, titled "Challenge Your Talents, Challenge Your Skills, and Capture the Spirit of the Games."

Special Update

SPECIAL UPDATE: At this writing, the games Board continue to have their proposals put on hold by the Federal Government. To date, \$10, 181 in grants and donations have been received from various sources for operations and \$23,000 in donated time and services of professionals and Native organizations. It appears that the Games need to start from — "The Grassroots". From a moral and financial point of view, the contribution of individuals, no matter how small, will provide a **Foundation of Strength** to turn the tide.

Another key to turning the tide is for all supporters to write to their Member of Parliament (postage free) to the House of Commons, Ottawa, Ontario, KIA 0A6, indicating support for assistance to the Games.

All financial contributions will be acknowledged in a regular newsletter to Games supporters and volunteers **"Give a Little - Help a Lot!"**



Pictured here is the Amphitheatre at Edmonton's Hawerlak Park where major multi-cultural events are held every year and have been since the mid-1970's. This structure will be one of the sites for Cultural events. Other sites include the city's coliseum and Kinsmen Park.

Before and after people were selected for the Interim Board, talks with the City of Edmonton officials took place and by March of 1989, Mayor Terry Cavanagh provided his backing and proclaimed June 30 to July 8, 1990 as the time set aside for Indigenous Games Week, and for this major event to take place in the City of Edmonton.

Why Edmonton you might ask? (Or in John's case "what on earth is Edmonton?"). Well... Edmonton is a place that is familiar with staging large scale events like the Commonwealth Games in 1978 and the Universiade Games in 1983. The City has also staged major cultural events like the Provinces' 75th Anniversary Celebrations in 1980 and Cultural Heritage Festivals every year since the mid 1970's.

Edmonton has the facilities and it has the experience in welcoming large groups of people. It is also known as a "Volunteer" kind of place. It's citizens have built a reputation for hosting and participating in events that bring other people to their doorstep.

Also, Edmonton has Poundmaker's Lodge and Enoch Reserve right next door. Poundmaker's Lodge has built it's own reputation over the years for staging large-scale powwows, handgames, and other cultural events. Enoch Reserve not only hosts Native Cultural events but it also has a brand new golf course, race track and more. Just down the road we have the Hobbema Reserve — Home of the Four Nations (Ermineskin, Louis Bull, Montana and Samson Bands) — where the affiliated Rodeo and Chuckwagon races will be hosted.

So, the facilities are here, the interest is here, and now all we want and need is Native people from every corner of this "Turtle Island" continent to join us June 30 to July 8, 1990.

When the City officials and Honorary Chairmen gave their backing and support, and after the Interim Board was selected in February 1989, Willie, Charles and John then went to federal and provincial politicians with ideas presented by the Board and Committee members. These ideas were formalized in a major proposal

called "The Spirit — Strong, Brave and True."

Highlights of the proposal include events such as Olympic-style opening and closing ceremonies; a "Night of All Tribes" where there are plans for Indigenous people, including Indians, Metis and Inuit to display many rich cultural and social aspects such as dancing, drumming, singing, fiddle-playing, throat singing (Inuits), jigging (Metis), theatre talents and much more.

Individual and team skills will be tested and challenged in other events like rodeos, canoeing, triathlons, marathons, track and field competitions, LaCrosse, golf, and soccer just to name a few (see list in the section titled "Challenge Your Talents, Challenge Your Skills, and Capture the Spirit of the Games").

International rules, regulations and guidelines will be used by the Athletics and Sport Committee. As soon as they are finalized, information packages will be sent to Native communities and organizations. We expect some minor variations due to ages and skill levels of participants.

Native to Native we will participate and compete in our traditional ways and in new contemporary ways adopted from other Olympic-style events. We'll challenge our own individual skills, see what we are made of, and Capture our Spirits.

Non-Native volunteers, together with Native volunteers can Capture the Spirit as well. We'll need five-hundred people and more to help host the Indigenous Games.

I hope I've answered your questions.

As Ever, Pocahontas!

Questions and advice can be requested of Our Beloved Pocahontas by writing to her at the published "Games" address. She is also interested in any info on community efforts concerning the Games!

P.S. There is an unofficial rumour that the Games board is considering sponsoring or assisting in convening an International Indigenous Youth Conference as well as a World Indigenous Literacy Symposium prior to the Games. Any comments! . . . Pocahontas.

Donation Form

Name _____

Address _____

City _____ State/Prov _____

Tribe/Band/Settlement (If Applicable) _____

Amount Donated _____

Please send only cheques or money orders payable to:
North American Indigenous Games

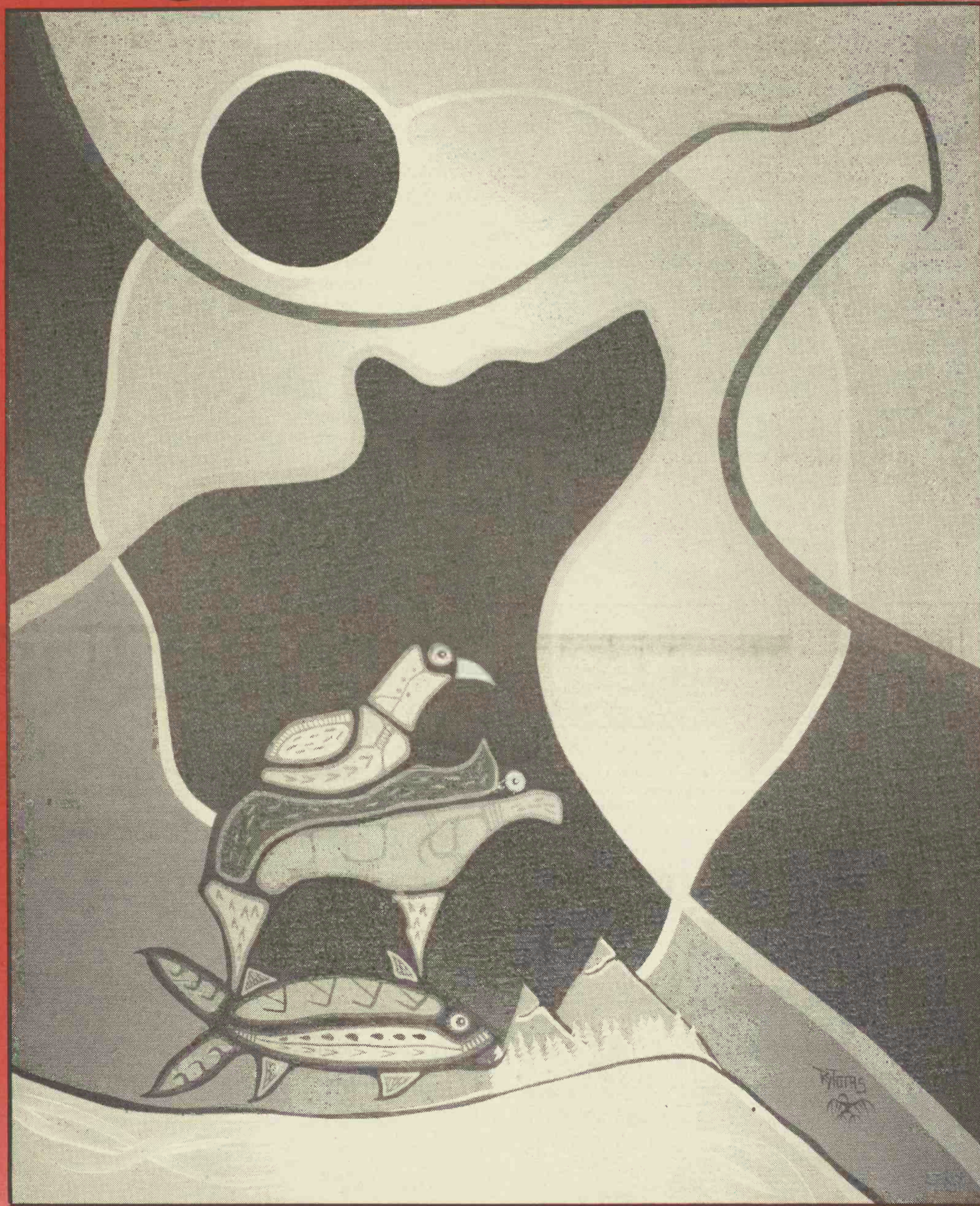
Then send to: **North American Indigenous Games, Box 8391-Station F, Edmonton, Alberta, Canada, T6H 4W6**

Please fill in the above so that we can put you on our supporter newsletter mailing list.

NORTH AMERICAN INDIGENOUS GAMES — JUNE 30 TO JULY 8, 1990

THE SPIRIT Strong . . . Brave . . . True

PAINTING BY ROY THOMAS



North American Indigenous Games

Edmonton, Alberta, Canada

June 30 to July 8, 1990

North American Indigenous Games

Box 8391 Station F

Edmonton, Alberta, Canada T6H 4W6



THE SPIRIT — STRONG, BRAVE AND TRUE

ARTS & ENTERTAINMENT

Powwow Highway

Film a diamond in the rough

By Elaine O'Farrell
Windspeaker Staff Writer

REVIEW

Powwow Highway is an engaging fairy tale about two Indians who embark on a road trip through America's West.

Canadian actor Gary Farmer, who hails from the Six Nations Confederacy near Brantford, Man., portrays Philbert, a spiritual warrior trying to recapture his ancestral heritage.

Early in the movie, Philbert stares upon a junkyard of rusting cars and imagines that they are wild horses.

The journey begins when he trades a dime-bag of marijuana for a battered Buick, which he renames "Protector."

Set on the Northern Cheyenne Indian Reservation in Lame Deer, Mont., the story focuses on the friendship between Philbert and his perfect foil, Buddy Red Bow, a cynical Vietnam veteran and former American Indian Movement (AIM) activist.

Together, they set out on a voyage of self-discovery.

Philbert longs to be shown the ways of the warrior and has even picked out a suitable warrior name - Whirlwind Dreamer - although he knows he is not yet worthy.

Along the route, he stops at landmarks of ancestral Indian culture to earn the spiritual tokens needed to become a warrior.

Like tribal trickster or

the Shakespearian fool, Philbert does not appear to be the wise hero.

By contrast, Red Bow played by A. Martinez, the part-Blackfoot star of the NBC daytime soap opera Santa Barbara, embodies the '60s AIM slogan "Might Makes Right."

When Philbert drags him to a ceremonial powwow, Buddy complains: "Look at these people traipsing around a basketball court. You'd think a few lousy beads and some feathers was a culture or something."

In a band council meeting, Buddy is the contemporary Indian warrior who fights a proposal to mine coal from Cheyenne land.

Federal agents devise an elaborate plan to get him off the reserve. They rig the band elections by arresting his sister in New Mexico after planting marijuana in her car trunk.

With each pursuing their own dreams, the pair team up for a road film that examines Native culture

without patronizing or preaching.

The film won best film at the 13th Annual American Indian Motion Picture Awards in San Francisco last year. Gary Farmer took top honors for best actor while Jonathan Wacks won for best director.

With Powwow Highway, Farmer has climbed from the status of a relative unknown to become hot Hollywood property.

The Los Angeles Times hailed the actor as "possibly the most endearing screen presence since E.T." And The Seattle Times called Powwow Highway "a Native American Rain Man."

