

Native policing needs urgent, says top Mountie

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

The 100-year-old rift between Native elders and the RCMP over policing procedures affecting Alberta's aboriginal population was the centre of attention during a conference in Edmonton on policing services.

Stirring presentations by Indian and Metis leaders highlighted the opening day of the brainstorming sessions entitled Sharing Common Ground.

The first-ever conference on aboriginal policing services went from May 30-June 1. It was sponsored by the RCMP and Native people of Alberta and was meant to open up lines of communication on a wide-range of issues that have distressed Alberta's indigenous population since

their treaties were signed.

"It's going to take time to heal our spirit and establish trust," declared Kehewin elder Norbert Jebeault.

"One of the promises from the Crown (when treaties were signed) was the RCMP would be given to Native people to watch over them, to protect their land and to respect their values.

"In my observation and in what elders have identified, those promises were broken a long time ago."

Speaking to an audience of more than 700 Native leaders and RCMP officers, Jebeault said Native respect for the law has disintegrated over the years because they were made to feel like prisoners in their own land.

"Right now it's sad to say that when the forces come into the reservation, it's bad news. They don't stop into our homes for a

cup of coffee. They're there to harass us," he said.

"That's all we know about the RCMP. That's all we know about their attitudes."

Metis elder Anne Anderson said the opportunity to share the anger and straighten out misunderstandings is long overdue.

She said Native people were viewed as minority outcasts by society's police force from the beginning.

"Indian and Metis people should be accepted as they are. They were people of the land, the forests, the lakes and the rivers. They survived long before the Europeans came," she said.

During his keynote presentation, RCMP commissioner Norman Inkster assured Native leaders his department is working toward rebuilding the lost relationship it had with the country's aboriginal people.

"I cannot think of a time in the history of the force where the policing needs of Native communities were more urgent and acute," he said.

"Quite frankly we cannot succeed without your advice and active support."

But during a public forum after the opening remarks, it was evident visiting delegates wanted more than repeated assurances.

Caroline Yellowhorn, a Blackfoot Indian from the Peigan reserve in southern Alberta, said the RCMP are partly responsible for fashioning negative public opinion toward Native people. She said the RCMP will have to invest a lot of time in changing that misunderstanding.

Yellowhorn said since moving to Red Deer two years ago she has felt resentment from people who believe Indians are inherently criminal.

"I couldn't believe what I heard (about Native people). It blew my mind," she said.

"I hope changes (to RCMP policies) will help my people."

The conference kicked off two days of closed workshops to discuss policing services to Natives including the justice system, suicide, domestic violence, cross-cultural education, advisory groups and community and urban policing procedures.



Jeff Morrow

RCMP Commissioner Norman Inkster

Supreme Court ruling gives Natives edge in land talks - Erasmus

By Jeff Morrow
Windspeaker Staff Writer

OTTAWA

An historic Supreme Court of Canada decision to recognize aboriginal hunting and fishing rights will push traditional lifestyle before commercial gains and will give Indian bands the edge in negotiating future land claims with the federal government, says the nation's top Native leader.

Georges Erasmus, grand chief of the Assembly of First Nations in Ottawa, said the unprecedented May 30 ruling "is a very significant victory for all first nations that have treaties."

The ruling by the seven-judge appeal panel found British Columbia Musqueam band member Ron Sparrow innocent of a 1984 charge of fishing salmon in the Fraser River without a licence.

The 500-member Musqueam band is based in Vancouver, 10 miles from the Fraser River where they have fished for generations.

Although treaties are non-existent in B.C., the decision will put aboriginal rights to fishing and hunting ahead of commercial and sporting rights, according to Erasmus, national political leader for more than 500,000 treaty Indians across Canada.

He said the decision means Canadian law now recognizes Native people had inherent rights before Europeans settled North America.

He's optimistic the ruling will give treaty Indians a greater position when they fight the government for land.

The court's decision demonstrates the government's tactics

of denial and avoidance will no longer be tolerated and our rights are real and must be fully respected," he said.

"The struggle is far from over, but certainly the rules of the game are now clearer."

Conservation concerns will still take precedent over the rights of Native people to hunt and fish, but Erasmus said commercial and sport fishing has always taken precedent over the rights of Natives to practise their traditions.

He said treaties will have to be viewed by the federal government as binding agreements that can't be changed without the consent of Native leaders and their bands.

The Sparrow decision comes on the heels of another Supreme Court of Canada ruling upholding a 230-year-old treaty right of the Huron Indians of Quebec to practise their customs and traditions in federal and provincial parks.

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Correction

We incorrectly reported in our May 25 issue that Lorraine Cardinal is a well maintenance worker with Husky Oil. She works for Texaco Canada.

Best Wishes to all
Powwow Participants



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News

IAA assembly held despite Louis protest

By Jeff Morrow
Windspeaker Staff Writer

CALGARY

Plagued with a constitutional crisis, the 47th annual assembly of the Indian Association of Alberta got off to a slow start. Board members met behind closed doors to iron out their legal obligations to proceed despite the president's objections.

After a three-hour delay, assembly co-chairman Eugene Creighton announced the meeting would be held according to the schedule set out by the executive committee and elders during the 45th annual assembly held in Fort Vermilion. But association president Roy Louis maintained the gathering had to be held in July.

"I asked the board to seek legal advice to decide the validity of the conference," Creighton said before assuring the crowd the dates, time and location were legitimate.

The assembly, which began with more than 400 people in attendance, was held at the Sarcee Seven Chiefs' Sportsplex southwest of Calgary June 5-7.

Louis refused to attend the annual meeting and could not be reached for comment, but in a letter sent to Alberta chiefs he repeated his position the assembly

be held from July 17-19.

He said holding the meeting in June was in violation of IAA constitutional bylaws because the members weren't properly notified.

"The June 5, 6 and 7 meeting contravenes the association's constitution and bylaws as the required 30 days notice was not given to chiefs, bands and members of the association. It is my responsibility under the constitution to ensure constitutional requirements are met," Louis said in his letter.

IAA board member Alex Crowchild said Louis never informed the board about the date changes although the June conference was made official in a board meeting April 9.

He said Louis didn't have the authority to make decisions like that without the board's consent.

The 47th annual IAA assembly was originally scheduled for April 24-26, but the 10-member board voted to uphold last year's proclamation to hold future assemblies the first week of June.

Crowchild insisted IAA members were properly informed of the assembly.

Native lawyer Tony Mandamin said decisions made about IAA assemblies rests with the board.

He noted assembly announcements were sent to all treaty

band offices in care of the chiefs in accordance with the constitution.

Mandamin said the site and date was confirmed during last

year's assembly in Hobbema.

Board member and respected IAA elder John Samson said he wasn't surprised by Louis' move.

"He's never represented the

people right," he said.

More than 270 registered IAA members from Treaty 6, 7 and 8 areas attended the first day of the conference.



Jeff Morrow

IAA director Alex Crowchild (left) and Francis Weaselfat (right) discuss the situation

Scriver exhibit drawing mixed response

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

Publicly Blackfoot Indian leaders praise the efforts of the Alberta government to help preserve a part of their heritage lost when Native spirituality was taboo to early North American settlers.

But privately they fear the meaning of their sacred treasures will be lost if they remain hidden behind museum glass.

The unveiling Thursday of the largest Blackfoot collection ever acquired by the Provincial Museum of Alberta in Edmonton has fuelled their fears.

Repatriation of the \$1.2 million Scriver collection to Edmonton from Montana is a step in the right direction, said Peigan "ceremonialist" Reg Crowshoe, but he said spiritual artifacts

should be left in the hands of Native elders who appreciate their cultural significance.

The Peigan and Blood tribes of southern Alberta are working with the museum to allow Native elders to study the current sacred pipe bundles held in trust by the museum so new ones can be created.

But Crowshoe cringes at the insistence of museum officials that the spiritual artifacts be replicated instead of being taken back to their respective reserves so that new healing powers can be created.

"There's not even a word in our language for replication," he said.

"It's tricky to understand, but the original bundle has the power, not a duplicate."

The Scriver collection, complete with 1,500 well-preserved Blackfoot relics, was sold to the Alberta government by Native

historian and renowned western sculpture Bob Scriver after two-and-a-half years of negotiations.

The collection contains three sacred Naitois bundles including the Medicine pipe, Sundance and Beaver.

Crowshoe is grateful the bundles aren't gathering dust in a basement — and he was instrumental in helping set up the museum display — but he's worried the spiritual meaning of the bundles will be lost to the general public and not serve their original purpose.

His sentiments were echoed by Blood Tribe councillor Peter

Bighead who spoke during the opening ceremonies of the collection's unveiling.

He said Native spirituality is disappearing from his reserve — 50 km southwest of Lethbridge at Stand Off — because there's no longer any traditions to cling to.

"Sometimes it saddens me some of my people don't really understand any more what our culture is," he said.

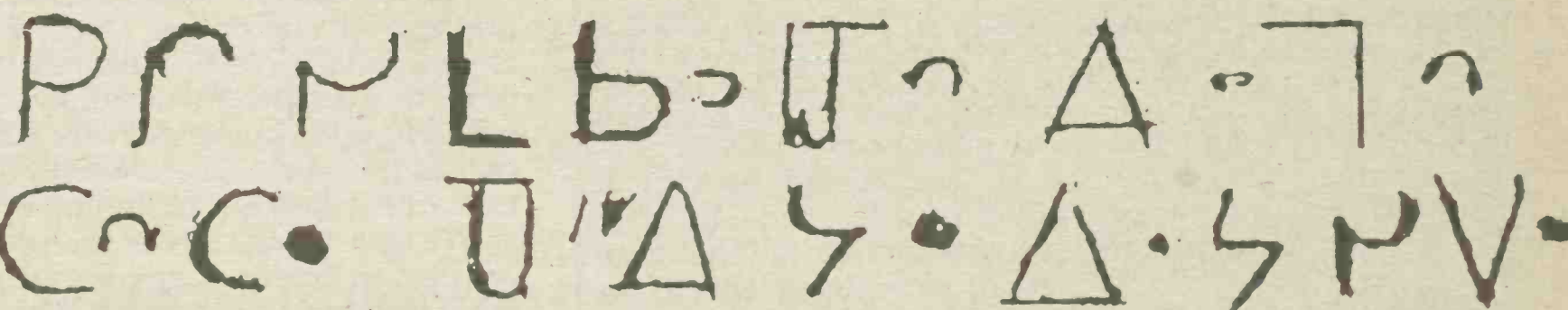
Former Blackfoot reserve chief Leo Youngman gave his blessing but later warned the viability of Native spirituality remains in question as long as

the bundles are kept from his people.

"I'm afraid these people just don't understand what they have," he said.

Towards the turn of the century, many western Canadian and American Natives gave their religious and spiritual creations to private collectors after being convinced by missionaries their worship was pagan.

In the last decade, however, there has been a revitalization of Native spirituality which Native elders feared was being forgotten by the younger generation.



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Bert Crowfoot
General Manager

Native elders have reason to be skeptical

Alberta's Native elders don't want idle promises and false hopes for their people who are forced to bend to Canadian laws. As judicial revelations have unfolded across the nation, their greatest fears have become a reality.

The names of Donald Marshall, Helen Betty Osborne and J. J. Harper all surfaced during the opening day session of the aboriginal policing services conference last week in Edmonton.

The traumatic history of their relationship with the RCMP has given Alberta elders a reason to be skeptical about promises made by the country's police force to strengthen ties.

It's not surprising the elders repeated — and with passion — their position that the RCMP should live up to its original role to protect Native people and their rights. Over the last 100 years, the country's aboriginal people have seen their brothers and sisters abused and debased by the RCMP.

For Kehewin elder Norbert Jebeault, the spirit of his people was broken long ago and may never be restored.

The RCMP has scarred Native pride and Jebeault feels it's going to take more than annual assurances by police officials to make

elders into believers.

"The promise was made (by the Crown) that the RCMP would be given to Native people to watch over them. . . Those promises were broken a long time ago."

In his address to the conference crowd — which included, among others, the head of the RCMP Norman Inkster — Jebeault pointed out gross human rights offences toward Native people by constables across the country.

As stories come out revealing atrocious violations of human rights in Canada by the nation's police force, Jebeault said there's no reason for Native people to be trusting until they're convinced.

He referred to an incident in Ontario where RCMP officers were discovered to have 'for Indians only' carved in their night sticks.

"What's wrong with the judicial system?" he challenged. "What's wrong with the police force?"

Jebeault has little confidence in a system that has witnessed his people murdered and raped and has done nothing to stop it.

He's right to be skeptical. Much more has to be done to protect Native people, not punish them.

What other papers are saying

In two recent rulings the Supreme Court of Canada has upheld aboriginal rights under centuries-old treaties, even when they clash with federal and provincial laws.

The rulings will help Canada's 500,000 status Indians in their chronic struggles over land claims, affecting such projects as the James Bay hydroelectric dam in Quebec and logging plans in the Temagami area of Ontario.

On May 24, the Supreme Court upheld the acquittal of Conrad Sioui, a Huron charged with violating Quebec provincial park laws by cutting saplings and building fires for a religious ceremony. It said a document signed in 1760 giving Hurons the right to practise their religion was a valid treaty and could not be ignored without their consent.

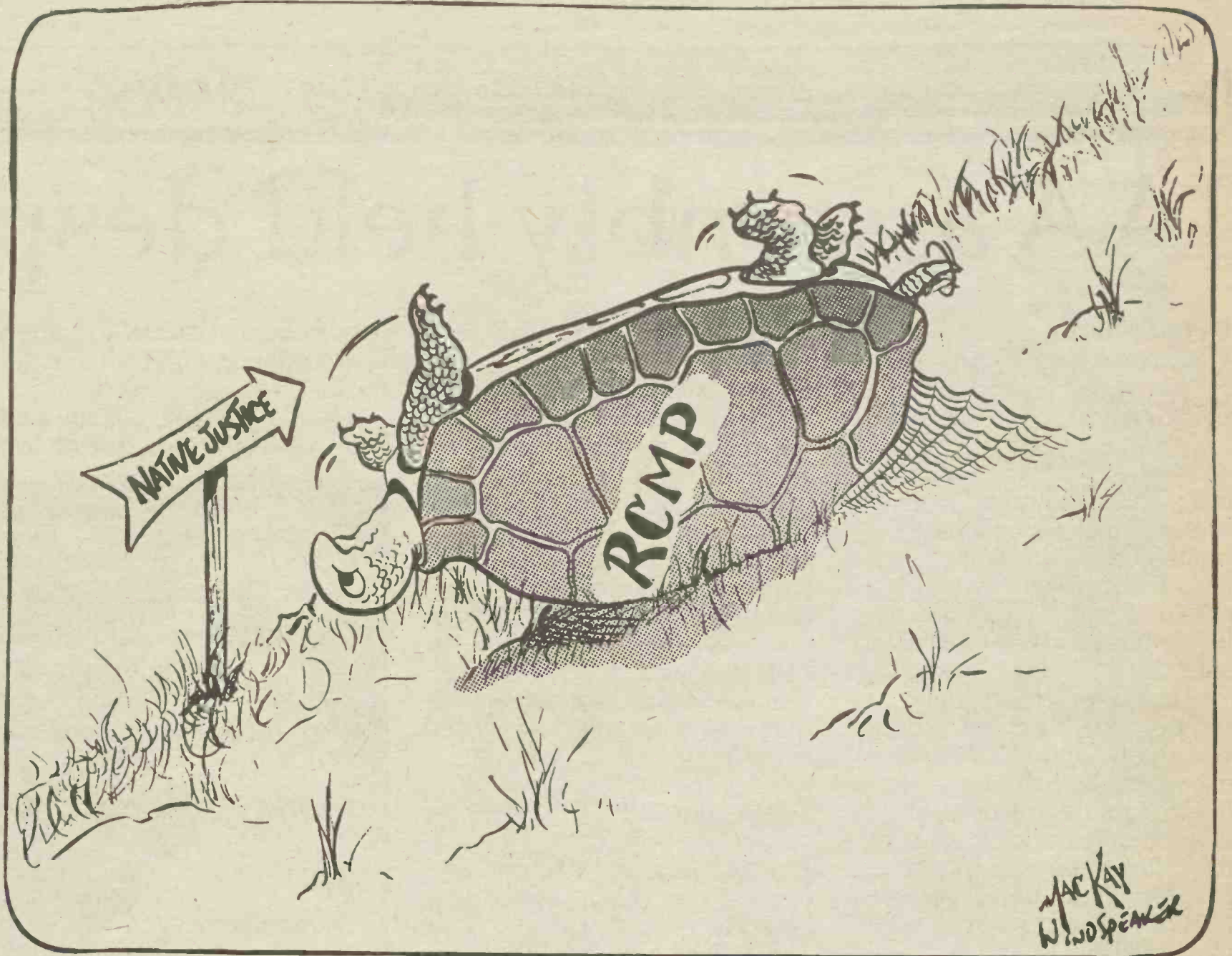
And on May 31 the Supreme Court ordered a new trial for Ronald Sparrow of the Musqueam Band, who was convicted of fishing in British Columbia's Fraser River with a salmon net bigger than allowed by government rules.

The decision made a strong statement about Native rights.

If federal and provincial governments want to pass laws interfering with guarantees of aboriginal rights in the Charter of Rights, the court said, they must show a valid legislative objective and be prepared to consult with Native groups and provide appropriate compensation. This puts the burden on governments to respect existing treaties — no matter how long they have been in disuse — and to prove their laws do not arbitrarily curtail treaty rights. It appears to create, in effect, a constitutional requirement for aboriginal participation in developing new laws affecting treaty rights.

It is worth remembering Native groups won constitutional protection of their rights only after a last-ditch protest at the Alberta legislature in 1981, which changed the mind of then-premier Peter Lougheed. It was not a hollow victory.

The Globe and Mail
June 4, 1990



Straight from the Heart

Native community shuns inmates

By Rik Yellow Bird
Special to *Windspeaker*

The Drumheller Native Brotherhood met May 10 with the Task Force on the Criminal Justice System and its impact on Native people of Alberta. The Fifth Estate was well represented and we got credible media coverage. Our statements about what we considered important received adequate attention and coverage. Now all that remains to be seen is the priority the government will place on what has been gathered by the task force. We are aware we echoed much of what was said across the province. The problems do not change much from place to place, only the players.

In some areas the problem has gotten so complex and large society can't do much to alleviate the situation. It also appears society is loathe to do anything about a situation that does not provide a maximum return for dollars invested in the development of human quality. This is very clear when we, as Indian peoples, see this society not doing much for their own kind.

On one hand, this society wants selective abortion and also, selective execution for certain types of criminal offences. Is this to mean society will decide who lives and who dies? It seems your longevity depends on who you don't offend. It does tend to get frustrating at times.

I can someday imagine a politician finally coming right out and stating, "NO!!! We won't kill you at conception. We'll wait until you're born into poverty, unemployment, family abuse, alcoholism and drug addiction and finally kill someone out of rage at the world. Then we will take you into the next world dangling at the end of a rope!!!"

We have to take care of each other. This society has proven time and again we are not high on their list of priorities. We must stop hurting one another! We cry out in rage at society with blind, unthinking cruelty and who suffers? Those closest to us. Statistics prove the majority of crimes committed by Natives involved alcohol and the crime was visited upon those closest to them — their family. By our actions, we are raging at society for injustices we have suffered real or imagined but we choose the most innocent of victims to take our anger out on — the little ones. They never say anything when they watch us vent our frustrations. They have not yet learned the words with which to voice their pain and the cycle continues.

We come into these places and add insult to injury and call ourselves "WARRIORS!" That we failed out there proves we couldn't maintain the discipline of a warrior — WE FAILED ourselves. We're not warriors, but Indian niggers on the back of a bus going nowhere.

Yet, we keep hanging around the Fort for more rations. The only thing that has changed from the old days is the Indian agents are now Indians. The whisky traders are still here. Only now, they don't only sell whisky, they also sell little bags of powder that only adds to the problems we already had.

Meanwhile, we will be given the opportunity to try, judge and convict ourselves in courts of law soon!

This new project will be the tribal justice system

cloaked in the trappings of self-determination, self-government, mapping out your own destiny, etc. etc. Ask the one question that will cut through all the rhetoric and bullshit. Who is going to pay for all this? Ask for research materials which prove accepting self-determination leads to termination of Treaty benefits — I will send them to you. I may be in prison but I am still part of the Indian community or have you forgotten me so quickly?

Many times we have approached our own bands via letters for support or for donations for our Native Brotherhoods/Sisterhoods across the country. Far too often we do not even receive a reply. Out of sight, out of mind. Just how much does the leadership of our own Indian nations care to invest in the development of human quality?

It is not the government who will listen to our pleas for assistance in finding our way home. It is our leaders in our own communities who have to do that.

The Native community cannot continue to blame white society for its ills. I still hear too often the white man killed all the buffalo and tried to wipe out the Indian. So what? Stop living in the past and get with the program! Stop giving more excuses for not having done anything to solve your own problems!

I also hear we are losing our culture. But I heard an elder say, "The leaders who say we are losing our culture are the same ones who say it year after year. What have they done to ensure this does not happen?" Very true. We have not lost our culture! What we have lost are people among us who will willingly place themselves in situations of mental, physical and spiritual privation to earn the Indian knowledge that is culture. For the rest of us, all we can do is maintain what we have access to for the time being.

It has been proven in tougher prison environments across the Medicine Line in the United States that spiritual rebirth in Native inmates guarantees the continuance of positive codes of conduct once freedom is attained by them. This spiritual reawakening, once started, needs to be nurtured to fullest potential and growth. This type of growth is initiated by the people who have made the conscious decision within themselves they do not want to hurt anymore.

Some of us reach old age before we finally decide we are tired of being in pain. It gets tiresome licking the same old wounds. We need the warmth of a fire circle. We need the sense of belonging only the camp can give us. For too long we have travelled the War Trail and we are tired of sleeping on our feet and need to come home. But, first we need to hear the Native community say to us it is all right to come home.

I may upset people by my words. I make no apologies. I have the courage to be able to speak out! I have earned the right to speak! Just as many of my brothers here, we are capable of blind, unthinking cruelty. But, we are also capable of excruciating tenderness. Our rage brought us here. Let our words from the heart be heard by you.

(Yellow Bird is president of Drumheller Native Brotherhood).

Your Letters

Bank treatment cheap, vulgar, condescending

Dear Editor:

My name is Dennis A. Maurice. I wrote this letter to the Royal Bank. I am employed at a temporary work agency. Today I went to cash my paycheque at one of your branches (Royal Bank Meadowlark Mall) in Edmonton. I was treated in a most vulgar and cheap condescending manner. This was not the first instance but I passed it off as someone having a bad

day.

Being Indian I suffer from racial paranoia, which is something I have to weigh each time I come into situations like this. In the past I had no problems cashing my cheque. I would present my identification, sign my cheque and get my money. Today when I left your bank, I was in a rage with my cheque uncashed. Many times in the past this subtle treatment has

happened. I say subtle for it is not overt for how can I cry discrimination when you play me with "company policy."

Perhaps opening a bank account would have eased my cheque-cashing problem. Indeed this would, but I live a marginal existence at best. Marginal is a word that says poor living on the edges. Having no recourse, I went to a cheque-cashing company that exploits

people like myself. I work hard for my pay and I do not appreciate being treated like a feeble-minded idiot.

I chose my course in life to be a manual laborer to earn the white man's money. I have a stiff-necked pride in what I do. Stop treating me like an ignorant red nigger.

I was angry at myself for allowing the bank teller to cow me. Then again have not all

Indians been intimidated by the all-knowing special white man? To banks and white folk, if your intention was to inflict pain and suffering your aim was true. The hurt I suffer will never go away. I walked out of that bank head down again. My white brother had cut me, giving me a wound that could only fester.

Dennis Maurice
Edmonton

Natives dealt poor hand by justice system

Dear Editor:

The following submission not only focuses on addressing the terms of reference of the Native criminal justice task force, but is also felt to be a step towards self-determination for the Native Brotherhood of Grande Cache Correctional Centre.

The completion of a review of the criminal justice system in relation to Natives in this province is a formidable task by any stretch of the imagination! Where do we begin and where do we end? The present system as it is, is the only one we have, and it's fair to surmise will be the

only one we'll have for generations to come. As Native people we can only hope this task force will have some positive effect on the application of "justice" at all levels, keeping in mind the socioeconomic status of Native people, as it relates to the process of justice as a whole.