Like E.T. and Rain Man's autistic hero, Farmer combines a child's innocence and wonder with uncanny comic timing.

In the role of Philbert, the 36-year-old actor makes his yearning for a lost way of life our own. His beatific smile fills the screen with warmth.

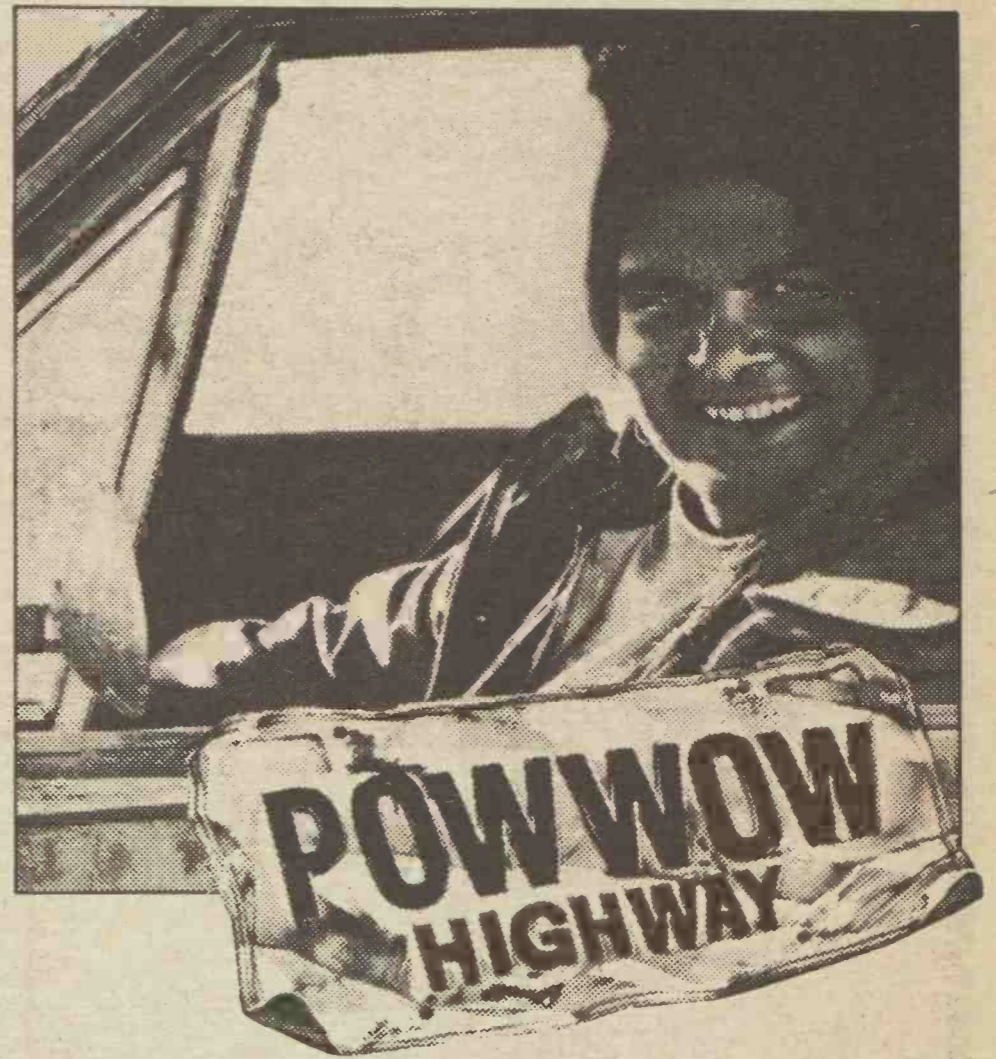
At the same time as

film's release, Farmer had a starring role in Native writer Tomson Highway's surrealist play Dry Lips Oughta Move to Kapuskasing which opened last spring with an all-Native cast at Toronto's Passe Muraille Theatre.

The journey is fuelled by marijuana and junk food - with Philbert downing four hotdogs at one sitting - and a sensational soundtrack courtesy of Robbie Robertson (Fallen Angel, Sweet Fire of Love), Creedence Clearance Revival (Who'll Stop the Rain) and Rachel Sweet (Everything's Different But Nothing Has Changed.)

Produced on a shoestring budget of \$3.5 million by former Beatle George Harrison's Handmade Films, Powwow Highway is something of a diamond in the rough.

The plot is admittedly thin and editing inconsistencies create some humorous leaps in the film's chronological logic.



A film critic called him an Indian E.T.: Gary Farmer

In one sequence, Buddy throws away his handgun, only to find it back in his hand again.

The film does away with the stereotyped Hollywood Indian but may perhaps create the new stereotype of the militant Indian activist.

Yet the magic on screen outshines the weakness in plot and minor characters' lacklustre performances.

Particularly well-done are the dream sequences, in which Philbert communes with a hallucinatory Indian

chief and Buddy becomes Indian warrior in full battle dress wielding a deadly tomahawk.

There are touching, comic moments such as scene in which Philbert offers his Hershey chocolate bar to the Great Spirit.

By the time the credits roll, Native and non-Native viewers alike will have had time to share a laugh, dry their tears and to consider the enormous question of whether Native culture can survive.



DROPPIN' IN
By Bea Lawrence

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Some quantities are limited. See a retailer for special offers.

**NOTICE OF
TEMPORARY
GUARDIANSHIP TO:
Janet Maxine Potts**

Take notice that an application for Temporary Guardianship of your child, born on May 12, 1980, will be made on July 12 at 9:30 a.m. in Wetaskiwin Family Court.

Contact: Shonda Kiester
Alberta Family and Social Services, (city) Wetaskiwin
Telephone: 352-1214

**Notice of
Temporary
Guardianship
To:**

Lee Ann Theresa Saddleback and Philip Roasting

Take notice that an application for Temporary Guardianship of your child born on January 1, 1985, will be made on July 12th at 9:30 a.m. in Wetaskiwin Family Court.

Contact: Shonda Kiester

Alberta Family and Social Services, (city) Wetaskiwin

Telephone: 352:1214

Sinclair out swings all at Enoch Golf Classic

By Keith Matthew
Windspeaker Staff Writer

ENOCH, Alta.

Indian Lakes was the site of the fifth annual Enoch Golf Classic which attracted 82 Native golfers from across Alberta and Saskatchewan.

Saskatchewan Native Ken Sinclair walked away with a slim three-stroke win over Lloyd Gauthier to take the championship flight.

And in women's action, Alexina Hodgson carded 349 over three rounds of 18 holes to beat out Sharon Peacock's 364.

Sinclair opened the competition by shooting an 81 but was four strokes off the pace set by Leo Sasakamoose and Leonard Favel, who shot 77's in the opening round.

But, the next day, Sinclair shot a blistering 74 to edge out Lloyd Gauthier by one stroke to take the lead in qualifying rounds. Gauthier shot an 82 and a 74.

The first two rounds of competition were for qualifying. Once the totals for the two rounds were totalled, the golfers were split up into different categories according to their

totals.

Sinclair took his one-stroke lead into the final day's action and shot an 80 to edge out Gauthier, who dropped three strokes off the lead by shooting an 82.

In ladies' action, Hodgson shot consistently to earn the women's title. She shot 121, 113 and a 115 to easily beat out second-place finisher Peacock who shot 123, 116 and a 115 to finish five strokes off the pace.

In seniors' action, Louie Raine of Hobbema outdistanced second-place finisher Joe Morin 277 to 292.

Jerome Morin, acting Director for the Enoch Golf Club, said the tournament came off without a hitch and was pleased with the turnout of golfers.

One of the prizes was a

\$1,600 set of golf clubs won by Sylvia McDonald. Almost \$10,000 in prizes were given away by the Enoch Golf Club.

Morin says that now that Enoch has their own golf course, it will be easier next year when they host the golf tournament. He is hopeful that they can attract up to 200 golfers for next year's tourney.

In other action, Allen Cardinal won the second flight over Daryl Rafferty by one stroke 259 to 260.

The third flight saw Robert Sharphead win the competition with a 266. Nearest rival was Paul Johnson who shot a 271.

The tournament was organized by Alvin Morin, Clifford Ward, Robert Sharphead and Jerome Morin of the Enoch Golf Club.

Native Education Project Teacher

REQUIRED FOR SEPTEMBER 1989

Project involves language arts remediation for Native students at elementary level, provide school/community liaison, pilot Cree language and Culture program.

Applicants must be eligible for Alberta Certification and have competence in the Cree language. Special education training an asset. Interest and ability in promoting Native parental involvement in school programs and important criteria. Forward complete resumes by July 14, 1989.

CONTACT: Wetaskiwin School District No. 264
4710-55 Street
Wetaskiwin, Alberta.
T9A 3B7

Mr. P. E. Zacharko
Deputy Superintendent
(403) 352-6018



Good News
Party Line

100th
Anniversary
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Alexander
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Youth Conference
&
Powwow
July 5-9, 1989
Sponsored by the
Yellowhead Tribal
Council

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

Dr. Joseph J. Starko

OPTOMETRIST

For Appointment phone 422-1248
805 Empire Building
10080 Jasper Avenue
EDMONTON, Alberta T5J 1V6

ANNOUNCEMENT

The Edmonton office of the Alberta Native Women's Association will be closed for the months July 4 to September 4, 1989

In case of emergency - Please call:
(403) 328-2395

Canadian Native Friendship Centre

11016-127 Street Edmonton, Alberta T5M 0T2
Telephone: 452-7811

AUCTION

DATE: Saturday, July 15, 1989

TIME: 10:00 a.m. to 2:00 p.m.

PLACE: 10176-117 Street, Edmonton (old CNFC building)

ITEMS TO BE AUCTIONED INCLUDE: Office Furniture - (desks, chairs, filing cabinets, etc.); Kitchen Appliances - (large gas cooking range, meat cutter, meat slicer, dishes, pots, pans, etc.);

TERMS OF SALES: Cash Only

For further information contact Georgina Donald at: 452-7811

FAMILY SCHOOL LIAISON WORKER

Individual with a B.S.W. or related degree and experience required for a Family School Liaison Program being jointly managed by Lakeland School District and Lakewood Family and Community Support Services for the Towns of Cold Lake and Grand Centre. Own car required for travel. Salary \$26,875 to \$32,697. Submit resume before 17 July 1989 to:

Allan Buck, Director
Lakewood Family & Community Support Services
Box 87
Cold Lake, Alberta T0A 0V0
Phone: (403) 639-3626

SPORTS & LEISURE

Matthew bids so long, not goodbye

Hello sports fanatics out in Indian Country. This will be my final column for Windspeaker.

It has been an interesting year, to say the least.

I have some very special friends in Alberta and it is incredibly hard to leave now that I know some of the people.

But, my home province beckons.

I have this urge to go back and work for my own people. It's not that I dislike this province or the people here; far from it. I just know that I have to go back for some unfinished business.

Congratulations: Sandi Crowfoot of Edmonton recently endured a gruelling schedule by trying out for an all-girls basketball team to compete in the Brooks Summer Games in August.

Over 20 girls from Edmonton tried out for the team, among them the best athletes in the province. However, Sandi persevered and succeeded in winning a spot on the team.

Okanagan Indian Band: This Vernon, British Columbia band will be the site of the 2nd Annual L'il Coyote Softball Tournament July 22-23 at the Komasket Park about 10 kilometres south of Head of the Lake.