Given the much publicized prospects of equal justice this task force has generated, it's not hard to see the involvement of Native people coming together to express their various concerns. As an organization directly involved with the process, it is our hope and firm belief our concerns are to be taken seriously and not undermined by the affluent sector of the Native community, again reflecting on the socioeconomic majority of our people.

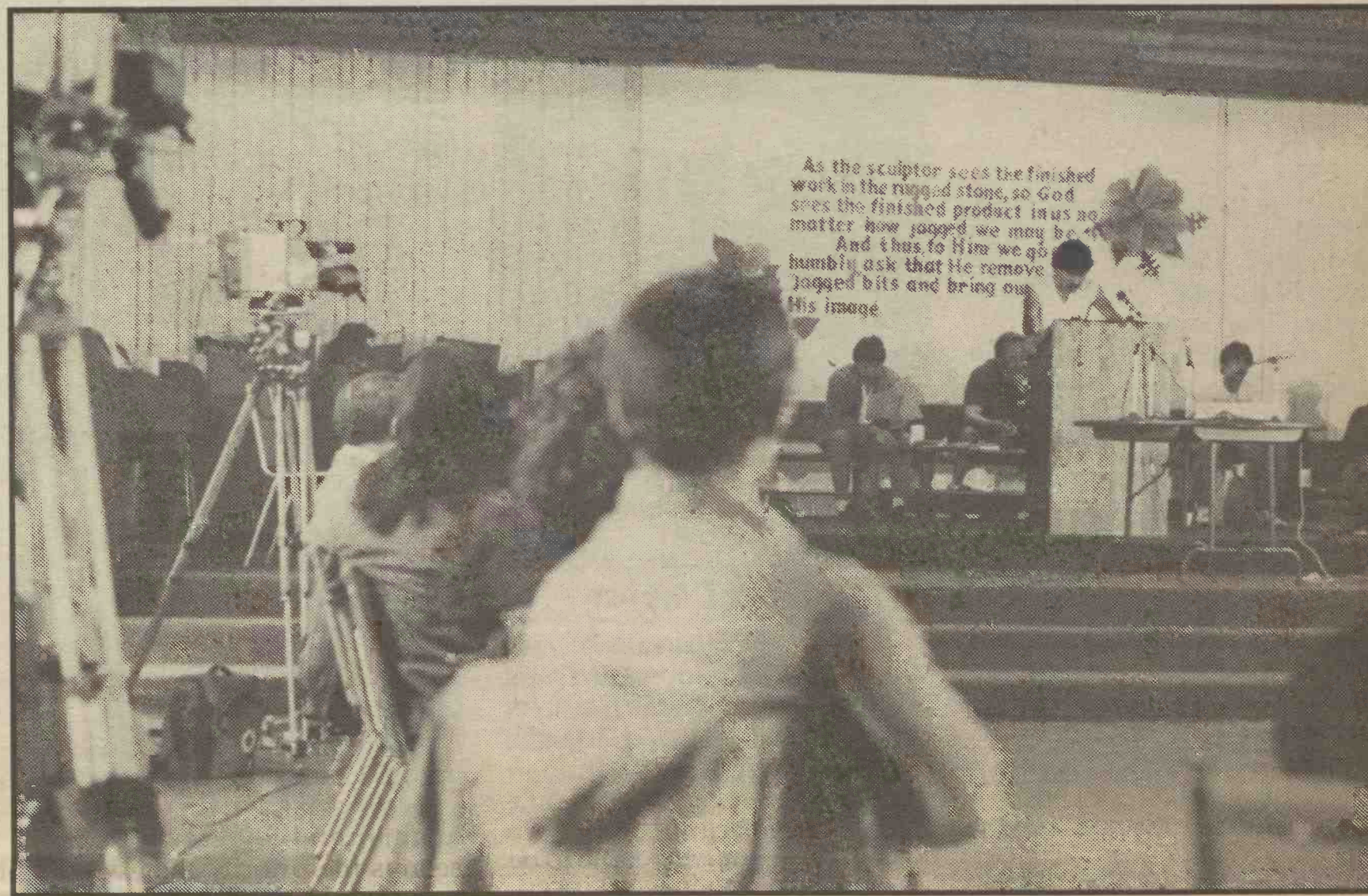
As an added responsibility for the task force and those expressing concern, we urge the review and implementation of positive solutions, not only in the administration of the judicial process, but the involvement of our elected leadership in maintaining a hands-on policy throughout the process. For example, this could involve chiefs and councils being more involved with their membership, not only in the courts, but during incarceration, and that all important part called release.

The Native Brotherhood of this and other institutions are collectively involved in presentations that will identify areas we consider detrimental or desirable within the present scope of the justice system. One of the major areas of concern is the recognition of our cultural uniqueness as Indian people and that uniqueness as being a valuable asset in a healing process designed to address the issue of recidivism.

Given the sad state of young offenders, it is the hope of all concerned this task force strongly addresses the issues presented to them in this regard, recommending and initiating moves to a more culturally-orientated program for them. Not necessarily administered bureaucratically, but a more community-based structure of involvement to review and implement such programming.

As far as consultations are concerned, we commend the task force members in being approachable to those directly involved with the issue.

The policing area being what it is, leaves something to be desired. You need only hear the stories of physical and mental abuse, along with the much publicized ones of permanent damage, to realize there's a need for improved communication and relations with Native people. Granted, it may be only a few who make the rest look bad, but on the other hand, it's the rest who turn a blind eye to the few



Wayne Courchene

The media records the May 10 hearing by the task force at Drumheller Institution

who perpetuate feelings of distrust and disrespect.

Our present legal aid system falls nothing short of being in the same category of Let's Make A Deal when it comes to the majority of Native people. A much improved court workers' program would do a lot to alleviate this situation. Very rarely is there availability of legal advice when appearing before a justice of the peace. A remand in custody is inevitable in most cases and being presented to the courts usually hastens a guilty plea to avoid doing dead time. It is also a widely accepted fact any crown prosecutor can make a minor infraction seem like a hanging offence, thus precipitating a

guilty plea. Again the prospect of unnecessary remand time hangs over the head.

As far as corrections is concerned, where do we begin and where do we end? The brotherhood has long been a thorn in the side of administered justice. A lot of positive programs have originated within the brotherhood, such as halfway houses, life skills programs and Native Counselling, only to be taken over by bureaucratic sources and administered, as one brother so aptly puts it, as carrot programs. Other programs unique to Native people, supposedly guaranteed in the Constitution are so regulated frustrations run high at times. Sometimes a Native per-

son returns to society no better off than when he came in.

The Native Counselling unit, besides being a buffer zone between the administration and the brotherhood, has become in many institutions, the ears of the administration leading to an irreplaceable loss of faith in many cases.

The April 27 issue of Windspeaker published a letter from a brother saying, "Increasingly our own people have been manipulated into perpetuating those policies on the presumption of affirmative action." "This union must be made to work in our benefit or broken completely."

Rather than regulate our availability to outside resource personnel, Native Counselling would do well to return to the original idea of their position and see that such personnel are given access to the Native population.

In summation, the Native community would do well in developing an ongoing process composed of existing elected leadership to monitor the initiatives taken and implemented by this task force.

Given the prospects of programs being created and existing programs being reviewed, the feeling of moral obligation should remain a dominant factor in seeing this one doesn't go the same route other inquiries of this nature have gone in the past.

The general feeling of the brotherhood remains as such. One million clams could have provided for some solutions to be implemented if those directly affected had been consulted in the first place.

In Brotherhood I remain,
Richard Stonechild
Secretary-treasurer
Grande Cache
Native Brotherhood

Advertisement perplexing

Dear Editor:

I was perplexed by the advertisement by Whitefish Lake Band Administration No. 128, which appeared in Windspeaker April 13 in support of National Education Week.

I personally do not agree with their advertisement. As a member of the band I have a personal stake in whatever they advertise. The advertisement states "Learning within and about your own Native culture will be your greatest asset in life."

In my opinion this is a contradictory statement because I know for a fact my band refuses to accept to teach Cree language and culture in our reserve school.

Whomever wrote the advertisement should not disgrace, but rather respect the few, and proud traditional people on our reserve. I admire these traditional families in humility and will continue to support them.

I feel very proud of our Cree language and culture and firmly believe it should be taught in our school so it will be maintained. We as Native people in Canada continue to fight for our rights and our culture. It is the power of each reserve to continually teach as our elders have taught us to do.

In this manner we maintain our Nativeness as a distinguished aboriginal people.

In Indian unity,
Delphine Memnook
Edmonton

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ADVERTISING SALES PEOPLE

Ron Louis

Advertising copy must be received no later than Friday noon to guarantee publication in the next issue. To advertise, call (403)455-2700.

MEMBERSHIPS

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National Aboriginal Communications Society (NACS)

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What's Happening

The Blues Sisters have arrived, folks

Hi!
It's powwow time again! Yes a lot of people are probably planning which powwow circuit to follow — from Montana to the Northwest Territories.

Since it's powwow time, here's my little version of POW-WOW TIME. (Sung to the tune of Ray Charles's Crying Time).

"Oh, it's powwow time again, you're gonna leave me

I can see that powwow twitch in your right eye

I can tell by the moccasins you sleep with darling

That it won't be long before it's...powwow time."

Well, it looks like it's official now. Sam Sinclair will challenge Larry Desmeules for the presidency of the Metis Association of Alberta.

Now who else will be stepping forward as a presidential candidate? Joe Blyan? Butch Plante? Droppin' In?

Hey, Sam! Play it again.
For all you early Sunday morning risers, while you're doing your aerobics, cooking duck or whatever, why don't you tune into CFRN's *Between Two Worlds* at 7:30 a.m.

Here's a list of guests starting with June 10.

- Heather Forsyth (Children's Wish Foundation)
- Steve Brant (Native Business Development Centre) June 10
- Pat Shirt (Poundmaker's Lodge) June 17
- Eva Cardinal (Sacred Circle) June 24
- Harold Burden (North American Indigenous Games) July 1
- Everett Soop (comedian, intellectual, nice guy, cartoonist, Pre-

mier's Council on Status of Persons with Disabilities) July 8

• Tom Ghostkeeper (Native Services Program) July 15

• Chester Cunningham (Native Counselling Services) July 22

• Laurent Roy (Native Employment Services Association) July 29

• Dorothy Daniels (community volunteer, writer) Aug. 5

• Carolyn Pettifer (Metis Children's Services) Aug. 12

• Guy Lacombe (Western Canadian Publishers) Aug. 19



Joanne "Belushi" Gallien

• Linda Ferguson (Native Women Pre-employment Training) with guests Sylvia Gambler (former student) and Martha Kates (student) Aug. 26

• Muriel Stanley-Venne (National Film Board) Sept. 2

• Chief Al Lameman (Beaver Lake Band) Sept. 9

All programs will air again in the fall.



Droppin' In

By Rocky Woodward

ENTWISTLE: What is this? Another anniversary!

Annie and Frank Norris will celebrate their 60th wedding anniversary June 30...Yeah!

And I always thought babies rule?

Congratulations to both of you and yes...Droppin' In loves anniversary banquets...we'll be there.

PEAVINE: Just a note from Droppin' In for Darling and Raymond Carifelle. Hi!

See, Droppin' In can write anything.

Darling and Raymond do a lot of work for youth in their



Maryanne "Akroyd" Laube

community and now Raymond has taken on the task of coaching umpires for the upcoming indigenous games.

Don't burn out, Ray. DROPPIN' IN: They're in town, folks!

That's right. The BLUES SISTERS have arrived!

On the left is lead singer Joanne Gallien at her best and her partner and back-up vocalist Maryanne Laube at her best.

The Blues Sisters will be performing at the Lookin' Glass Inn. That's if they can stop long enough to quit laughing.

Actually, these two wonderful ladies who were nice enough to let me use their...mug shots are none other than Joanne — Windspeaker accountant, etc. — and her best friend Maryanne.

The pictures were taken right after they received cheques for their outlandish performance at the Lookin' Glass.

It got to them. A \$1.49 each would.

EDMONTON: Remember this date. June 17. At the Edmonton Inn a Native Art Auction will be presented by the White Braid Society and Martha Campiun.

Martha says she is looking for all sorts of authentic Native items to be auctioned off at the

fair.
There'll be door prizes and everything.