The tournament is open to children aged five-17 who will play in five different age groups. Five to six years old will play in the Tee Ball Division; seven to nine years old will play in Squirt Division; 10-12 years old will play in the Pee Wee Division; 13-15 years old will play in the Bantam Division; 16-17 years old will play in the Midget Division.

The purpose of the tournament is to practise softball skills, practise good sportsmanship and social skills.

There will be a four-team (maximum) co-ed round robin tournament in each age group with a sudden-death final involving the top two teams in each group. The first four teams to send in the required entry fee and roster will be accepted into the tournament.

The registration deadline is Friday July 7, 1989. For more information, contact coordinator Lyle Brewer at (604) 545-8915.

Alexander band: As part of the band's centennial celebrations, there will be an open co-ed slowpitch tournament organized by the recreation department July 15-16.

The entry fee for this event is \$200 and can be paid by cash or money order to Alexander Centennial Slowpitch at Box 510, Morinville, Alberta, P0G 1P0.

They are looking for 12 teams to enter and each team is guaranteed two games.

There will also be two open-air dances, beer gardens, chuck wagon and chariot races, a professional rodeo

and a men's fastball tournament.

For more information, contact Ernie or Vaughn at 939-5887.

Heart Lake: Treaty Days men's fastball tournament final game proved anticlimactic with Peavine Rangers winning 5-0 over Beaver Lake Golden Eagles.

The game was called because it was getting too dark. Beaver Lake had played nine hours straight and was too tired to continue.

According to winning pitcher Elmer Anderson, everything came together at the right time for his team.

"I was really amazed at the offence that we had," said Anderson. "Everybody was hitting really good and we played good defence. A combination of those things resulted in our success over the weekend."

The Rangers beat Iron United, Saskatchewan in the first game 13-1; in the second game, they beat Goodfish Lake 7-0; in the third, they socked Alexander Teepee Crawlers 6-1; and in the final game, they rolled over Beaver Lake.

"We are going to be going to Prince George. I think we have a good shot at it," he said about one of the biggest Native tournaments in Western Canada. "We are talking about going to the Canadians and the Nationals



SPORTS ROUNDUP By Keith Matthew

in Albuquerque, but we are sort of short of funds right now.

"We are taking it from week to week. If we had the funds we would travel all over the place," said Anderson.

Edmonton: Four Native girls recently played big roles in winning the

Peewee AA city title with the CNFC Bandits.

Azure Brady, Naomi Gordon, Sandi Crowfoot and Trina Makokis were part of a team which finished first in their league and competed in the league tourney to finish their season on top. They finished the season at 11-1.

Next up for the team are the provincial competitions in Camrose July 8-9 (also, way to go Danny, Deena and Sana).

Thank you: To all my friends and people who have supported me while in Alberta. Especially to Allan Houle and family in Goodfish Lake; to Bert and the Edmonton Bandits girls basketball team; to the Edmonton Eagles fastball club; and finally, to the staff and management here at AMMSA.

As we say in Shuswap, "putucw" (it means so long, not goodbye).

SHAPING YOUR FUTURE



The people who work for Secretary of State Canada in the National Capital Region, share the possibility of a career with few boundaries. In fact, by working for one of the 70 departments and agencies that make up the federal public service, they gain experience that enhances their professional development and opens national and international doors. To ensure that all candidates have every chance on an equal basis, we encourage equitable participation by women, aboriginal peoples, members of visible minority groups and persons with disabilities.

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Native Citizens' Directorate
(\$39,134 - \$44,101)

Analyse major broadcasting project proposals from native communications societies. Provide guidance for operational radio and television production projects while making recommendations for appropriate funding. Develop effective regional input into federal government policies for support and implementation of broadcasting programs. Ensure coordination between native communications societies, federal government departments and other organizations.

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Contribution

Successful completion of an acceptable degree from a recognized university or a combination of education, training and/or experience in the field of communications. Experience in dealing with native people and native communications organizations, as well as in developing, administering and assessing communication projects and the technological requirements for effective broadcasting systems.

Knowledge of English is essential.

Send your application by July 31, 1989, quoting reference number: S-89-31-5661-55JF(D99) to: J. Farley, Public Service Commission of Canada, 171 Slater Street, Ottawa, Ontario K1A 0M7, (613) 996-8107.

Canada



Public Service Commission
of Canada

Commission de la fonction
publique du Canada

Important Message for Al Dion

Formerly of #202, 10847-112 St.
and #301, 10712-109 St.,
Edmonton, Alberta.

Would you please contact the NCC(A)
office at 429-6003 or 479-4533 and
leave a message where you can be
contacted. The society is holding
funds owing to you; and requires the
(11) ticket stubs from the raffle, which
you sold.

MARGARET KNIBB
Native Council of Canada
(Alberta)

Personal information
is protected under
the Privacy Act.
It will be held in
Personal Information
Bank PSC/P-PU-040.

Vous pouvez obtenir
ces renseignements
en français.

GRASSROOTS

Fishing Lake

Sports day family oriented

By Diane Parenteau
Windspeaker Correspondent

FISHING LAKE, Alta.

To commemorate the golden anniversary of Metis settlements in Alberta, the theme of this year's Fishing Lake Metis Settlement annual sports day was "looking back - the past 50 years."

The event, held June 24 and 25, was also a homecoming celebration with many past residents rejoining the community for a weekend of reminiscing.

Sports activities were geared to be family-oriented and fun, downplaying the high competition sometimes associated with slow pitch baseball and horseshoes. All events were free and open to everyone.

The festivities began with a traditional pancake breakfast Saturday morning sponsored and served by the

Fishing Lake Development Corporation.

After finishing breakfast, resident began to line up to watch Fishing Lake's first-ever parade. Turnout was impressive for the committee organizers, with all parade entries coming from within the community.

"The parade was very well orchestrated," said one participant.

A round of applause by spectators showed the pleasure from those who watched. Both old-time and modern modes of transportation were represented in the parade.

All participants received ribbons for taking part.

Despite grey skies and a brisk wind, slow pitch and horseshoes began as scheduled at noon with four slow pitch teams and 23 horseshoe teams entered. The children's races started shortly after.

Almost 400 people filled

the JF Dion School to attend the afternoon banquet and view the historic photograph and craft displays.

Original settlers from the community contributed a dozen framed old photographs showing the settlement families in the early days.

After an evening of old-time fiddle music, a spectacular 20-minute display of fireworks lit up the starless sky.

Following the pancake breakfast Sunday, activities focused on the Sunday mass celebrated by Father Louis Philip Roy, who lived in Fishing Lake from 1961 to 1974.

The wiener roast that followed allowed people a chance to visit and remember times so often forgotten.

A special treat during the noon luncheon was the cutting of a four-foot anniversary cake by longtime resident Philomen Aulotte and original settler Victoria Fayant.

Playoffs in horseshoes and slow pitch took place Sunday afternoon.

The results were as follows: 1st place slow pitch - Local 1988 Bushwackers; 2nd place - JF Dion School; Horseshoes: Men's 1st - Lawrence (Bud) Christensen and Clayton Trottier; Men's 2nd - Charles Daniels and Raymond Masson; Ladies 1st - Marlene and Yvette Desjarlais; Ladies 2nd - Audrey Franklin and Leona Cardinal; Mixed 1st - Bud Christensen and Yvette Desjarlais; Mixed 2nd - Raymond Masson and Josephine Dion.



Local 2951: Recruiting forestry and fire fighting students

Forestry crew graduates

LAC LA BICHE, Alta. — Local 2951 began a course to recruit 25 students to work in all areas of forestry management and fire fighting.

Certificates were given to 16 of those students who completed the 42-week course.

The Forestry Crew Project was developed with the Alberta Forest Services and Alberta Vocational Centre in Lac La Biche. This was the largest forestry training program in Alberta.

Canadian Job Strategy gave a budget of \$680.

Local 2951 is working to have the same course run again for 26 weeks, running two courses instead of one, to enable 50 people to train instead of 25.

Training consists of one-third of the time spent on theory and two-thirds on practice.

Of the graduates, Robert Major is training with

Alberta Forestry Service to become a sector boss. Five others have found employment with Northern Lumber Co.

Pictured with this story, in the back row from left to right: Joe Blyan, Master of Ceremonies; George Cardinal, student and Local 2941 director; Russell Quintal, Lawrence Laboucane, Daniel Larocque, Walter Boucher, Robert Major, Toby Desjarlais and Walter Quinn.

In the second row, left to right: Tom Elliot, AVC instructor; George Viellente, Dean Larocque, student and Local 2951 director; Eugene Cardinal, Dwayne Lavallee, Marcel Cardinal, Gary Laboucane, Brydon Ward, forestry superintendent and Andrew Munrow, AVC instructor.

In the front row, from left to right: Brett Major, AVC instructor; Sam Laboucane, Metis elder;

Emil Cardinal, Local 2951 president; Ken Scullion, AVC head instructor; Gerald Thom, Zone 1 vice president; Leonard Cardinal, project manager and Local 2951 vice president.

Missing from the photograph are Roland Spence, Larry Gladue and Richard Lavallee.

Journal awards students

Bea Demetrius
Windspeaker Correspondent

EDMONTON

Corinne Goulet was one of five Native students to win the Edmonton Journal student award for excellence for outstanding Indian, Inuit and Metis students.

"I'm glad I won," said 17-year-old Corinne, who attends Jasper Place Composite high school.

"I would like to work in the communication field. I like to work with people, preferably with Native people," the Grade 11 student added.

Corinne excelled in community and school work.

She received \$250 and a plaque from the Edmonton Journal for her achievements.

This is the fifth year the Native student awards have been presented.

Other winners were Clifford Clayton Kootenay, Fort McMurray, Trudy Cardinal, Edmonton, Shannon Belcourt, Beaverlodge and Joey Goodrunning.

The winners were nominated by band elders, teachers and school officials.

THANK YOU

The Supernault, Patenaude and Desjarlais families of the East Prairie Metis Settlement would like to extend their thanks to all the people who came to be with us during the loss of our loved ones.

Your support and comfort was greatly appreciated and will never be forgotten.

Special thanks to the Ladies of the Good Shepherd Bingo Committee and all the individuals who donated food, money and time in preparing and cleaning the complex.

What do you get when you cross a front-end loader with a powerline?

IN MEMORIAM
MCOSTRICH - Mr. Neil McOstrich, beloved farmer and community leader had his life tragically taken in a farming mishap on April 23, 1988. He leaves behind a loving wife and two children only 36 years old. Neil's sudden departure serves as a reminder to us all that life is indeed a very precious thing and something never to be taken for granted. To his relatives and friends, Neil will always be fondly remembered as an active community leader and a good

A killer of a punchline.



ACTIVITY PAGE

PROFESSOR DOODLE'S **JUST FOR KIDS CORNER**

I'LL SEARCH THE WILD FOREST; TURN OVER EVERY LEAF. I WON'T GIVE UP UNTIL I FIND THAT ROTTEN COOKIE THIEF!

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WEIRD BUT TRUE!

THE ROYAL CANADIAN MOUNTED POLICE WERE ORGANIZED IN 1873. THERE ARE NOW MORE THAN 16,000 'MOUNTIES.'