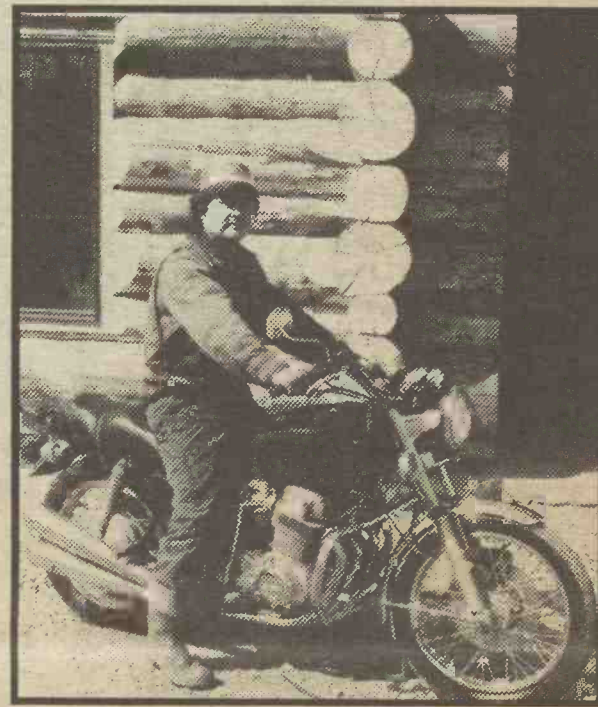
It'll take place from 10 a.m. to 6 p.m. and if you are interested in knowing just how the auction will work, how it will benefit you and the purpose for the auction — which by the way is for a good cause — call Martha at 489-3619. BEAVER LAKE: Spurs, wild horses, traditional dancers and baseball will all be happening at Beaver Lake Powwow Aug. 3-5.

Thanks for the news Gary Lameman. We will be there. HORSE LAKE: No, this is not actor Steve McQueen in the movie *The Great Escape*.

It's Larry Horseman, mechanic, welder and livestock technician at Horse Lake.

But the way Larry drove around those trees (shortcuts at dinner time) he could well have been a double for McQueen.

Well, Droppin' In once again gotta' hit the road. So, until next time, drive safely and keep your backs to the wind.



Larry Horseman and his Great Escape Machine

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR (FREE) FOR THE JUNE 22 ISSUE, PLEASE CALL TINA WOOD BEFORE WEDNESDAY, JUNE 13 AT NOON AT (403)455-2700 OR WRITE TO 15001 - 112 AVE., EDM., T5M 2V6

BOWDEN NATIVE BROTHERHOOD PROGRAMS; Tuesdays, 7 - 9 p.m., Bow Nation Alcoholics Anonymous; Wednesdays, 6:45 - 9 p.m., Native Brotherhood Meeting; last Wednesday of every month, 5:45 - 9:05 p.m., Native Brotherhood Cultural/Spiritual Night; for more info. call (403)227-3391, Ext. 352.
FAMILY SWIM NIGHT; Sundays, 6 - 7 p.m.; O'Leary Swimming Pool (8804 - 132 Ave.), Edmonton; for more info. call CNFC at (403)452-7811.
ANY CHILD CAN; Tuesdays, 6 - 8 p.m.; Westmount Community Centre (10970 - 127 St.), Edm.; T-ball, Field Hockey, crafts, movies and more; for more info. call Ed Courtoreille at (403)452-7811.
AEROBICS; last class June 13; Oliver School (10210 - 117 Street), Edmonton; for more info. call 452-7811.
TEEN MODELLING CLASSES; Thursdays, 7 - 9 p.m.; Westmount Community Centre (10970 - 127 St.), Edm.; for more info. call Ed Courtoreille at (403)452-7811.
METIS DANCE CLASSES; Sundays, 2-4 p.m.; St. Peter's Church (110 Ave. & 127 St.), Edmonton; for more information call Georgina Donald at (403)452-7811.

WEEKLY BBQ; each Wednesday beginning May 2; noon; Parkdale Community Hall (113 Ave & 85 Street); Edmonton. call Eugene at (306) 764-3431.

S P O R T S WEEKEND; June 1 - 3; Exhibition Grounds, Prince Albert, Sask.; for more info. call Eugene at (306)764-3431.
NORTH AMERICAN INDIGENOUS GAMES INDIGENOUS & CHINESE CULTURAL EXCHANGE BANQUET; June 3, cocktails at 6:30 p.m.; Pearl City Restaurant (10209 - 97 St.), Edmonton, AB; for more info. call (403)421-0991.
SOBER DANCE; June 8, 9:30 p.m. - 1:30 a.m.; Westmount Community Hall (109 Ave. & 127 St.), Edm.; Rodney Sutherland & Country Pride; sponsored by C.N.F.C.; for more info. call (403)452-7811.
C.N.F.C. CASINO; June 15 & 16; ABS Casino (112 St. & 102 Ave.), Edmonton; all proceeds go towards the Canadian Native Friendship Centre; for more info. call Anne at (403)452-7811.
"INDIAN LIFE FROM INDIAN EYES" PHOTOGRAPHY EXHIBIT; June 16; Stewart Indian Boarding School, 5366 Snyder Avenue, Carson City, Nevada; for more info. call Ed Johnson (702)882-1808 or (702)882-1808
LUMMI STOMMISH WATER FESTIVAL; June 16 & 17; Lummi Indian Reservation; Lummi Stommish Grounds near Gooseberry Point, Bellingham,

Indian Country Community Events

Washington; for more info. call Florence Kinley at (206)647-6218 or (206)734-8180.

TREATY PAYMENT DAYS - 1990, TREATY 6 & 7; Peigan - Community Hall, June 20, 10 a.m. - 5 p.m.; Blood - Kainai Sports Centre, June 21, 10 a.m. - 5 p.m. and June 22, 10 a.m. - 3 p.m.; Sarcee - Administration Building, June 26, 10 a.m. - 4 p.m.; Siksika Sportsplex, July 4, 10 a.m. - 4 p.m.; Siksika - District Boardroom, July 5, 9 a.m. - 3 p.m.; for more info. call (403)292-5913.

YOUTH & ELDER'S CONFERENCE; June 20 - 23; held in conjunction with the 2ND SUMMIT ON INDIGENOUS STRATEGIES; Round House; Okemah, Oklahoma; for more information call (918) 742-2125.
METIS WOMEN'S COUNCIL OF EDMONTON - NATIVE SENIORS DROP IN CENTRE & HOUSING REGISTRY OPEN HOUSE; June 22, 10 a.m. - 3 p.m.; 11821 - 78 St., Edm.; refreshments; for more info. call Francis at (403)479-4352.

AWASIS DAY; June 22; Prince Charles School (12325 - 127 St.), Edmonton; for more info. call (403)455-5533.
GRANDE PRAIRIE FRIENDSHIP CENTRE OPEN HOUSE (25th Anniversary); June 22, 2:00

- 6 p.m. or June 23, 10 a.m. - 1 p.m.; 10105 - 97 Ave., Grande Prairie; for more info. call (403)532-9797.

T R E A T Y DAYS; June 22 & 23; baseball diamonds, Janvier Reserve, Alberta; for more info. call (403)559-2259.

25TH ANNIVERSARY CELEBRATION; June 22 & 23; Grand Prairie Native Friendship Centre; for more info. call (403) 532-5722.

C.N.F.C. BINGO; June 28; Knights of Columbus (119 St. & 102 Ave.), Edmonton; for more info. call (403)452-7811.

ENOCH GOLF CLASSIC; June 30 - July 2; Indian Lakes Golf Course, Enoch Reserve, AB; for more info. call Cece Armstrong at (403)470-4656.

NIGHT FOR ALL TRIBES (NORTH AMERICAN INDIGENOUS GAMES); July 1; tribes from United States and Canada; for more information call 421-0991.

CHIEF SUMMIT '90, NATIONAL CHIEFS OF CANADA CONFERENCE; July 2-5; Edmonton Inn, Edmonton; for more info. call Steve Brant at (403)429-3781 or Kelly George at (403)470-4505.

STAMPEDE JAMBOREE; July 6; Calgary Native Friendship Centre (140 - 2nd Ave. S.W.), Calgary; for more information call Gloria or Conrad at (403)264-1155.

more info. call Raymond Potts at (403)967-2225.

CALGARY NATIVE FRIENDSHIP SOCIETY'S ANNUAL CO-ED SLOW-PITCH TOURNAMENT; July 13 & 14; Birchland Diamonds (919 McDougall Road N.E.), Calgary; prizes depend on team entries; for more info. call Gloria or Conrad at (403)264-1155.
5TH ANNUAL EAGLE FLIGHT YOUTH/ELDERS CONFERENCE; July 17 - 20; sponsored by Yellowhead Tribal Council; for more info. call Dennis Arcand at (403)962-0303.

TREATY DAYS CELEBRATION; July 20 - 22; Cold Lake English Bay, Cold Lake First Nations, Alberta; for more info. call Todd Matchatis at (403)594-7183, ext. 30.

LAC ST. ANNE PILGRIMAGE; July 21 - 26; Lac St. Anne, AB; for more info. call Rosalee at (403)459-7177.

7TH ANNUAL ALBERTA NATIVE ART FESTIVAL; Aug. 3-31; Front Gallery, 12302 Jasper Ave., Edmonton; sponsored by Alberta Native Arts & Crafts Society; for more info. call 426-2048.

AMATEUR RODEO; Aug 24-26; Diamond 5 Rodeo Facilities; Hobbema; Sponsored by Montana Rodeo Club; for more information or entries call Montana Recreation Centre at 585-3744 or Diamond 5 at 585-2696.

4TH ANNUAL UNITED INDIAN ASSOCIATION CELEBRATION; Aug 24 - 26; Yakima Convention Centre, Washington; for more information call (509) 575-0835.

Wanyandie Flats

Hoping against hope for a promised house

By Rocky Woodward
Windspeaker Staff Writer

WANYANDIE FLATS, ALTA.

Kelly Joachim's story is a heartbreaking one.

It's a story of broken promises, exploitation, discrimination, poverty and of one man's dream, which more than likely, will never come true.

Kelly Joachim lives alone in a one-room cabin at Wanyandie Flats, about 35 km north of Grande Cache.

The mountains surrounding Wanyandie Flats is the only life Kelly has ever known and the only life he knew until a huge coal-processing plant was built near the community.

He remembers before the arrival of the white man's technology that people at Wanyandie Flats lived somewhat comfortably.

They had a large garden staked out, made a small income by running a horse ranch to take rich Americans on hunting and fishing expeditions and survived by trapping.

More importantly, Kelly says, they were left alone.

Then everything changed.

The people living below the mountain weren't even considered when the area near Wanyandie Flats was opened up for coal mining, Kelly says.

In 1983 families living there complained about coal dust in the air. They complained about being sick. "Even our dogs are vomiting," said one resident at that time, Hamilton Wanyandie.

To back up their claim they simply asked anyone interested in viewing their problem to visit them during the winter to see for themselves how black the snow becomes from the coal dust. It remains black with coal dust all winter.

Coal-monitoring devices were installed in and around Wanyandie Flats to measure whether pollution was a problem.

The results were negative, but Kelly says the problem of breathing the dust is still there "especially when the wind is blowing from the direction of the plant," he complains.

"We can't grow anything here anymore. Not like we used to." But why do the people at Wanyandie Flats put up with the dust if they know it may be hazardous to their health?

"Because this is the only home we have, the only home we know."

"They wanted me to move to town, but I can't survive in town. I lived here here all my life, I want to stay here all my life," says Kelly solemnly.

"Why must we move?" he asks.

Kelly's people are of Cree and Iroquois descent.

They once lived inside what is now Jasper National Park, but were forced to move when the federal government decided to make the area a park.

So they packed and moved to the Grande Cache area.

But even today the four cooperatives made up from Native descendants of the Jasper park area feel threatened again with removal from their mountain homeland, because of back taxes owed to the provincial government.

"No one knows what will become of us?"

"We should fight like the Lubicons."

"A long time ago, they never



Rocky Woodward

Kelly Joachim is still waiting for material to build a house after 15 years

looked at us for treaty rights. They just built highways and took the land away.

"Pretty crazy, huh?" is all Kelly can muster.

Although Kelly does not know what the future has in store for him, he believes he will never leave Wanyandie Flats.

"It's my home and I'm going to build a new house soon," he smiles.

Believe it or not, Kelly has been patiently waiting 15 years for a load of housing materials he was promised.

In Kelly's eyes it's not a laughing matter.

Like other Native people who live a simple life, Kelly takes pride in taking a man at his word, knowing that when a neighbor makes a promise to deliver a load of wood it will be delivered and when he promises to return a borrowed working tool on a certain day it will be there.

Kelly laughs a little because he can't remember if it was Joe Clark or the Metis Association of Alberta who made him that promise. "But I remember the promise. (It was) 1975," he says.

Sitting with Kelly inside his cabin, he points to an oil stove.

"They gave me that stove two years ago."

"They promised me a trailer 10 years ago, but it's OK. I'm an old Indian."

"Long time ago Indians were tough, they didn't get sick. I'll survive — but promises, that's hard," Kelly shakes his head.

Inside his cabin Kelly has a rifle hanging on the wall. And in a corner is a home-made bed.

He has no electricity, only two small windows to light his cramped quarters and a gas lamp for night.

Outside he has nailed tar paper on one side of the cabin to stop the wind from blowing through the cracks.

He pulls out a paperback and says, "I like this book. When I read, Bury My Heart at Wounded Knee, I get sad."

Getting up from his chair, he asks me to walk outside with

him. Directing me to a shed only feet from his cabin, he points to a stack of insulation.

"This was delivered to me three years ago. I told them about the promise made to me for a house so they sent me this. They said they would send my materials for a house pretty soon."

That was three years ago.

Kelly was reluctant to share who "they" were and I could only think, he still firmly believed the material for his house was still coming and possibly, he did not want to create any animosity among his benefactors.

But 15 years waiting for a house, while living in a one-room cabin and his heart goes out to a story (Wounded Knee) that happened so many years ago?

"I'm going to build my house over there," Kelly smiles, pointing to a clearing not far from his cabin.

Kelly, 41, is president of the Wanyandie cooperative and admits to receiving some schooling — Grade 7 — enough to read and write.

He tried to take a trade in an

Alberta Vocational Centre program when he was 16 years old, but says he failed miserably. "I only spoke Cree and they didn't like that. They kicked me out."

Years ago Kelly's leg was mauled by a grizzly bear. It was something he would not talk about, but his limp is apparent.

Because of the bear mauling and because he is partially deaf in one ear it is hard for him to find steady work.

"I'm on welfare. I have difficulties with my arm, my back and my leg."

"A long time ago I worked for three years in the coal mine. Now I take sleeping pills because my head hurts so much. It was caused by the noise in the mine," Kelly explains.

Broken promises, poverty and the hardships in his life are real. But it is something Kelly says he has grown accustomed to.

He asks for no pity and tends to worry more about his community problems, his role as president of Wanyandie cooperative than his personal problems.

But if you could have seen

Kelly's face while he was holding a hat I gave him as a simple sharing between two friends and how he sat up, sat down, got back up again and then moved back and forth across his floor while looking at the hat in disbelief that someone would offer him anything — even a small token as a hat — it's easy to see how the Kellys of this world can so easily be taken.

He believed in my gift and that I wanted nothing in return because Kelly believes people are basically honest. I did not want anything only to let him know he had a friend.

But what about the others who Kelly believed in — who never came through?

Kelly comes from a world that believes when a man makes a promise his word is as good as gold.

That's why after 15 years Kelly still believes he will look out his cabin window someday to see a truck come driving down the rocky mountain road and up to his cabin with a load of housing material.

The National Native Association of Treatment Directors Calgary, Alberta

Requires an: **Executive Director**

Responsibilities:

- Planning, managing and directing the activities of the Association including finances, personnel, membership assemblies, research and development projects and public relations based on policies and direction established by the Board of Directors.
- Liaising with the executive directors of Native alcohol and drug abuse treatment centres and other related government and non-government agencies.
- Responding to the information, consultation and training needs of the membership on both management and program areas of residential alcohol and drug abuse treatment.

Qualifications:

- Education and/or experience relevant to management in the Native addictions field.
- Knowledge of Native addictions treatment programs.
- Planning, organization, communication, self-motivational and fund-raising skills a requisite.
- Ability to work at a national level.

Starting date: **September 4, 1990.**

Applications, with resumes and expected salary to be received by closing deadline of June 22, 1990. Send to:

National Native Association of Treatment Directors
#410 - 9203 MACLEOD TRAIL S., CALGARY, ALBERTA

Health Awareness Week

June 11 - 15, 1990



Sponsored By
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hosted by

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Prince George, B.C.

June 29, 30, July 1, & 2

A Side - Intermediate A, Senior A or B
 Based on 10 to 12 teams:
 Prize Payout \$9,375.00

1st Place	\$5,000.00
2nd Place	\$2,500.00
3rd Place	\$1,250.00
4th Place	\$625.00

Based on 7 to 9 teams:
 Prize Payout \$5,400.00

1st Place	\$3,000.00
2nd Place	\$1,500.00
3rd Place	\$900.00

Entry Fee: \$600.00

B Side - Intermediate B and C
 Based on 10 to 12 teams:
 Prize Payout \$4,500.00

1st Place	\$2,200.00
2nd Place	\$1,200.00
3rd Place	\$700.00
4th Place	\$400.00

Based on 7 to 9 teams:
 Prize Payout \$3,375.00

1st Place	\$1,600.00
2nd Place	\$900.00
3rd Place	\$500.00
4th Place	\$375.00

Entry Fee: \$375.00

B.C. Ball Rules will apply for both A and B sides
 (Exception: International Pitching Rule).

All players must pay admission of \$3.00 per day.
 Dance: Saturday Night, June 30, 1990

ALSO

All-Native Mixed Slo-Pitch Tournament

hosted by

P.G. Multi-Cultural Recreation Society

Prince George, B.C.

For more information contact:
 Charles Ghostkeeper (Co-ordinator)
 between the hours of 9:00 a.m. and
 12:00 p.m. and 12:30 p.m. - 4:30 p.m.
 at (604)562-1116
 or evenings at (604)563-9586.

Based on 12 teams entered:
 Prize payout: \$3,600.00

1st Place	\$1,700.00
2nd Place	\$1,000.00
3rd Place	\$600.00
4th Place	\$300.00

Entry Fee: \$300.00

B.C. Slo-Pitch Rules will apply

Please make cheque or
 money order payable to:
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 181 Quebec Street
 Prince George, B.C. V2L 1W1

Native Spirituality

Museums no place for bundles - elder

By John Holman
Windspeaker Correspondent

EDMONTON

Much debate has raged about whether medicine bundles should be returned to Indian people or kept in museums and put on public display. The debate was highlighted during the Calgary Glenbow Museum's 1988 Spirit of the Rainbow display which featured sacred Blackfoot ceremonial masks.

A Native spiritualist originally from Wabasca feels museums are not a place to store or exhibit sacred articles. Isabel Auger, 51, has followed Native spirituality since she's been a child. She has participated in sun dances, has wide knowledge of

Native culture and is constantly learning more about Native spirituality from other elders.

Bundles and pipes should have been passed to the owners' children instead of being given to museums where they can be mistreated, she said.

"They're special things, they're not to be played around with," Auger said. "A bundle is a very secret thing. I wouldn't want anyone to see my medicine bundle or put it in a museum."

Another practising Native spiritualist described the bundle as a tool for prayer. The bundle can also be used to heal people - this power is shared between the article and the owner, the spiritualist said. The bundle contains items that symbolize valuable lessons and incidents that

strengthened their belief in Native spirituality.

Sacred artifacts at the Provincial Museum of Alberta in Edmonton have not been mistreated, insisted museum director Philip Stepney. Elders have been consulted on how to store, treat and display sacred articles. Purification ceremonies have also taken place and the staff who are exposed to sacred articles have been ceremonially smudged to protect them against their power.

"The museum was really seen as a safe place they (religious artifacts) could be put," explained Pat McCormack, the museum's ethnology curator. She said the museum holds in trust medicine pipe bundles, weasel-tailed shirts and other religious Indian artifacts.

Most artifacts were acquired during the 1960s and 1970s, long after Native ceremonies - like the sun dance - were attacked by Christian religions and then legislated out of existence, said McCormack, so aboriginal people felt uneasy owning religious artifacts.

The people respected the power of the bundles but couldn't use them anymore because of their forced adoption of Christian beliefs, she explained.

And the museum takes the view the religious power of the bundles is shared with the owner, so people who want bundles returned should be able to replicate the bundle, letting the museum keep the original.

Traditionally, bundles can be replicated, McCormack claimed, if it has been stolen, destroyed or damaged.

And even though the museum allows the replication of bundles, only one has been replicated by a Peigan Nation member.

The museum has put relig-



Isabel Auger

John Holman

We would like to take this
time to wish all the fathers a
Happy Father's Day.

Doiq River Indian Band
Box 55, ROSE PRAIRIE, B.C. V0C 2H0
(604) 787-4466

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Sarcee Education Committee
Box 135 - 3700
Anderson Road S.W.
Calgary Alberta T2W 3C4
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Applicants will be contacted for interviews

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Applications including resume and names of
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Diane Halcrow
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Saddle Lake First Nation

Proposed justice system draws on traditional values

By Diane Parenteau
Windspeaker Correspondent

SADDLE LAKE RESERVE,
ALTA.

Residents of Saddle Lake reserve have taken the fundamental building stones of common Cree law and applied them to a tribal justice system model they want implemented on their reserve.

The model was presented to the Task Force on Criminal Justice and its Impact on Native and Metis people of Alberta during a meeting at the band office May 23.

Developed by the Saddle Lake Tribal Justice Centre and consultant Caroll Hurd over the past six years, the model promises to decrease the number of local Natives ending up in provincial jails and to bring the justice system back into the hands of the community.

"Native justice is a process of soul-searching, a way to address the injustice of a system that views us as savages, unemployable and drunk," said Chief Carl Quinn.

The model developed for and by the people of Saddle Lake is the first of its kind in the world but draws heavily on traditional culture and values. It focuses on a non-judgemental system using the circle format where a peacemaker takes the place of a judge in resolving disputes. Then he goes out into the community to



Chief Quinn addressing the task force. To his left is Mr. Justice Cawsey.

talk to people to make a decision. Where arbitration fails, the issue would be brought before an appointed or elected tribunal. Both the peacemaker and the tribunal members would be from the community.

"It's a common notion around indigenous people," said Hurd. "How can someone who doesn't know me resolve my problems?"

He argues that individuals would think twice about committing an offence if they had to answer to their family and neighbors for it. He pointed out lack of confidence and respect for the present system saying it isn't addressing the real problems facing Native people.

"The criminal issues you see within your own criminal justice system do not touch in many ways the real issues on this reserve," said Hurd addressing the five-member task force team. "You are not settling the land disputes, you are not settling the social issues.

There are 4,000 people on this reserve whose problems are not going to be resolved. They are not going to take them to you."

Court of Queen's Bench Mr. Justice Allen Cawsey was con-

level.

The system is based on restitution not punishment with the most severe penalty being banishment from the reserve and being stripped of membership rights.

Task force member Leroy Little Bear from the Blood reserve was fascinated by the "real new thinking" behind the model.

"Expulsion does really have and would have an effect. Relationships are very important," said Little Bear. "The responsibility is back to your own people, back to the community."

"The inmate is really the product of the system," said band spokesman Henry Quinney. "If you're going to reduce incarceration rates, you are going to have to implement something. The system is not sensitive, they don't know the individual. It's the people in the community — social services, counselling services, health services — who are going to have to help the person where there was no help before."

How the model fits in with the Charter of Rights and the Constitution were two other concerns voiced. Hurd said they were uncertain how to handle some aspects, however, they felt the model deserved a chance.

"I think we could do it if somehow breathing space can be allowed and the dominant society just stands back and lets protocol take its course," he said.

Despite productive meetings with the provincial and federal governments in the past, Saddle Lake has been unable to gain the support needed to initiate the system. Neither government is ready to take responsibility for jurisdiction.

"If we had the people and the resources to (implement) it, we could do it right now," said Quinney.

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TREATY PAYMENT DAYS - 1990

Listed below are dates of Treaty Payment for the Southern Alberta Bands in Treaty "6" and "7".

PEIGAN - COMMUNITY HALL
Wednesday, June 20, 1990
10:00 A.M. - 5:00 P.M.

SARCEE - ADMINISTRATION
BUILDING
Tuesday, June 26, 1990
10:00 A.M. - 4:00 P.M.

BLOOD - KAINAI SPORTS CENTRE
Thursday, June 21, 1990
10:00 A.M. - 5:00 P.M.