THE LAST TIME HORSES WERE USED WAS 1938! THOUGH THEY ARE STILL CALLED 'MOUNTIES,' ONLY A DRILL TEAM STILL RIDES HORSES.

DRAW IT! TURN ME RIGHT SIDE UP AND COLOR ME!

Send me a Riddle!

Q. HOW DOES A MONSTER COUNT TO THIRTEEN?
A. ON HIS FINGERS!
EBBY DIETRICH, PACIFICA, CA

Q. WHAT TOOL WOULD A GORILLA USE TO FIX A LEAKY FAUCET?
A. A MONKEY WRENCH!
RACHEL BOEHMER, BALLWIN, MO

EMPLOYMENT OPPORTUNITIES

LOUIS BULL RECREATION - YOUTH COORDINATOR

DEFINITION:

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

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

TYPICAL DUTIES:

- Plan, organize, present and evaluate programs offered for the youth considering their ages, interests and abilities.
- Drive the youth participants to and from their recreation programs
- Ensure that equipment and supplies that are used in programs are properly stored and cleaned
- Report any vehicle or facility maintenance difficulties to the recreation director
- Keep accurate records of all programs expenditures/revenues
- Keep record of any difficulties (suspensions) of participants
- Assist in the advertising/promotion of the recreation programs
- Prepare a monthly report/summary evaluating previous months' programs, participants, etc.

-Submit a yearly budget outline for the youth program to the recreation director

-Provide the recreation programs within the guidelines and budget as outlined by the Louis Bull Band Council and Administration

-Assign duties and work schedule to field workers and supervise activities

-Assist other staff with their duties as required

-Work in conjunction with other band and community recreation departments as required

KNOWLEDGE, SKILLS AND ABILITIES:

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

QUALIFICATIONS:

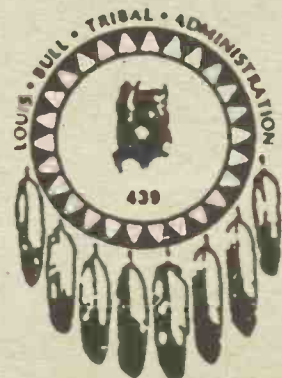
- Current First Aid
- Minimum Class 4 License - ability to get a Class 2 License
- Previous experience in Recreation Programming or a Recreation, or related Diploma

CLOSING DATE: July 6, 1989

INTERVIEWS: July 7, 1989

CONTACT: Dale Raine

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



USED TRUCKS

Financing and Warrantee's Available

- 1986 Sierra Classic** - 1500 Series - 5 Litre - Power Windows & Locks - Air conditioning - Cruise Control - Tilt Wheel - A.M./F.M. Cassette - \$11,495.00
- 1985 Bronco** - Full Size - XL Series - 302-V8 - EFI Tilt Wheel - Cruise control - Cassette - \$13,495.00
- 1985 F 150** - XLT Lariat - Black & Silver - Tilt Wheel - Cassette - Sliding rear window - Box rails - \$ 9,995.00
- 1984 Dodge Ram** - Short box - 5.2 Litre - V-8 - Racing red - White spoke wheels - \$7,495.00
- 1984 Sierra Classic** - Air conditioning - Tilt Wheel - Cruise control - Power windows and locks - Dual tanks - Low mileage - \$10,695.00

Devonian
MOTORS



CALENDAR OF EVENTS

- ❑ **Sober Dance**, Last Saturday of the month, Poundmaker/Nechi. Admission \$6/person.
- ❑ **Eagle Flight '89**, Elder/Youth Conference, July 4-7, Alexander Reserve. Contact: Bob Cardinal 962-0303 for more.
- ❑ **Yellowhead Tribal Council Youth Conference**, July 5, 6, & 7, Alexander, AB
- ❑ **Indian Days Celebrations**, July 7, 8 & 9, Alexis Reserve. Contact: Dan Alexis 967-2225 (office) or 967-5762 & Dennis Cardinal at 967-5344 (home).
- ❑ **Cold Lake Treaty Days**, July 7-9, English Bay, Contact: Bernice Martial, Rick Janvier or Harvey Scanie at 594-7183.
- ❑ **Yellowhead Tribal Council, Powwow**, July 7, 8 & 9
- ❑ **Louis Bull Annual Golf Tournament**, July 7-9, Wetaskiwin Golf Club, Wetaskiwin, AB, Contact: 585-4075
- ❑ **YTC Non-Competition Powwow**, July 7-9, Alexander Reserve. Contact Tony Arcand 939-5887 for more.
- ❑ **International Competition Powwow** July 7-9, 1989 at St. Mary's Centre, Mission, B.C. Contact Chris Cook (604) 826-1281 for details.
- ❑ **Thunderchild Powwow**, July 13-16, 9 Miles Northeast of Turtleford, Sask., (306) 845-3425 for details.
- ❑ **First Annual Bruce & Delphine Gladue Memorial Mixed Fastball Tournament** July 14-16, 1989 at Enoch. Contact: Mike Gladue at (403) 451-2870 or Evelyn Marchand at (403) 456-2480 (evenings).
- ❑ **3rd Annual Summer Gospel Music Festival**, July 14-16, Buffalo Lake Metis Settlement Camp Site, Caslan, AB. Contact Mike Sigurd 470-0746 for details.
- ❑ **Calgary Stampede Jamboree breakfast and Co-ed Slowpitch tournament**, July 15, 1989. Contact Gloria at the Calgary friendship centre (403) 264-1155.
- ❑ **Survival Powwow**, July 20-23, Onion Lake, Sask. For information call Joe Waskewitch at (306) 344-2107.
- ❑ **Head-Smashed-In Buffalo Jump Powwow**, July 21-23. Contact Louisa Crowshoe or Ed Sponhalz at (403) 553-2731.
- ❑ **Lac Ste. Anne Annual Pilgrimage**, July 22-27, Alberta Beach. For information call (403) 459-7177.
- ❑ **Spiritual Unity of Tribes**, July 23-29, Ashams Beach, Pasqua Reserve. Sask. Contact the Spiritual Unity of Tribes Committee, Box 37, Edgeley, Sask. S0G 1L0.
- ❑ **Sarcee Powwow**, July 27-30, Sarcee Reserve. Call 281-4455 for more.
- ❑ **The Alberta Indian Arts & Crafts Society**, 1989 Alberta Native Handcrafted Doll Competition—Call for Entry, Deadline for entry-August 4, For more information call 426-2048.
- ❑ **3rd Annual Competition Powwow**, Aug. 4 - 6, Paul Band — including a men's and ladies fastball tournament. Host drum Blackstone from Sask.
- ❑ **33rd North Peace Stampede** Aug. 4-6, 1989 at Lac Cardinal Park (six miles from Grimshaw or Berwyn). Entries close July 27 at 3 p.m. Call: (403) 338-2184 for details.
- ❑ **Canadian Native Men's Fastball Championship**, August 4-7, Charlie Krupp Memorial Stadium, Winnipeg, Man. For more information contact: Terry Bone-(204) 942-0228 (days) or (204) 633-0629 (evenings).
- ❑ **Cultural Days**, Aug. 4 - 7, Beaver Lake. A men's and ladies fastball tournament to be held — entry fee \$400 for both. Call Eric Lameman at 623-4549 for more.
- ❑ **Peigan Band Indian Days**, Aug. 4 - 7, Brocket, AB. For more info contact Brian or Joanne at 965-3939.
- ❑ **Lac La Biche Powwow & Fish Derby** Aug. 4-7, 1989. Watch Windspeaker ads for 'Full Details'.
- ❑ **Cultural Festival '89**, Aug. 5-9, High River, Alberta. Sponsored by the Indian Country Tourist Assoc. (Treaty 7). For details call: (403) 248-7970.
- ❑ **Sunchild Band 2nd Annual Competition Powwow**, August 11-13, 1989, Sunchild Reserve. Contact Douglas Bonaire 989-3740.
- ❑ **Little Cree-ations 1st Annual Red Eye Slowpitch Tournament**, August 11-13, Hobbema, Call Derwin or May at 585-2447.
- ❑ **Powwow**, Aug. 15-17, Prince Albert, Sask. Hosted by Prince Albert Indian & Metis Friendship Centre. Contact Brenda 1-306-764-3431.
- ❑ **Kehewin Powwow**, August 25-27, Kehewin Reserve. Call 826-3333 for more.
- ❑ **Tribal Arts '89**, Sept. 22-24, Sioux Falls, S.D. Contact: Shirley A. Bordeaux, 311 N. Phillips Ave., Sioux Falls, SD, 57102 — Ph: (605) 334-4060.

SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

The faces of history . . .

PHOTO COURTESY GLENBOW MUSEUM ARCHIVES, CALGARY



Bull Head signed Treaty 7 on behalf of the Sarcee (top right).

Chiniki was one of three head chiefs of the Stoney tribe who signed treaty (Bottom right).

Crow Eagle signed as a minor chief, later became chief of Peigans (Bottom left).

Jerry Potts, Mounted Police interpreter of the treaty (Top left).

PHOTO COURTESY GLENBOW MUSEUM ARCHIVES, CALGARY



PHOTO COURTESY GLENBOW MUSEUM ARCHIVES, CALGARY



PHOTO COURTESY GLENBOW MUSEUM ARCHIVES, CALGARY



SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Indians must write their own history — curator

By Gary Gee
Windspeaker Staff Writer

GLEICHEN, Alta.

Like many Indian people, Russell Wright would like to tell his side of the story.

That story is the history of his people, the Blackfoot tribe, and their contribution to Canadian society.

Indian history, as written by non-Native historians, is fraught with misconceptions and inaccuracies, he says.

A museum curator, the 67-year-old Wright believes Indian people, whose history spans thousands of years in Canada, must start to tell and document their own history.

The destitution of Indian people in Alberta for more than 100 years since the historic signing of the treaties requires that the authentic Indian version be told, says Wright.

"The treaties are very sacred to us. To us, the spirit of the treaties means they are living documents.

They are solemn agreements," says Wright.

"We have held up our own end. The federal government has done their best to get rid of its treaty obligations," he charges.

He says non-Native society views fail to understand treaty claims by Indian groups.

"We say the land doesn't belong to us. We belong to the land. In lieu of land, we got reservations."

"Our people have always been here. We would like to tell the story from our legends and mythology."

Indians have always looked at their own culture and history in a holistic way, says Wright.

Now that the Calgary Stampede is honoring Treaty 7 bands this year with a huge display of Indian culture, Wright says it's an opportunity for the Blackfoot to clear up some misconceptions about their culture.

In its exhibit, the Blackfoot band plans to stress from a historical perspective the four major life transitions of the tribe.

They include the period from the Stone Age to the horse culture; the signing of the treaties; the shift to an agricultural lifestyle in the 1920s and the industrial, technological period which began in the 1960s.

For the past 10 years, Wright has been the curator of the band's museum located at Old Sun College on the Blackfoot reserve.

A former teacher at the college, the first independently-established Native post-secondary institution on a federal reserve, Wright has researched the history of the Blackfoot tribe extensively.

Thousands of people have seen the museum's exhibits in the past ten years. But he finds Indian stereotypes, passed down from generations, still exist.

"To realize some people still think we live in tipis is disappointing. They read about us dressed in buckskins, beads, feathers and warpaint, as if we've always dressed like that."

Wright believes the Calgary Olympics helped change the perception of Indians in southern Alberta.