SIKSIKA - SPORTSPLEX
Wednesday, July 4, 1990
10:00 A.M. - 4:00 P.M.

and

Friday, June 22, 1990
10:00 A.M. - 3:00 P.M.

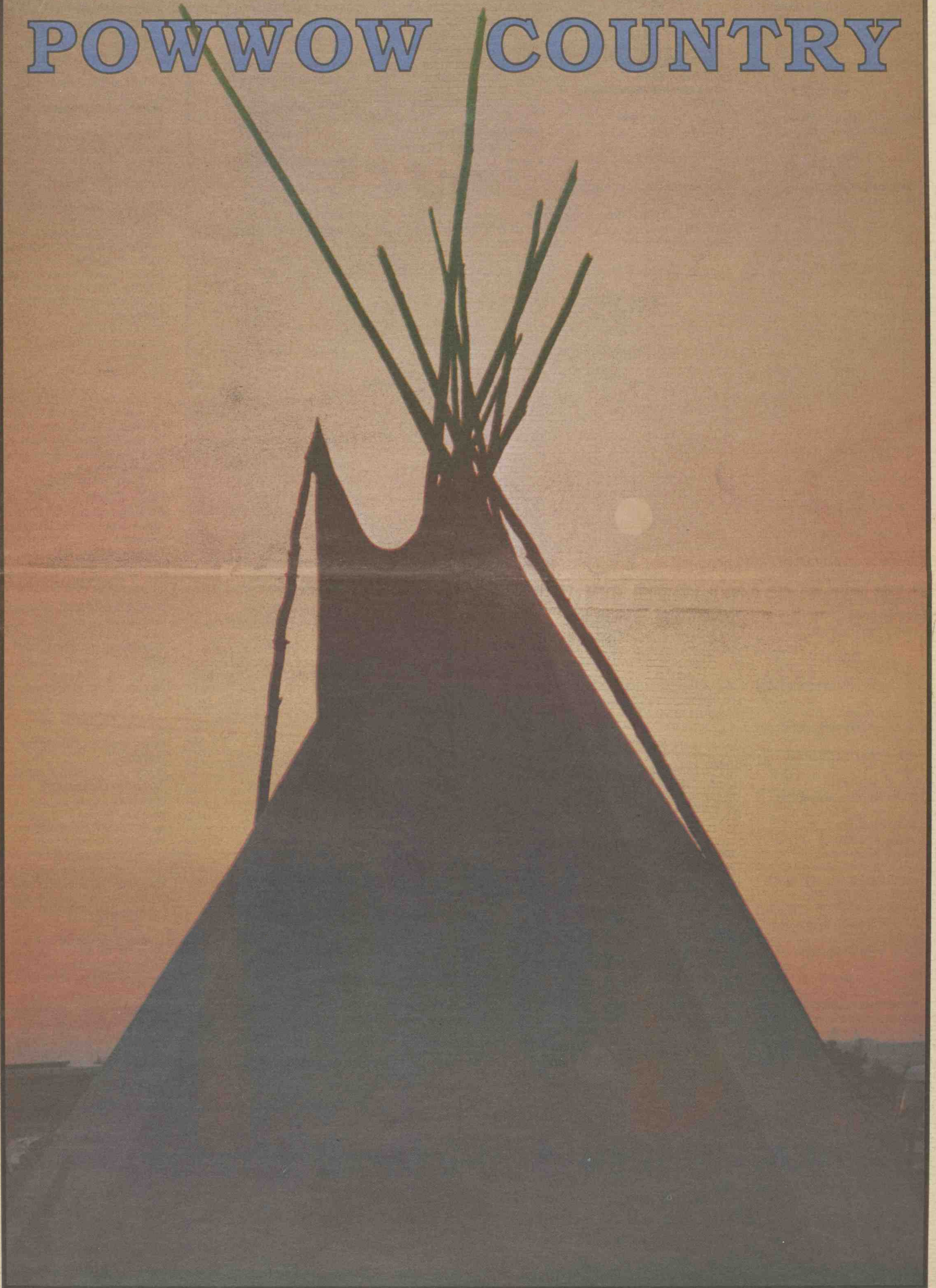
SIKSIKA - DISTRICT BOARDROOM
Thursday, July 5, 1990
9:00 A.M. - 3:00 P.M.

1. Please have your status card available or know your treaty number.
2. No notes will be accepted.
3. All elders will automatically be taken to the front of all line-ups.
4. Payment is done alphabetically and there will be signs posted so that you will be in the proper line-up.
5. If you don't want other individuals to pick up your Treaty money, please contact Nova Kearsley one week prior to payment at (403) 292-5913.

Your co-operation on the above is greatly appreciated.
If you have any questions, please do not hesitate to contact our office at (403) 292-5913.

Canada

WINDSPEAKER POWWOW COUNTRY



Windspeaker's 1990 Powwow Country Calendar

<p><i>June 10</i></p> <p>NATIVE BROTHERHOOD ANNUAL POWWOW 1:00 - 9:00 p.m., Edmonton Correctional Institution (21611 Meridian Street) EDMONTON, ALBERTA</p>	<p>Lakes High School, 10320 Far West Drive TACOMA, WASHINGTON</p>	<p>10 miles N. & 3 miles E. 1 1/2 miles N. of Balcarres BALCARRES, SASKATCHEWAN VETERANS HONORING WACIPI* Rosebud Powwow Grounds ROSEBUD, SOUTH DAKOTA FORT KIPP CELEBRATION FORT KIPP, MONTANA</p>	<p><i>July 26 - 29</i></p> <p>SARCEE NATION ANNUAL RODEO & POWWOW Administration Office BRAGG CREEK, ALBERTA KAWACATOOSE POWWOW Kawacatoose Band (5 miles N. of Quinton) QUINTON, SASKATCHEWAN</p>	<p><i>August 17 - 19</i></p> <p>KAMLOOPA POWWOW Chief Louis Way, Kamloops Indian Reserve KAMLOOPS, B.C.</p>
<p><i>June 15</i></p> <p>KEHIWIN SCHOOL POWWOW KEHIWIN RESERVE, ALBERTA</p>	<p><i>June 23 & 24</i></p> <p>3rd ANNUAL INTERTRIBAL POWWOW Yavatai-Prescott Reservation PRESCOTT, ARIZONA PLAINS INDIAN MUSEUM ANNUAL POWWOW Buffalo Bill Historical Centre CODY, WYOMING</p>	<p><i>July 12 - 15</i></p> <p>NORTH AMERICAN INDIAN DAYS Encampment Grounds - behind Plains Museum BROWNING, MONTANA</p>	<p><i>July 27 - 29</i></p> <p>BONAPARTE CROSSROADS GATHERING Bonaparte Reserve (3 miles N. of Cache Creek) CACHE CREEK, B.C. ANNUAL SEAFAIR INDIAN DAYS Daybreak Star Indian Cultural Centre (Discovery Park) SEATTLE, WASHINGTON</p>	<p><i>August 21 - 23</i></p> <p>BEARDY'S AND OKEMASIS 1990 POWWOW Beardy and Okemasis Reserve DUCK LAKE, SASKATCHEWAN</p>
<p><i>June 15 - 17</i></p> <p>CHIEF JOSEPH & WARRIORS MEMORIAL POWWOW Pi-Nee-Wass Community Building LAPWAI, IDAHO RED BOTTOM CELEBRATION FRAZER, MONTANA 8TH ANNUAL SAM YAZZIE JR. MEMORIAL POWWOW 1/2 mile E. of Lukachukai Boarding School LUKACHUKAI, ARIZONA RING THUNDER TRADITIONAL POWWOW St. Francis Indian School ROSEBUD, SOUTH DAKOTA TREATY DAYS (Powwow Demonstrations Only) Canoe Lake Reserve 100 miles N. of Meadow Lake CANOE LAKE, SASKATCHEWAN</p>	<p><i>June 29 - July 1</i></p> <p>POUNDMAKER / NECHI POWWOW ST. ALBERT, ALBERTA BADLANDS CELEBRATIONS Just east of Brockton BROCKTON, MONTANA</p>	<p><i>July 13 - 15</i></p> <p>ALEXIS 12TH ANNUAL COMPETITION POWWOW GLENEVIS, ALBERTA 27th ANNUAL SAC & FOX NATIONS POWWOW Sac & Fox Tribal Grounds - 5 1/2 miles S. of Stroud STROUD, OKLAHOMA ALKALI LAKE AA ROUNDUP Alkali Lake School Gym ALKALI LAKE, B.C. WHITE BEAR ANNUAL 1990 POWWOW 9 miles N. of Carlyle on Hwy 9, White Bear Reserve CARLYLE, SASKATCHEWAN MISSION INTERNATIONAL POWWOW St. Mary's Centre MISSION, B.C.</p>	<p><i>August 2 - 5</i></p> <p>ROCKY BOY POWWOW ROCKY BOY RESERVATION, MONTANA OGLALA NATION FAIR POWWOW 1/4 mile W. of the agency PINE RIDGE, SOUTH DAKOTA</p>	<p><i>August 24 - 26</i></p> <p>1990 PIAPOT INDIAN CELEBRATION POWWOW PIAPOT RESERVE, SASKATCHEWAN 114TH ANNUAL ROSEBUD FAIR & RODEO (POWWOW) Rosebud Powwow Grounds ROSEBUD, SOUTH DAKOTA OIL DISCOVERY CELEBRATION Legion Park POPLAR, MONTANA KAHKEWISTAHAW POWWOW Kahkewistahaw Reserve BROADVIEW, SASKATCHEWAN</p>
<p><i>June 16 & 17</i></p> <p>LUMMI STOMMISH WATER FESTIVAL Lummi Indian Reservation, Lummi Stormish Grounds near Gooseberry Pt. BELLINGHAM, WASHINGTON 9th ANNUAL STEWART INDIAN MUSEUM ARTS & CRAFTS FAIR AND POWWOW Stewart Indian Museum 5366 Snyder Avenue CARSON CITY, NEVADA</p>	<p><i>June 30 - July 8</i></p> <p>4TH OF JULY POWWOW & OPEN RODEO Nespelem Circle Grounds (2 miles S. of Nespelem) NESPELEM, WASHINGTON</p>	<p><i>July 18 - 22</i></p> <p>ONION LAKE ANNUAL SURVIVAL POWWOW Onion Lake Reserve (30 miles N. of Lloydminster) SASKATCHEWAN/ALBERTA BORDER</p>	<p><i>August 3 - 5</i></p> <p>PEIGAN NATION ANNUAL CELEBRATIONS BROCKET, ALBERTA SQUAMISH NATION YOUTH PEOPLE POWWOW Capilano Indian Reserve 100 Methias Road NORTH VANCOUVER, B.C. OCHAPOWACE 5TH ANNUAL INDIAN CELEBRATIONS 12 miles N. of Broadview BROADVIEW, SASKATCHEWAN</p>	<p><i>August 31 - Sept. 2</i></p> <p>LEECH LAKE WEE-GITCHIE-NE-ME-DIM POWWOW & DANCE CONTEST Leech Lake Veterans Memorial Grounds (Bingo Palace Drive) CASS LAKE, MINNESOTA PUYALLUP TRIBE'S ANNUAL POWWOW & SALMON BAKE 2002 - E. 28th Street (Exit 135 off Interstate 5) TACOMA, WASHINGTON</p>
<p><i>June 22 - 24</i></p> <p>5th ANNUAL PORCUPINE CELEBRATION Porcupine District SHIELDS (PORCUPINE), NORTH DAKOTA RED BOTTOM CELEBRATION Highway 2 FRAZER, MONTANA ROSEAU RIVER POWWOW 1990 Hwy 75, 3 miles E. on Hwy 201 GINEW, MANITOBA SAKIMAY POWWOW Sakimay Powwow Grounds GRANDFEL, SASKATCHEWAN ANNUAL SADDLE LAKE POWWOW SADDLE LAKE, ALBERTA PI-UME-SHA POWWOW & TREATY DAYS Confederated Tribes at Warm Springs Reservation WARM SPRINGS, OREGON</p>	<p><i>July 1 - 4</i></p> <p>25TH ANNUAL NORTHERN CHEYENNE POWWOW Powwow grounds 5 miles S. of Lame Deer LAME DEER, MONTANA ANNUAL TOPPENISH POWWOW, RODEO, INDIAN VILLAGE & PIONEER FAIR Toppenish Rodeo & Livestock Show Grounds TOPPENISH, WASHINGTON</p>	<p><i>July 19 - 22</i></p> <p>KAINAI DAYS CELEBRATION Red Crow Park STANDOFF, ALBERTA YUKON INDIAN DAYS 20 miles from Teslin (Brooks Brooks) YUKON TERRITORY STANDING ARROW POWWOW (KOOTENAI) Hwy 93 ELMO, MONTANA</p>	<p><i>August 4 - 6</i></p> <p>BEAVER LAKE MULTI-CULTURAL DAYS Ball Diamonds, BEAVER LAKE RESERVE just E. of Lac La Biche, ALBERTA</p>	<p><i>September 1 & 2</i></p> <p>WAHCINCA OMAHA CELEBRATION Celebration Grounds (1/4 mile N. of Poplar) POPLAR, MONTANA PEEPEEKISIS 1ST ANNUAL POWWOW (12 miles N.E. of Balcarres) BALCARRES, SASKATCHEWAN</p>
<p><i>June 23</i></p> <p>2ND ANNUAL CLOVER PARK INDIAN EDUCATION POWWOW</p>	<p><i>July 2 - 4</i></p> <p>BEAR SOLDIER POWWOW Powwow Grounds - Westend, McLaughlin MCLAUGHLIN, SOUTH DAKOTA</p>	<p><i>July 20 - 22</i></p> <p>O'CHIESE POWWOW ROCKY MOUNTAIN HOUSE, ALBERTA 3RD ANNUAL POWWOW & TIPI VILLAGE Head-Smashed-In Buffalo Jump FORT MCLEOD, ALBERTA IRON RING CELEBRATION Legion Park POPLAR, MONTANA 10TH ANNUAL SKWLAX POWWOW Band Office (6 miles E. of Chase) SQUILAX, B.C. CARRY THE KETTLE POWWOW Carry the Kettle Reserve, SASK. (11 miles N. Montmartre & 9 miles S. of Sintaluta)</p>	<p><i>August 10 - 12</i></p> <p>ERMINESKIN POWWOW Ermineskin Reserve Powwow Grounds HOBBEMA, ALBERTA DRIFTPILE POWWOW Recreation Centre DRIFTPILE, ALBERTA STANDING BUFFALO POWWOW 6 miles W. of Fort Qu'appelle STANDING BUFFALO RESERVE, SASKATCHEWAN</p>	<p><i>September 21 - 23</i></p> <p>EAGLE SOCIETY COMPETITION POWWOW BLACKFOOT RESERVE, ALBERTA INDIAN DAY ENCAMPMENT POWWOW White Swan Pavillion WHITE SWAN, WASHINGTON</p>
	<p><i>July 5 - 7</i></p> <p>ENOCH INDIAN DAYS Cultural Grounds, Enoch Reserve DEVON, ALBERTA</p>		<p><i>August 14 - 16</i></p> <p>PRINCE ALBERT INDIAN / METIS FRIENDSHIP CENTRE 1990 POWWOW Prince Albert Exhibition Grounds PRINCE ALBERT, SASKATCHEWAN</p>	<p><i>October 5 - 8</i></p> <p>4TH ANNUAL MT. CURRIE INTERTRIBAL THANKSGIVING POWWOW Community Gym, MT. CURRIE, B.C.</p>
	<p><i>July 5 - 8</i></p> <p>23RD ANNUAL NORTHERN UTE POWWOW & RODEO Powwow Grounds FORT DUCHESNE, UTAH</p>			<p><i>October 7</i></p> <p>15th ANNUAL INDIAN DAY POWWOW EVENT Bowden Institution, INNISFAIL, AB sponsored by Bowden Native Brotherhood of Indian & Metis Society</p>