The horse culture is a part of Blackfoot history: Curator Russell Wright

"It created a whole new outlook about Native people," he said, noting that Calgary held a Native Awareness Week just last month.

"It was very satisfying for us Native people. For the first time, we were talking to a mixed audience," he noted.

Wright spoke at that conference his audience that it was important for Native people to retain their cultural roots and traditions.

"I wanted them to realize how their people have coped and what they have

achieved, not only to instill pride but to be able to learn from the past," said Wright.

He says a few young Native people came up to him and his colleagues, complementing them on their speech.

"That was really gratifying. For some of these Native people who grew up in the city, it was the first time they had heard about their culture," he noted.

"Too many young Native people are cultural orphans," says Wright.

"We elders get accused of wanting to go back in time. But we want to our

achievements, heritage and values put into modern specifications so they can work today."

Native people are still very attuned to humanism, he explained.

"We all have Native spirituality. It almost died out but it has come back. The elders still have that respect."

As for whether the non-Native community can be educated, Wright believes it is a case of two cultures who have had a misunderstanding.

"That respect, too, will come," he predicted.

AN INVITATION

**Wind
speaker**



We invite you to visit our booth and display in the Big Four Building at this year's

Calgary Exhibition & Stampede

July 7 -16, 1989

Don't miss this opportunity to find out more about your weekly Native newspaper and a chance to enter our daily free draws!

The Montana Tribe of Hobbema would like to congratulate the Treaty 7 Nations on their recognition at this year's Calgary Exhibition and Stampede.

Wishing you continued success in the future.

From
Chief Leo Cattleman,
Councillors and all
Montana Band
members.



Montana
Tribal
Administration

Box 70
Hobbema, Alberta
T0C 1N0

Telephone:
(403) 585-3744
(403) 585-3998

SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Equality still far away for Indians says old chief

By Gary Gee
Windspeaker Staff Writer

CALGARY

He has met the Queen of England, was the first Canadian Indian to speak in London's House of Lords to help bring home Canada's Constitution and has dined with royalty.

But for all the accolades and recognition bestowed on him, former Blackfoot chief Leo Young Man's proudest moment was shared with his own people.

On July 6, 1977, to commemorate the 100th anniversary of the signing of Treaty 7 in 1877, the Prince of Wales came to Blackfoot Crossing in the Bow River valley. A century ago, his ancestor Chief Crowfoot signed Treaty 7 that would forever change the life of the Blackfoot Nation in southern Alberta.

The treaty yielded some 130,000 square kilometres of southern Alberta to the Crown. In return, the Indians were promised reserves, education and other compensation.

Young Man, now 62, recalled on that historic day 12 years ago when Prince Charles arrived to re-enact the signing of that historic document, the people of his tribe and the other bands who made up Blackfoot Nation were indescribably proud.

"You see, Prince Charles didn't come for Canada Day. His destination was Blackfoot Crossing. In hosting Prince Charles, we were trying to tell the whole world who we are,"

said Young Man.

Young Man and Goodstoney Chief John Snow were the chiefs who greeted the Prince of Wales at the crossing and hosted him for dinner in their tipi.

"In hosting Prince Charles, we were trying to tell the whole world who we are. It was a very proud moment," he said.

But since that day, Young Man still asks himself whether people across Canada understood the significance of Prince Charles visit and the symbolic re-enactment of the treaty signing for the Indian people.

"We hope they understand what we gave up 112 years ago. We accepted the white man's language but not once did he ask us to teach him our language. We gave up our way of life for a little bit of land, in return for peace," says Young Man.

Young Man recalls a story about his direct descendant Crowfoot whose brother High Eagle was Young Man's great grandfather.

"When Crowfoot was offered \$12 a head on Treaty Day, he picked up a handful of dirt and said: 'I can count your money, but can you count the grains of sand.'"

"There's no price on what we gave up because you can't put a price on land," noted Young Man.

But there was a price, he could attach to unfulfilled treaty obligations.

As chief of the Blackfoot tribe from 1971 to 1981, and later from 1984 to his retirement in 1987,



100th anniversary of Treaty 7: (l-r) Blackfoot Chief Leo Young Man, Prince Charles and Goodstoney Chief John Snow

Young Man led his band in conjunction with the other Treaty 7 bands in two successful battles over unfulfilled treaty rights.

In 1970-71, the government paid out to the five Treaty 7 bands \$250,000 for ammunition treaty promises that were left unfulfilled for 90 years.

And in 1980-81, then Indian Affairs Minister John Munro signed an agreement with Alberta Indian

bands compensating them for \$1.6 million after reneging on a promise to supply cattle to the bands under the treaties signed 112 years ago.

Both victories took ten years of hard-fought battles with the federal government and hundreds of hours of research, says Young Man.

"We had too much evidence. They didn't have any," he remarked.

Young Men say he faces his biggest challenge ahead. He plans to write a book about the history of his people, the Blackfoot Tribe.

"When I came back to the reserve, I realized there was not a book about us written by an Indian. In this book, I hope to show who we are as a people."

"The true meaning of our history lies in our reserve. If this question is

asked by the non-Native society and they take the time to ask us who we are, then I think I would feel there is such a thing as equality."

"Why can't we tell people who we are?" he asks.

More than one hundred years after his ancestor Chief Crowfoot signed Treaty 7, Leo Young Man says he is still waiting for an answer to that question for his people.

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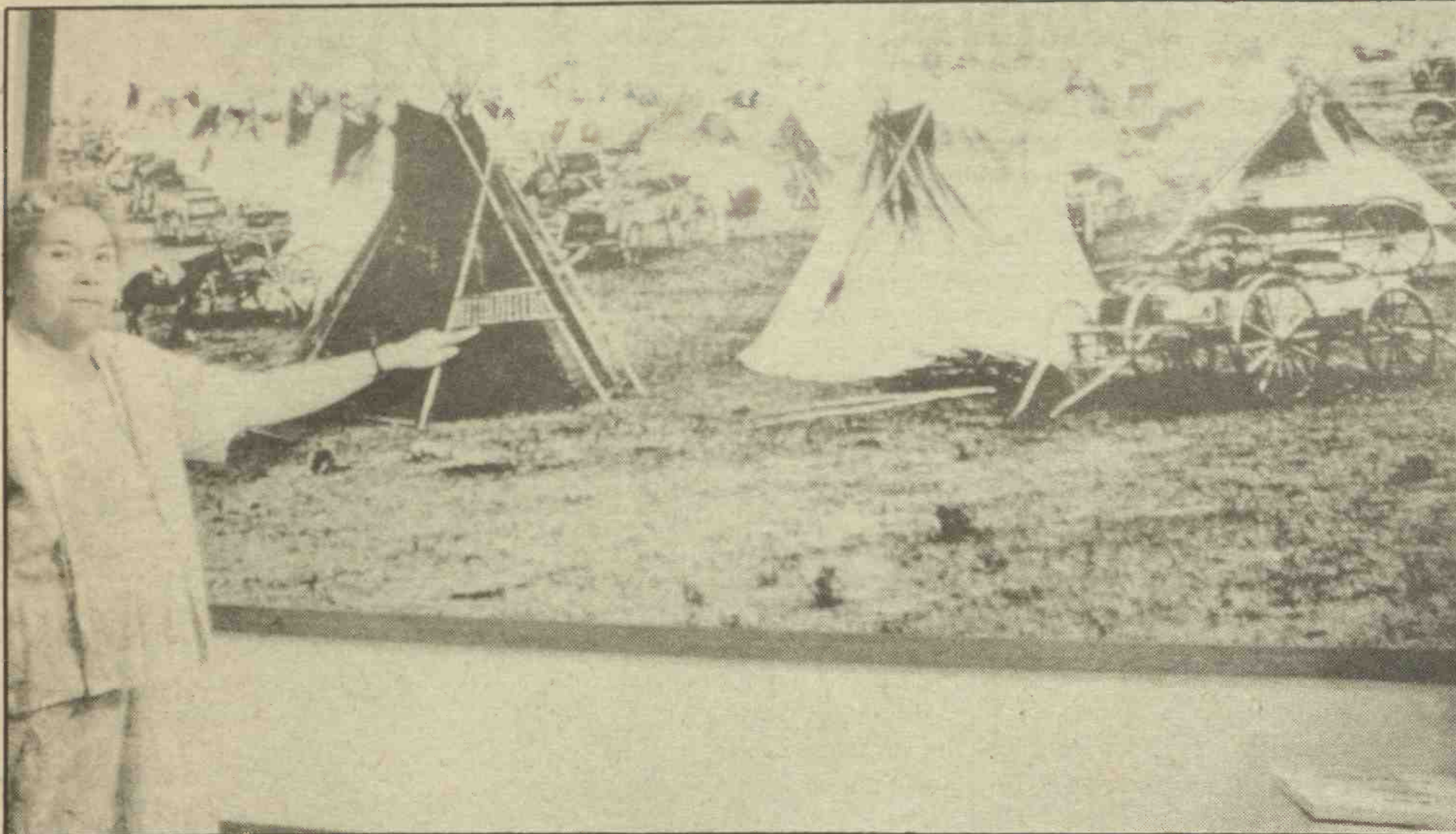
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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

GARY GEE, Windspeaker



Sharing the past with a new generation: Sarcee museum curator Helen Meguinis

Tradition remembered Museum created to honor elders of Sarcee tribe

By Gary Gee
Windspeaker Staff Writer

SARCEE RESERVE

A sign near the entrance to this reserve in the southwest outskirts of Calgary, says 'Restablished in 1883.'

Few people know the historic meaning of those words.

But for the past ten years, Sarcee band member Helen Meguinis has tried to change that.

As the museum curator for the Sarcee People's Museum, every week she holds guided tours and tells the story of that sign which, essentially, is the story of the Tsuu T'ina (Sarcee) people.

As the story goes, in 1883 after the signing of Treaty 7 by Chief Crowfoot on behalf of the Blackfoot Nation, the Sarcee tribe was given a reserve near the Blackfoot tribe in what is now the town of Gleichen.

But Chief Bull Head, leader of the Sarcee people until his death in 1911, was dissatisfied with that location so he sent his runners north to Fish Creek.

"They put four sticks on the ground. They went back and told Bull Head that they had found a beautiful land with trees and rivers close by. In 1883, Bull Head moved his band here and we've been here ever since," explained Meguinis.

Meguinis has told this story hundred of times for the past ten years since her museum was established as a 100th anniversary commemoration project of the 1887 signing of Treaty 7.

"It was a dream of mine to have this museum," she says.

Since January, she estimates 900 schoolchildren have come through the museum, located in the reserve's community centre.

"I tell them old Chief Bullhead earned his chieftain. He proved himself to the Sarcee people because he protected them."

The museum will now get a chance to reach a mass audience with the story of the Tsuu T'ina people at the Calgary Stampede which is honoring the bands of Treaty 7 this year.

"I'm really glad for that recognition. It's good to interpret to white society what we do as Native people. Our spiritual life is quite strong and we take part in sacred ceremonies."

"But we live in modern days. The only time we live in tipis is when we have Indian Days," says Meguinis.

While she says a new generation of Native children are retaining their heritage by learning their language at a school on the reserve, she laments the fact that Native kids from her daughter's generation have no link with their past.

"They're different than when I was growing up. They think more white than Indian. The young people of today must not forget where they came from."

Meguinis says the museum is dedicated to the ancestors and elders of the Sarcee tribe. "It is they from whom we have received a precious gift - our history and culture. The Sarcee museum is an acknowledgement of that gift."

At 64, Meguinis plans to retire in October. And while she'll miss the unusual questions many of her young guests come up with, she hopes the next generation will retain their Indian roots.

"My mom and dad taught me those things. Hopefully, my children will carry on when I go. Sharing...that's part of tradition and being Native."

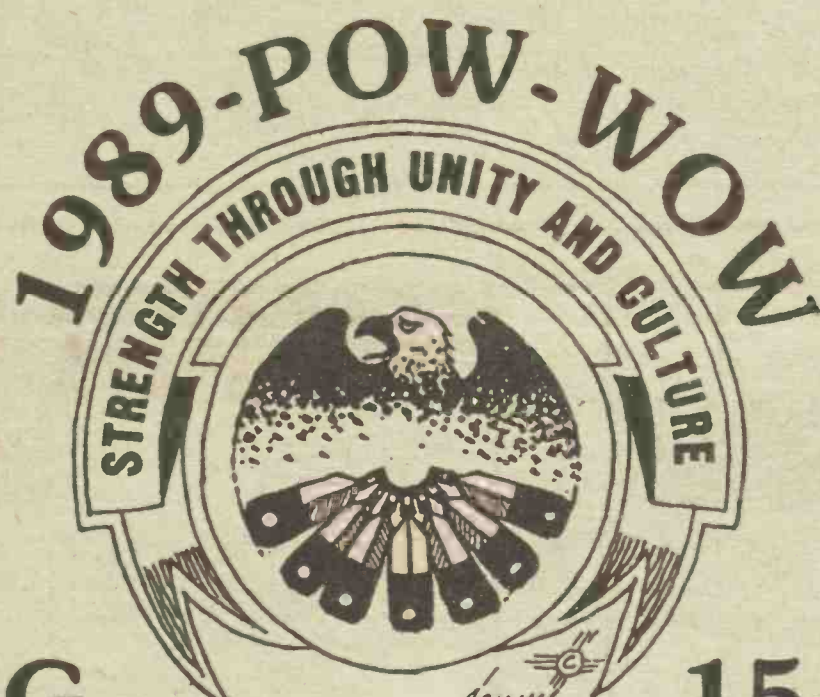


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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Peigans practising vibrant culture

By Gary Gee
Windspeaker Staff Writer

BROCKET, Alta.

Peigan culture is alive and a vibrant part of band life in this southern Alberta community.

That's the message which representatives of the Peigan band hope to get across to a largely non-Native audience at the Calgary Stampede when Treaty 7 bands are saluted for their contribution to Alberta life.

From July 6 to 16, all five bands - the Peigans, Blood, Sarcee, Blackfoot, and Goodstoney who form Treaty 7 - will have museum displays on at the Stampede. They will also be participating in Native fashion shows and powwows at Indian Village as well as exhibiting their own arts and crafts.

Brian Yellowhorn, who is co-ordinating the band's museum exhibit, says the band wants to show that Peigan culture is just as vibrant today as it has been in the past.

"The whole concept of our display is to let the out-

side world know the Peigans are still practising their culture," he said.

"We have a lot of traditional practices and there are many young people who are involved in that spiritual aspect of our culture," said Yellowhorn.

Yellowhorn says the Peigan people have made the transition from the past to the present in preserving

their culture. "Our culture still exists. It hasn't disappeared."

Peigan artifacts such as warshields, tomahawks and peace pipes and replicas of ceremonial articles will be displayed to tell the history of the tribe. To emphasize contemporary life, the band will include items such as T-shirts, rings, and hockey memora-

bilia.

To help its non-Native audience understand the cultural transition from past to present, the band also has three videos which can be seen including 'Pekunne - Our Sovereign Nation', 'Pedestrian Days' and 'Contemporary Life'.

Yellowhorn says many of the artifacts are from private collections

Bloods emphasize history

By Gary Gee
Windspeaker Staff Writer

STANDOFF, Alta.

The Calgary Stampede's salute to Treaty 7 Nations will include a unique contribution by members of the southern Alberta Blood Indian band.

The Stampede board chose this year to honor the Peigan, Sarcee, Goodstoney, Blackfoot and Blood bands, who comprise Treaty 7, for their contribution to Alberta life.

From July 6 to 16, the Stampede will showcase museum exhibits from the

bands, displaying some 300 artifacts in its Big 4 complex. The exhibits represent traditional and contemporary Plains Indian culture.

According to Liza Churchill, a museum consultant for the Calgary Stampede board, the Blood Indian band will have a very interesting theme to its museum exhibit.

"Each museum is different. But the Blood band and the Goodstoney band are stressing a historical approach."

The Bloods exhibit uses models and scenes to depict traditional and contemporary life, high-

lighting themes of hunting, people interacting in daily life, and Blood ceremonial rituals.

The Blood museum exhibit will also have exhibit of traditional clothing, scenes depicting vanishing aspects of Blood Indian culture and arts and crafts displays. One scene shows a buffalo hide painted into historical designs.

Also included in the exhibit is a collaboration between all the bands of children's art which will be displayed on one whole wall of the complex. The exhibit will be called 'Children of Treaty 7.'



Plains Indian culture: A Native exhibit.

CONGRATULATIONS

To the Treaty 7 Nations on their recognition and this year's Calgary Exhibition and Stampede.

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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

112 years of cultural struggle

HISTORY OF THE TREATY 7 BANDS

Peigan find new home

The Peigans took Reserve west of Fort Macleod after the treaty of 1877. They are both the smallest and largest tribe in the Blackfoot Nation. By themselves, they are the smallest Blackfoot tribe to sign the Treaty of Canada, but when joined with the Peigans (Blackfeet) in Montana together they form the largest tribe of the Blackfoot Nation.

The tribe in Alberta,

Canada is known as the North Peigans or simply the Peigans and those in Montana are known as Blackfeet.

In 1874, the North West Mounted Police came west and one of the first leaders Colonel Macleod met Bull Head, the chief of the north Peigans. Bull Head claimed the ownership of the area where Fort Macleod was built, so to impress the chief, Colonel Macleod interviewed Bull Head. Bull Head was so impressed with Colonel Macleod that he bestowed his name on him and gave him permission to build the Fort



which provided a base to hunt buffalo, but even as the Treaty was being signed the buffalo was disappearing from the hunting ground due to commercial hide hunters.

By 1879, the Peigans were encouraged to go to their new reserve. Agriculture was taught to them to replace the buffalo as a source of food.

By 1880, the Peigans were forced to find a new way of living as their days of wandering and following the the buffalo were gone. Rations were provided as a temporary measure by the Canadian government but they eventually became self-supporting, and the Peigans were transformed into farmers, regardless of the location, fertility of soil or climate.

At the same time, they started getting logs to build homes to replace their worn tipis. The days of farming became successful for a period of time, but eventually became a futile attempt due to climate changes. But, at the same time, with help from the government, the Peigans became successful ranchers with their herds of cattle and horses.

For the early years of the reserve, an Anglican Missionary arrived in 1879 to be the first resident Clergyman on any Blackfoot reserve in Alberta up until 1885. In 1887, a Roman Catholic Church and School was opened and in 1888, an Anglican School was started with a Boarding School in 1890. The Roman Catholic School was opened in 1896.

In 1882, the boundaries of the Peigans were finally surveyed even though they

chose their land in 1877. One Hundred eighty-one (181.4) square miles was set aside along the Oldman River and another 11.5 square miles was reserved for as timber limit in the Porcupine Hills. The size of the reserve was based on the treaty of five persons per square mile. The Peigans over the early years were forced to give up some of their lands to settlers.

The Peigans over the years continued to be quiet yet independent people who were not afraid to try new ideas. They were the first in Alberta to demand the vote for provincial elections, the first to allow liquor on reserves, the first to assume self-administration, first to host an Indian Day Celebration that is seen every summer. The Peigans also took over their own control of education. During the times of thoses changes, the Peigans encouraged the retention of their own culture through various programs and activities.

The political system went through changes from traditional appointment of leadership to the elective system which was introduced in 1964. Since the time of the treaty signing, the Peigans have had 12 chiefs including the present-day chief. Leadership includes one chief and twelve councillors and tribal electives are held every two years.

Throughout the years, the Peigans have introduced many programs and services to the community that is beneficial and for the betterment of their community. The Peigans take a lot of pride in their community and welcome visitors to their homes.

on the area he had claimed.

Bull Head died in the winter of 1874-75 and was succeeded by Sitting On Eagle Tail. Upon his death in 1855, he was succeeded by his son North Axe.

When the Peigan signed the treaty they specified three locations "Oldman River, the Porcupine Hills, and Crow's Creek" to be a part of their reserve. The places mentioned were favorite wintering areas

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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Stoneys forced to abandon nomadic hunting lifestyle

The following article are excerpts from Hugh Dempsey's 'Indian Tribes of Alberta' with permission from Calgary's Glenbow Museum.

The Stoneys of Alberta are part of a much larger group which had its origins among the mighty Sioux nation. Yet as allies of the Crees, they became violent enemies of the Sioux before beginning their long migration to the slopes of the Canadian Rockies.

Also known as the Assiniboine, their name originated from the term Assinipwat, or Stone People. They separated from the Sioux sometime before 1640.

The Stoneys in Alberta separated into a number of small bands. South along the foothills to the Crowsnest Pass, the Bears paw band lived a semi-plains existence, and were among the most warlike of the tribe. North of them in the Bow River region were the Chiniki band who often extended their hunting activities out on to the plains. North of them, near Kootenay Plains and the North Saskatchewan River, the Goodstone band subsisted almost entirely as a Woodland people.

Although separated, these bands often camped and hunted together, particularly the Bears paw, Chiniki and Goodstone groups.

Amid such diversity, the common bonds were maintained through language and marriage.

The Plains-oriented

bands usually lived in a state of perpetual warfare with the Blackfoot. When large bands of their enemy were camped on the upper reaches of the Highwood, Bow or Oldman Rivers, the Stoneys hunted close to the mountains. At the same time, young warriors went out to make regular raids against the Blackfoot, capturing horses and killing their enemies in surprise attacks.

Those bands which spent much of their time in the mountains and foothills adopted many customs of their Plains neighbours, but usually hunted elk, deer and moose. In the spring and autumn, they usually moved on to the Plains but returned to the woodlands after sufficient numbers of buffalo had been killed. During the remainder of the year, they travelled in small bands or family groups as they hunted along the foothills.

In 1877, when the last treaty on the prairies was being negotiated, the Stoneys were obliged to join with tribes of the hated Blackfoot confederacy to negotiate the terms.

They were the only group at the treaty which was under the direct influence of any missionary, and it is likely that Rev. John McDougall dominated both Stoney participation in the negotiations and the decisions of their council. The only chief recorded as having taken an active role was Bears paw, leader of the most warlike faction, who

was under the least control of the missionaries.

At the end of the negotiations, Bears paw said he was pleased with the treaty, the work of the Northwest Mounted Police

Stoneys were hunting people.

The Stoneys suffered less than other tribes during the starvation decade of 1880s but as more white settlers arrived in the region,

the mountains in British Columbia, but strong

criticisms from that quarter resulted in an agreement in 1892 which restricted the tribe to the east slopes of the Rockies.