Drugs or Alcohol are not permitted at Powwows

To obtain a more complete listing of Windspeaker's 1990 Powwow Country Calendar, send a cheque or money order in the amount of \$3.50 to the address below or call the Marketing Department at (403)455-2700.



If you would like to have your powwow included in *Powwow Country 1991*, call or write the Marketing Department at the address below. For your advertising needs or for more information call or write:

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Windspeaker's 1990 Powwow Country Calendar compiled by Tina Wood

POWWOW COUNTRY

Powwow: a time to visit and to dance

By Rocky Woodward
Windspeaker Staff Writer

The sun rises slowly over a distant horizon, lifting shadows from sleepy tipis sprawled alongside a river.

A dog barks, birds begin to chirp and someone in the camp coughs as if to signal morning is here.

A tall man dressed in buckskin leggings and shirt flips back his tipi cover and strolls outside. Stretching out his arms, he inhales the crisp morning air, smiles quietly to himself and whispers, "it will be a good day, a great day for a powwow."

Powwows have been a part of North American Indian life since long before the white man set foot on these shores.

Before the white man came the term powwow was never used. Indian people simply gathered to trade stories, visit, play games and dance.

Sometimes a gathering was for spiritual reasons, perhaps a Sun Dance, a child naming, but more often, Indian people gathered as old friends would, who hadn't seen each other in a long time.

Usually the gatherings took place in spring just before summer arrived.

With the arrival of summer it was time for hunting, fishing, following the plains buffalo herds for food and gathering berries for pemmican — everything in preparation for the winter months.

In earlier days, many of the camps would have been very large, sometimes reaching from 1,000 to 5,000 people before the headmen of each band decided it was time to leave on their annual hunts.

After summer and when autumn arrived, they would gather again — to trade gossip, exchange gifts, dance and sing and enjoy themselves before the bitter snap of winter arrived.

But always the gatherings were important.

A Saddle Lake elder once said that as a young man he used to walk from Wabamun to Saddle Lake for their annual gathering — a distance of about 350 kilometres.

Long before the arrival of the white man some of the gather-



A familiar summer scene in Indian country

Bert Crowfoot

ings must have been an impressive sight. Many dancers wore crests of feathers and buffalo robes of unique and colorful designs.

Some younger men would dance carrying painted shields, fluttering with eagle feathers. Wearing war bonnets with feathered streamers trailing to the earth and carrying bows with arrows at their backs and holding lances high, they would dance long after the sun had settled below the horizon.

Today's gatherings may not be as big as those earlier ones but they are just as important — and just as colorful; sometimes camps are as large as 1,000 people.

Indian history repeats itself every summer at powwows across the West: at places like Poundmaker's Lodge, Saddle Lake, Alexis, Hobbema, Red Pheasant reserve in Saskatchewan or Siksika Nation on the southern plains of Alberta.

They come from across North America, the Sioux, Cheyenne, Comanche, Beaver, Cree, Chipewyan, Inuit, Metis, Sarcee, Blackfoot, Bloods, all of them with one idea in mind — the excitement of big gatherings.

It's the excitement to see who can dance the best whether it's the crow hop, the ladies' or men's traditional, the eastern jingle dance, the fancy dance or the eagle dance.

They come for many reasons — for spiritual reasons, to compete in the dances, to play hand games, to sell authentic Indian art and craft items and to teach their children to respect everything about the gatherings — because it is noble and it is the Indian way of life.

Dancing can go on all night, sometimes not ending until sunlight begins to filter out and over some distant skyline.

Hand games are common at

powwows. Better known as "misikah-chigiwin" in Cree — meaning the stick game — it's a favorite pastime at gatherings. But a bit of knowledge about the game should first be acquired before attempting to play it or one could lose his shirt.

In the camps, where the tipis almost seem to touch the sky the wonderful aroma of moose meat, bannock and tea, constantly lingers in the air.

Children dressed in wonderfully decorated costumes, parade about the campgrounds waiting for their turn to dance. And everywhere people are laughing, smiling and chatting with one another.

Old friends who have not seen each other since last year's gathering embrace. Elders bump into each other and with hands waving up and down tell fresh but old stories.

It is the powwow, the gathering, in all its splendor from the moment of the Grand Opening, with the carrying in of the flags and lances to its closing ceremony. It's led by the elders of the hosting tribe, honorary members and chiefs in long-feathered bonnets, who are fol-

lowed by hundreds of people wearing their Indian traditional costumes. There's a smile for the spectators while the air is filled with the jingle of bells and cracked by a war whoop.

The drummers play and sing while each group waits on the outside fringes of the dance circle for its turn.

Back in the camp, in front of his tipi, an elder sits.

From where he sits he can hear the drums and the singers. He closes his eyes and listens.

Their echo floats on the wind over the tipis and down through history to another time — to a time on the banks of the Yellow Big Horn and beneath Bear Butte, the holy place near the Black Hills in South Dakota, across the land of the northern Cree, Chipewyan and Beaver Indians. The drums echo forever in the land of the Blackfoot, Gros Ventre, Sioux, Iroquois, Ojibwa, Apache and all other First Nations across North America.

It echoes of summer gatherings in Indian country.

And an elder from another time long ago, sits by his tipi and smiles as he listens to the drums.

Competitive dance styles

Powwow competitive dancing is broken down into three categories for women and four for men.

WOMEN

• Traditional. Graceful and slow this dance reflects the only way Native women danced originally. It's usually done standing still, shifting weight from side to side or turning on-the-spot.

• Jingle Dress. This comes from the Ojibwa — "a lady had a vision and she had to be heard". She made shiny cones out of chewing tobacco lids and lined them up and down her dress. The dance involves sliding, shuffling and a fast side step.

• Fancy Shawl Dancing. Moving the shawl gracefully is part of the dance, so is spinning, kicking and fancy footwork. The most energetic of women's dances and the one that gives fancy dancing its name, it requires good conditioning.

MEN

• Buckskin Dance. This is a slow dance reserved for elders and men of high prestige. They wear eagle feather bonnets or head-dresses.

• Traditional. These are the warriors; they wear eagle feather bustles on their hips, roaches on their heads and most won't dance backwards or turn around

because these are signs of fear.

Two Sioux dances are common in this category.

The Sneakup derives from the Battle of the Little Big Horn and depicts the brave searching for his wounded comrade.

The Crow Hop imitates the sound of horses' hooves and is done to honor warriors returning to camp.

• Fancy Dance. One called the Oklahoma Song involves high kicks and cartwheels.

• Grass Dance. An original dance from this area, it represents dancing down the grass before a sun dance or setting up camp.

Wind
speaker

POWWOW

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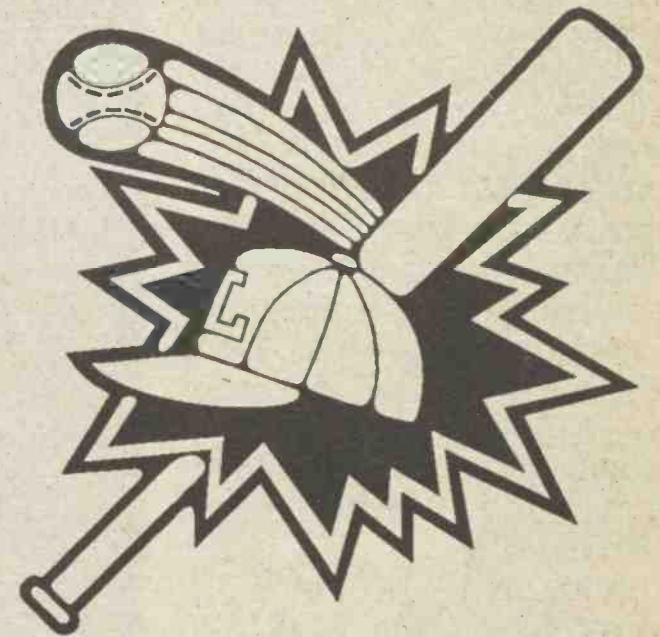
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Traditional Grand Entry June 20 - 24

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Awards: Buckles

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Dignitary Luncheon June 20

Contestant / Spouse Luncheon June 21, 3 o'clock

SB - Saddle Bronc

BB - Bare Back

CR - Calf Roping

SW - Steer Wrestling

BR - Bull Riding

LBR - Ladies Barrel Racing

TR - Team Roping

Including Junior events 15 & under

POWOW COUNTRY

A busy summer ahead in Indian Country

By Heather Andrews
Windspeaker Correspondent

Alberta has an exciting powwow schedule this summer.

Junior dancers from Edmonton's Canadian Native Friendship Centre will be busy June 30 at Valleyview's Cultural Days celebration, which is sponsored by the Metis local. Leader Georgina Donald is also preparing the group for performances July 2-5 during the North American Indigenous Games.