While the Stoneys may have started their reservation years with a greater degree of self-sufficiency than the surrounding tribes, this margin was lost during the passing years as hunting and travelling restrictions made it impossible for the people to live off the land.

During the first half of the 20th Century, the Stoneys at Morley were subjected to the same type of apathetic treatment common to most reserves. Health services were inadequate, education was in the hands of the church, hunting rights were ignored and the reserve became intersected by east-west lines of railway tracks, highways and power lines.

After World War Two, however, the Stoneys began to agitate more for their rights. Test cases in court confirmed some of their

native hunting rights.

The Stoney Reserve became one of the first in Alberta to operate its own cultural program during the 1970s, encouraging the use of the Stoney language in school, but at the same time, introducing university-level courses. The Stoneys opened a wilderness park in 1970, organized annual ecumenical conferences which brought Indians from all parts of the continent, and developed such facilities as craft stores, cafeteria and service station.

Revenues from gas and oil in the 1970s and 1980s brought a wave of prosperity to the Stoney Reserve, enabling the Wesley band to construct Nakoda Lodge, a major cultural centre.

An historical look back; The Stoneys

and the decision to provide food and treaty money to his tribe.

When the Bears paw, Chiniki and Jacob Goodstone bands settled on the Stoney Reserve, west of Calgary, the Methodist missionaries had visions of introducing them to an agriculture life. Farming tools were provided and cattle issued, but it took several years for officials to accept the fact that the land was poorly suited for agriculture and that the

pressures were exerted to keep the Indians on their reserve. In particular, criticisms arose during the 1890s about the Stoneys killing game for food, their critics demanding that they conform to all game laws. The Stoneys, on the other hand, claimed that the treaty gave them the right to hunt for food on unoccupied Crown land at any time.

The scarcity of game in the early 1890s also forced the Stoneys to hunt across

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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Population over 700 today

Disease almost decimates Sarcee Indian tribe

The following article is an excerpt from Hugh Dempsey's 'Indian Tribes of Alberta' with permission of Calgary's Glenbow Museum.

The Sarcees, who today have a reserve on the western outskirts of Calgary are of Athapascan linguistic stock and are an offshoot of the Beaver Indians of northern Alberta.

During the 1800s, the Sarcees were closely identified with the Blackfoot tribes, particularly the Bloods, and were considered to be part of the Blackfoot confederacy. Whenever they went to trade, they seldom were alone, but usually went with Blood or Peigan parties.

As part of the confederacy, the Sarcees drifted farther and farther on to the plains until by the middle of the 19th Century, they were usually found near the Red Deer or Bow Rivers. This remained their favorite hunting ground until they settled on their reserve.

At the time of the treaty,

the Sarcees were lumped with the Blackfoot and Bloods on a common reserve which bordered the Bow River and extended from a point 20 miles upstream from Blackfoot Crossing all the way down to the Red Deer River.

Signing the treaty for the Sarcees was Bull Head, the chief, and Many Horses, The Drum and Eagle Robe, as minor chiefs. Bull Head, who was to remain the leader until his death in 1911, gained the reputation of being a tough and resilient warrior.

His strength was effectively proven when the wandering Sarcees were finally obliged to settle down. In 1878, the tribe had found enough buffalo to keep them alive and used Fort Macleod as their headquarters. In the following year, they were persuaded to move to their new reserve, but soon became involved in violent arguments with the Blackfoot.

Angrily, the Sarcees moved away and many of them followed the last

buffalo herds into Montana. In the spring of 1880, the buffalo had all been destroyed and the tribe had to depend upon the government rations of beef and flour. They were induced to return to their reserve but the situation still was intolerable.

government gave his tribe the reserve that they wanted.

Accordingly, on June 27th, 1883, a new treaty was made with the Sarcees giving them Township 23 in Ranges 2,3 and 4, west of the 5th meridian "to have and to hold the same unto the use of the said Sarcee

whiskey, and low whites seeking native girls.

Yet in spite of these problems, the Sarcees clung to their old life. Much of their time was spent hunting, particularly along the mountains.

The Sarcees had good reason to be discouraged, for life on the reserve seemed to offer nothing but semi-starvation, disease and demoralization. In 1896, for example, there were 12 births and 30 deaths on the reserve, mostly from tuberculosis, scrofula and other diseases. In the following year, there were seven births and 10 deaths.

However, gradual economic improvements were taking place. In 1896, six men took government cattle on a loan basis and started a budding ranching industry. The Sarcees found ranching to be more like their old buffalo hunting experiences and gradually built up their herds until by 1911, they had 304 individually-owned cattle. In 1899, another step towards individual success was achieved when Jim Big Plume, One Spot and Big Crow bought their own mowing machines and went into business for themselves. In 1907, Crow Child became the first self-supporting Indian on the reserve.

Located as they are, on the outskirts a growing city, the Sarcees were often urged to sell their lands. In 1903, they leased 11,800 acres for the Sarcee military camp, but the only surrenders which took place

were 593.5 acres, in 1931, for the Glenmore Reservoir and 940 acres, in 1952, for the Department of National Defence. All other pressures to give up the land had been spurned.

During the early 20th Century, disease was the most serious problem of the tribe.

In 1920, a doctor who visited the reserve reported that many children in school had active tuberculosis. As a result of these findings, a medical doctor was appointed Indian agent and, according to one Sarcee, the reserve became a big sanatorium. The program brought good results and gradually the tribe began to grow from its low population of 160 persons in 1924 to 756 today.

Integrated education was forced upon the tribe in the 1960s, but is being countered by attempts to re-establish their own schools. Direct responsibility for band administration has become an initial form of self-government, and a major recreational/cultural complex has been built. The Sarcee Peoples' Museum is a showplace, both for the tribe and visitors, while the Indian days/rodeo grounds are popular in summer.

The Sarcees' main foray into economic development has been the creation of Redwood Meadows. This major housing and land development scheme provides for 99-year leases to non-Indians for residential property, a modern golf course, and other facilities.

An historical look back; The Sarcee

Although told that the river would divide them from the other tribe, Bull Head insisted on a reserve "on Fish Creek, eight miles above the supply farm," on the western outskirts of Calgary.

Bull Head sent a petition to Ottawa outlining the details of his frustrating problems, and three months later, an exasperated

Indians forever." This area consisted of 108-square-miles, ranging from prairies on the east to deer hunting bushlands to the west. By the end of their first year, 1881, they built 33 houses to replace their tattered lodges and in the following year, they planted their first crops.

Living on the outskirts of Calgary had advantages and disadvantages for the Sarcees. During the 1880s and 1890s, when many other Indians were starving, the Sarcee were able to eke out a living by working in the town and surrounding area. They sold wood and hay in town, picked berries, hunted, freighted, sold tanned hides and horses and worked for local farmers and ranchers. However, with Calgary so close, the tribe also fell prey to bootleggers selling illicit

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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Peaceful Blackfoot find success in farming, ranching

The following article are excerpts from Hugh Dempsey's 'Indian Tribes of Alberta' with permission from Calgary's Glenbow Museum.

Throughout history, the Blackfoot has been one of the most famous and respected tribes in Canada. Being the northernmost of the three tribes that made up the Blackfoot nation, they were the first ones to meet the fur traders, and, as a result, the entire Blackfoot nation was named after them.

However, it was probably their great leader, Crowfoot, who brought much of the fame to his tribe. A respected diplomat and orator, his actions in turning down an invitation to join Sitting Bull against the Americans in 1896, his dominant role in the Blackfoot Treaty of 1877, and his decision not to take part in the Riel Rebellion of 1885, made him and his tribe famous throughout the world.

The three head chiefs who signed the treaty for the Blackfoot were Crowfoot, Old Sun and Old Sun's younger brother, Heavy Shield.

The chiefs decided to take a reserve on the Bow River, centered at Blackfoot Crossing, south of the present village of Cluny. Originally, they were to share a common reserve with the Bloods and Sarcees but the two other tribes later decided to move farther away.

The first survey of the reserve took place in 1878 and again in 1883, at which

time, 470-square-miles of land were set aside for the tribe.

The sole interest of the Blackfoot was in buffalo hunting. This great shaggy beast had been the source of life for the tribe for countless generations, and at the time, the treaty was signed, the government had predicted the buffalo would last for at least another ten years. However, just as some of the chiefs had predicted, bad luck came to the tribe after the treaty. Within a few months, three of the nation's leading chiefs had died.

Then, during the winter of 1877-78, prairie fires raged across the Blackfoot hunting grounds driving the buffalo far to the south and east. By the following summer, some of the people were beginning to starve, and everyone could see that the buffalo had almost all been destroyed. At last, in a futile effort to hold on to their freedom, the Blackfoot followed the last buffalo herds into Montana and remained there from the fall of 1879 until the spring of 1881. When they returned to Canada, the last buffalo had been killed and the Blackfoot were starving and confused.

With the buffalo gone, the Blackfoot's old way of life was destroyed. There was no alternative for them but to go to their newly-surveyed reserve and to accept the rations of beef and flour given out by the government.

The next years which followed were frustrating and disillusioning. Small

log houses replaced tipis and the chiefs were encouraged to start a new life as farmers and gardeners. There was no particular enthusiasm for this strange kind of work but gradually the gardens of potatoes, turnips and grain increased along the bottoms of the Bow River valley.

As soon as the vegetables and grain had

occurred in 1910, when they were encouraged to sell part of their reserve.

The Blackfoot agreed to give up almost half of their reserve lying south of the river, and in 1912, 60,771 acres were auctioned for \$941,872. Another sale was held in 1918, when 55,327 acres brought in \$1,276,190. Other small parcels also were sold during this period.

An historical look back; The Blackfoot

been harvested, the Blackfoot rations of beef and flour were cut in half.

During the Riel Rebellion of 1885, great fear was expressed that the Blackfoot would join in the battle.

However, Crowfoot decided not to join the insurgents, for in the previous year he had visited the city of Winnipeg, and realized how many soldiers could be raised against them. To avoid certain defeat of his people, he decided to remain at peace.

The death of Crowfoot in 1890, ended the great era of Blackfoot glory.

By 1900, the main sources of income for the Blackfoot were farming, gardening, ranching, haying and coal mining.

A major change in the life of the Blackfoot

and wells were dug nearby. In addition, roads were graded, steam engines and farming equipment purchased and granaries built. Part of the funds were also used to build a hospital, to hire farm instructors, to provide weekly rations for the entire tribe, to provide an annual cash annuity.

With assistance being given to agriculture, this enterprise expanded greatly over the years, and a number of Blackfoot became successful farmers and ranchers.

World War Two also changed the entire Blackfoot economy. Although income from leases had enabled the tribe to maintain band funds of over \$3 million, the rapid increase in the cost of living after the war quickly ate up the huge fund. In addition, improvements in health service doubled the population of the tribe between 1939 and the late 1950s. This placed a heavy drain on band funds to meet the elaborate welfare program which the tribe had established.

Step by step, the Blackfoot retrenched. Their hospital was turned over to the government in 1950, food and money payments were eliminated, and by 1958, the head chief announced they were broke and "the Blackfoot has either got to get up out of his chair or go to sleep altogether."

The result was a gradual change from tribally-funded programs to practices similar to those used on other reserves. Many individuals found farming to be too expensive and leased their lands to outsiders. The tribe also tried a number of economic development programs, some successful, some not.

In recent years, a junior college and trade school have been established, a cultural centre developed and a townsite laid out. The tribal council has assumed much of the responsibility for administration of the reserve and has its own Native staff of office workers, counsellors, work crews, educators and social workers.

CONGRATULATIONS

Chief Eddie Littlechild, council and members of the Ermineskin tribal administration would like to congratulate the Treaty 7 Nations on their recognition and this year's Calgary Stampede.

We wish you continued success in your future endeavours.



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SALUTE TO THE INDIAN PEOPLE OF THE TREATY 7 NATIONS

Success brings gov't land grab

War-like Blood tribe turns to farming

The following article are excerpts from Hugh Dempsey's 'Indian Tribes of Alberta with permission of Calgary's Glenbow Museum.

When the Blood Indians were invited to negotiate a treaty with the Canadian government in 1877, they were the largest tribe in what is now southern Alberta. As part of the Blackfoot Nation, they had a population of about 2,200 people, including some 550 warriors.

But they almost didn't come.

The Bloods, like other members of the nation, were worried about the influx of settlers, traders and Metis into their hunting grounds.

Accordingly, the government agreed to have a treaty session at Fort Macleod, as it was easily accessible to all tribes. However, Crowfoot did not want to meet in a white man's fort and demanded that the site be moved to Blackfoot Crossing, on the Bow River. When the government approved, the Bloods became angry, claiming that Blackfoot Crossing was solely within Blackfoot territory and would be a great inconvenience to the Bloods, Peigans and Sarcees. However, the government had

made up its mind and would not budge.

On October 17, 1877, the negotiations were ready to begin. The commissioners and Crowfoot were concerned that the Bloods would boycott the treaty but at last, after two days of waiting, the tribe finally arrived.

On Sept. 22, Crowfoot accepted the terms of the treaty.

Those who signed for the Blood tribe were head chiefs Red Crow and Rainy Chief.

At the treaty, the Bloods and others gave up their rights to their hunting grounds in exchange for a reserve based on five persons per square mile, as well as other benefits.

The government had expected that the Indians could live off the buffalo for another ten years, but events moved too quickly. In 1878, a devastating prairie fire swept across the territory, driving the buffalo herds into Montana. By the following spring, the entire Blood tribe had crossed the line and was engaged in the last great buffalo hunt. Then it was all over. Starving and bewildered, the Bloods began drifting back to Canada early in 1880 and camped near Fort Macleod. In their 1877 treaty, they

had agreed to take a reserve on a miserable piece of land, four miles wide, that extended downstream from Blackfoot Crossing to the Medicine Hat area, passing through one of the driest regions of Alberta. Now that the reality of settling on a reserve faced them, they decided that they wanted to live in their usual winter camping area

ple to plant turnips and potatoes to supplement their meagre rations.

The government was frankly surprised at the willingness of the warlike Bloods to take up farming.

The 1880s were also difficult for the Bloods. The death rate was extremely high and such diseases as scrofula, erisipelas and tuberculosis

many features of their religion, including the Sun Dance, medicine pipe dances, secret societies, and a belief in the power of the Sun Spirit.

The big change in their economic routine occurred in 1894 when the first Indian-owned cattle were introduced.

Individual initiative also became evident during this period. In 1891, a Blood named Chief Moon took a contract to provide forty tons of hay to the Mounted Police. He borrowed some equipment and with his profits soon purchased a mow of his own. During the next few years, he became a regular hay contractor, competing with white men to supply the police and local ranchers.

In 1892, a Blood named Heavy Gun obtained permission to open a coal mine in St. Mary River.

It was not until 1907 that the first major attempt was made to bring the Bloods on to the broad prairie lands. In that year, the Bloods brought a large steam ploughing outfit and families were urged to go into farming in a big way. Farming instructors were hired and by 1916, the Bloods were producing 65,000 bushels of wheat, 27,000 bushels of barley and 7,600 tons of hay without outside help.

The introduction of

farming was just in time, for pressures were strong for the Bloods to surrender parts of their reserve to land-hungry farmers.

The Bloods showed no interest, however.

Not satisfied, the government in 1907 forced the Bloods to vote on the surrender of 2,400 acres of land on the southern limit of the reserve. The result was more than three to one against the surrender.

The government tried again in 1917, when it wanted Indian lands for soldier resettlement. Again the Bloods voted against the move. Then a third vote was forced upon them in 1918 and was passed by a small margin. However, the head chief charged the government with "fraud, bribery and intimidation" and the surrender was never ratified.

Once farming and ranching were well-established, the Bloods began a steady development, hampered only by crop failures and other factors.

The tribe went into a slow decline after World War One, being affected both by Canada's Depression and the trend towards larger mechanized farms.

After the war was over, health services improved, education became better and the Bloods were encouraged to become masters of their own reserve.

An historical look back; The Bloods

along the Belly River. Accordingly, officials approved the move and in 1883, a new treaty was made in which the Bloods took a reserve between the Belly and St. Mary rivers. This is the reserve the Bloods have today, approximately 352,600 acres, making it the largest reserve in Canada.

Cottonwood loughouses were built to replace the worn teepees and efforts were made to break the land. By 1882, about 250 acres were broken and a few of the interested chiefs had encouraged their peo-

were rampant.

The year 1884, with 126 deaths and eight births, is typical of that decade. From a population of 2,488 in 1878, the tribe was reduced to 1,776 by 1885 and 1,111 by 1920. From this low point, it became a steady increase as medical and economic conditions improved. By 1985, the tribe had a population of 6,342.

By the 1890s, the Bloods had become accustomed to their sedentary life. Intertribal horse raiding had almost disappeared, but they still carried on

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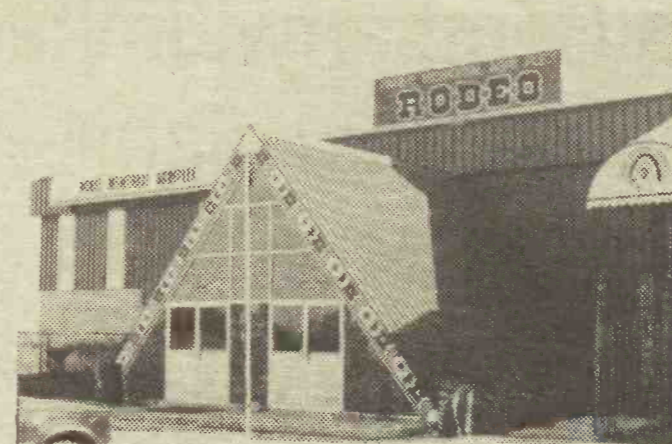
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To the Treaty 7 Nations on their recognition at this year's Calgary Exhibition Stampede.

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For further information on the Panee Agriplex please contact: L. Hodgson, D. Ward or C. Roasting at (403) 585-3770 or write:

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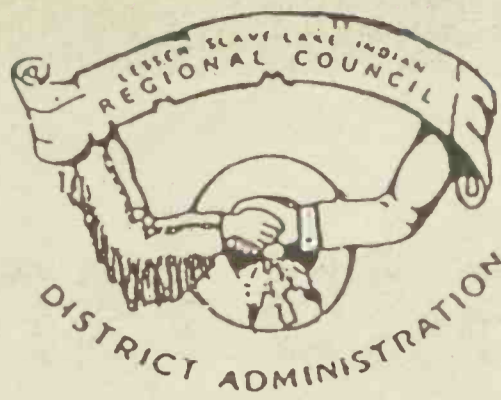
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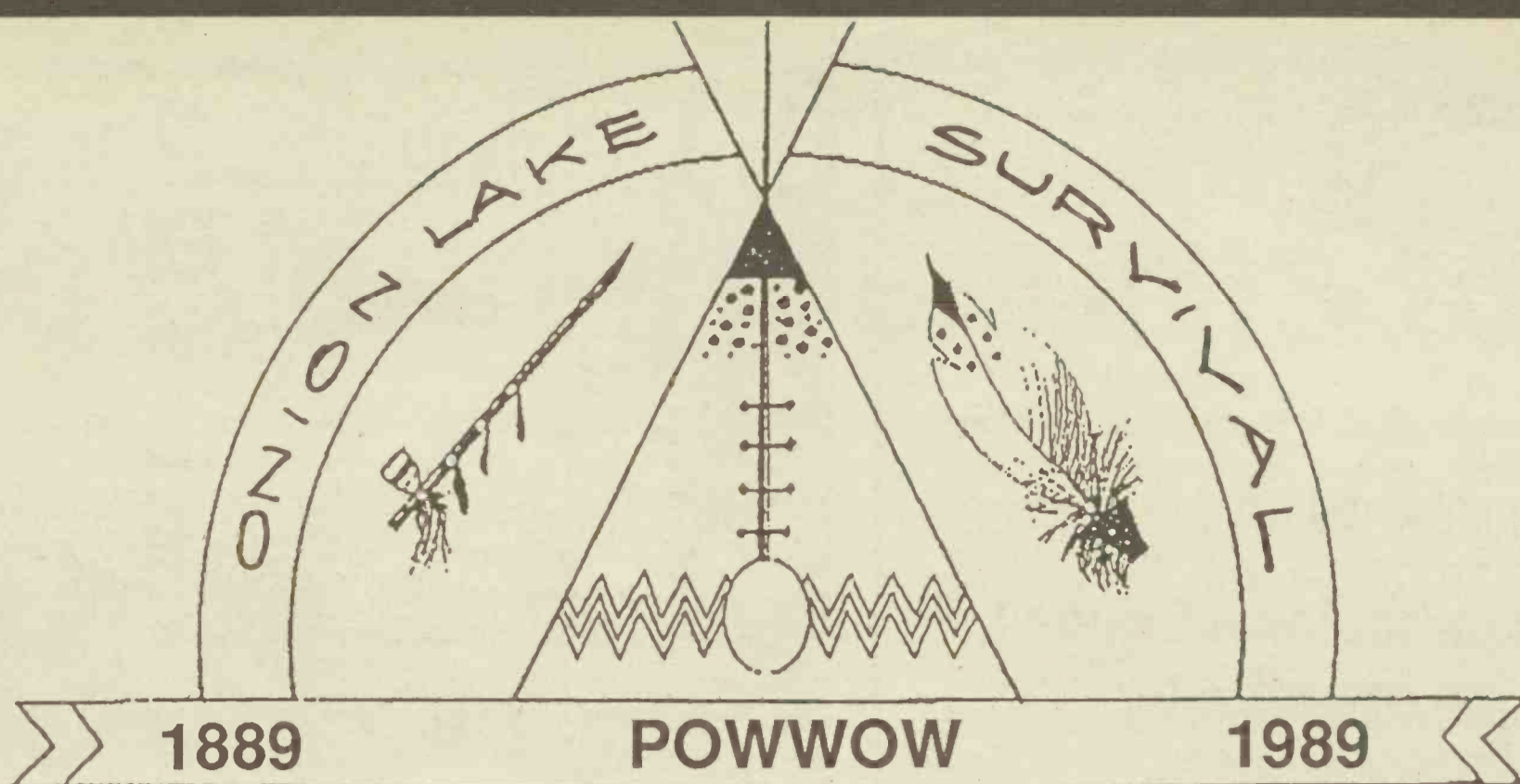
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