As well, her group of 12 to 17-year-olds will be part of the friendship centre's pavilion at Edmonton's Klondike Days July 19-28. "We'll be performing our regular Metis dances like the Red River Jig, the Duck Dance, Square Dancing and Drops of Brandy," she says.

Enoch Indian Reserve, 10 miles west of Edmonton, also has a busy summer planned. "Our powwow will be held July 5-7," says Chief Jerome Morin. "We expect 30,000 people."

The annual Poundmaker's Lodge/Nechi Centre powwow will be June 29-July 1. Cultural coordinator Alfred Bonaise invites participants to arrive early. "We'll set up tents and tipis June 28," he says.

Another Edmonton dance group, "Drops of Brandy," will be performing around the province. Kay Anderson, a long-time member, stresses the importance of dancing to Native culture. "We had elders giving us advice on costuming and some of the dance steps," she explains. Anderson plays piano and her husband joins her on fiddle for many of the dances. "Watch for us at the Klondike Days Fiddle contest July 21 and 22," she says. They also hope to participate in the upcoming indigenous games celebrations. Her group of 11 to 18 people enjoy jigs and reels, quadrilles and their own exclusive square dance routines.

As well, the group performs fiddle dancing, which was

brought generations ago when European fur traders carried their easily-transportable fiddles from their distant homelands. "Soon the music of the white man and the Indian became a unique blend of harmony, and the dance steps evolved into interesting patterns," explains Anderson. "In the early days celebrations would be marked by powwow dancing through the day and early evening, with fiddle dancing beginning at dusk," she adds.

Dancing has been an important part of Indian and Metis culture for countless generations. Spectacular body movements and intricate footwork are deeply influenced by tradition. The term powwow refers to the coming together of the people. In the early days, families meeting after long separations during hunting season, would celebrate their reunion with song and



Photo courtesy of Provincial Archives of Alberta

Tipis set up and dancers ready to go! This scene will be repeated frequently across the Prairies this summer as powwows ensure that dancing, an important part of Native culture, is carried on and enjoyed by people today.

dance. Similarly, people gather today to hold modern versions of the early powwows where traditional costumes, songs and dance steps tell stories from long ago.

One of the earliest dances, the War Dance, was performed by

men ready to leave on a raid. Still a popular dance today, it was often a test of endurance as the singing of different renditions of several songs caused the dancing to last indefinitely.

A similar celebration was held

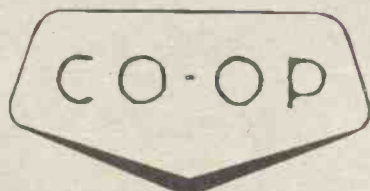
when the successful men returned to camp. With the Scalp Dance, however, the women did the dancing with souvenirs of the raid held proudly aloft on sticks as they danced about. Essentially a dance of victory, it was also a dance of mourning for those who did not return. A later, modern version, sometimes called the Round Dance, is still performed today.

Other dances included the Medicine Pipe Dance which celebrated the presentation of the sacred medicine bundles. There was also dances for young boys, who drank love potions or, who in another ceremonial dance, imitated the flight of the mosquito, one of many dances which have their origin in nature.

Dancing was — and is — a form of recreation and when accompanied by a song often told a story. A good singer had to remember many songs and offer them in specific order. Songs invented to honor individual events were often retold around many different camp fires. Today, Native people still enjoy dancing; indeed the art is enjoying a resurgence. But traditions have been modified to allow men and women to participate equally. In Metis dance groups the influence of Irish, Scotch and French cultures has been blended with traditional Indian culture.

The big drum of today was once a hollow log, or folded rawhide, beaten with a stick. Bells and rattles added pleasant sounds. Originally a bell was worn for each time a warrior had been wounded. These dances feature three or four couples performing intricate patterns requiring precise timing. Each dance was a salute to a celebration like a birth or wedding. Or as in the case of the Duck Dance, waterfowl mating rituals were demonstrated.

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POWOW COUNTRY

Powwow dancer still active after 37 years

By Jackie Red Crow
Windspeaker Correspondent

BLOOD RESERVE, ALTA.

Veteran world chicken dance champion Tony Black Water was so mesmerized by Native dancing as a teenager he's still actively competing at powwows after 37 years.

Black Water's simple Blackfoot-style dance regalia stands out among the more elaborate, busy-looking dance costumes. He wears a black outfit with just a few accessories like a beaded belt with arm and knee bands. The beadwork is done in traditional, geometric shapes.

His traditional outfit is becoming a thing of the past. Dancers now wear costumes loaded down with accessories, feathers and beads.

Despite new trends in powwow dancing, Black Water, a Blood Indian, has managed to cling to Blackfoot traditions and is a consistent winner in fancy, grass and chicken dance competitions.

Black Water got interested while watching other dancers practising at the old Stand Off hall in 1953. Percy Two Gun, the father of his friend George, was a singer and a dancer.

"When Percy picked up his drum to sing, my friend George and his brother Gordon put on their bells to dance. There were some other boys who went to dance just for the fun of it," he said in an interview at his home.

"One evening I went over there to watch them boys dancing. I said to myself, 'Gee, it must be fun!'" he recalled. Black Water decided to borrow his brother's bells and join the group. And it did turn out to be fun, he smiled.

From then on he was hooked. His first appearance was as a teenager at the Peigan Indian Days. "In those days there were no competitions. We just danced," he said.

"Once money got involved in powwow (competitions), it spoiled the powwow," he said. "Some dancers didn't like it, so they quit dancing."

But Black Water didn't stop. Along with the late Jim White Man, he travelled to powwows throughout Canada and the United States. "The competition powwow started in the late 50s. Some dancers I remember were Harry Spear Chief Jr., Edwin Calf Robe, Stan White Man, Frank Eagle Tail Feathers Sr., Wallace Mountain Horse Sr., Bill Heavy Runner and Alex Scalplock from the Blackfoot tribe. They were all chicken dancers.

"At that time, there was only one dance — the fancy chicken dance," he said. "Today there are

a lot of different categories which come from various tribes. For instance, the fancy dance came from an Oklahoma tribe; the old man traditional dance came from South Dakota and the grass dance came from the Sioux tribe in North Dakota."

In those early days a dancer was immediately disqualified if he dropped something from his costume or danced over the drum beat, said Black Water. "He'd be out of the contest right there."

Today's powwow judging concerns Black Water, who believes only experienced singers and dancers should do the judging at dance competitions. "In rodeo you won't see a greenhorn judging the rider.

"There are some guys I've seen judging powwows who don't even know how to put on bells," he explained. "These guys should just watch. The only ones they pick (to win) are their friends."

Over the years Black Water has collected a number of trophies and plaques from various dance competitions. In 1980 at the Calgary Stampede he was named world champion fancy dancer. The next year he won the Canadian fancy dance title. He also won four championships at Pendleton, Oregon. Black Water competes in the men's fancy dance, old-style chicken dance and the traditional dance.

Black Water, who views powwow dancing as a sport, still jogs daily to keep in shape. "When I was young I used to be a road runner. I won a lot of trophies in track and field," he said. "My late dad, Henry Black Water, was the Canadian champion runner in the 100-yard dash in 1919," he said proudly.

The plains-style chicken dance "is dying out," said Black Water with a hint of sadness in his voice. New dancers seem more attracted to the traditional dance which is a slow movement compared to the fast and expressive chicken dance. There are just a few powwows which still include the chicken dance in their competitions.

Black Water looks forward to powwow season every year. "I made a lot of friends at powwows," he smiled. He is now joined by his five-year-old daughter Jessie who is following in her dad's footsteps. Jessie who competes in the traditional and jingle dress categories is also winning her share of trophies. The Black Water living room is filled with mementoes from powwows throughout Alberta, Montana and the United States.

Black Water's wife, Kim, does the beading and sewing for the family's dance outfits.



Tony Black Water

Jim Goodstriker

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POWWOW COUNTRY

Blood dancer believes in Native culture and the medicine way

By Jackie Red Crow
Windspeaker Correspondent

BLOOD RESERVE

Orlando Calling Last, a Blood Indian traditional dancer, turns on his video cassette recorder to illustrate a point.

The film is about the last Okan on the Blackfoot reserve in 1960. It shows a holy woman making a vow to erect a medicine lodge and the rituals and sacred ceremonies involved in making the vow a reality.

"It's sad," says Calling Last while sacred songs play softly in the background. "Those people are long gone. How can we get their valuable information and knowledge?"

"We're (Natives) on a time bomb to extinction. We'll be on the endangered species list if we don't learn and preserve our language and culture."

Calling Last, 31, says it'll be a sad day when Natives have to learn about their culture from films and books. "You can't go to university to learn the gifts and knowledge of our forefathers."

It's no idle talk. For most of his life Calling Last has been an avid student of traditional Native culture, an apprentice of the medicine way and a practitioner of Native religion.

His traditional dancing is only an extension of his deep commitment to help preserve Native traditions.

"You can't say you're proud to be Indian when you put your hair in braids, wear a ribbon shirt and start dancing," he says. "It's much more than that."

"We've got a mysterious culture, it takes a lifetime to understand it. When Europeans said we were uneducated they were totally wrong," he says as he smooths down his long braids. "We were very smart."

He believes white culture has greatly influenced Indian life today, especially among the youth. He says materialism and greed is preferred by many Indians. "If there's no money in it, they're not interested. They're looking forward to the next rodeo or party or when they'll pick up their new vehicle," he says, shaking his head.

"Me, I'm looking forward to the next ceremony, the next sweat, the next time I'll be with an elder or healer. I want to learn from them now, not when they're dead in books and magazines," he says.

"Our time on earth is like a light bulb. It lasts maybe 1,000 hours. We've got a limited time to learn all we can," he says.

But, Calling Last doesn't advocate an unreasonable return to the past. "I'm not going to walk both ways — I'll walk in the middle. I'll take what's good from both cultures," he says.

He wants to help preserve the Blackfoot language, sacred ceremonies and cultural skills and traditions like beadworking and tanning hides. "At one time we had over 100 societies here."

"Since we've stopped practising the sun dance, alcohol, drugs, and suicide have caused problems on the reserve. The Indian religion, however, is getting more powerful throughout Indian Nations in the United States and Canada. It is recognized that by going back to our ways it is saving our culture and our people."

Thinking for a moment he



Orlando Calling Last

says, "we've got a wonderful culture. I was happy to hear a Montana scholar say we are more advanced in medicine than the white man."

"An elder once told me the white man introduced alcohol, small pox and AIDS," says Calling Last. "But he said, 'I'm sure I could fix it, I've got the Creator on my side.'"

Calling Last says he's seen "miracles" performed by South Peigan healers. "Some come looking for help because there is nowhere else to go."

He explains his passion to learn everything about his culture and has raised the eyebrows of some skeptics. "People say I'm a power seeker," he smiles, explaining he doesn't want to be embarrassed when his children ask about their culture.

"I don't want to tell them I don't have time. What that means is I don't know."

Calling Last is an active chairman of the Bull Horn Native Cultural Society. Although the group's main function is to hold sweats and other religious ceremonies at the Calling Last residence, it's also a catalyst for other cultural activities.

"We're similar to Greenpeace," he says explaining the group's objectives. "We're trying to make the world a better place."

The seven-year-old group is currently meeting with provincial solicitor general officials to negotiate the return of remains and artifacts housed in a Chicago museum, which were stolen by white settlers in the 1800's from Indian burial sites on the Blood and Peigan reserves.

"White people stole about 60 bodies (men, women and children) and their artifacts. They were shipped to Europe so people could see an Indian way of life."

"We (the Bull Horn group) want to bring them home," he says. "We hope government listens to our plea."

Meanwhile on the powwow trail, Calling Last, who sees himself "as an ambassador for the tribe," has travelled throughout Alberta and Montana and to Toronto and New York City.

"I don't consider myself to be a prize dancer. I just go to local powwows because I want to support them."

He feels competition powwow has two sides. "Prize money brought with it bad rela-

tions and jealousy among the people, which has hurt us a lot," he says. "There's another side though. Because of the unemployment on the reservation, people have to rely on skills like dancing. A lot of powwow people don't have much money."

An artist, he relies on his skills to make ends meet making sculptures and headdresses.

"It's frustrating I can't share my knowledge," he says while contemplating a move back to the United States to get a job.

But he's comforted by his dream of someday becoming an elder. "I want to reach 80 years old. To be an elder will be the richest gem I can ever have. In the end it doesn't matter how much success or possessions you have; the Creator will see how you lived your life."

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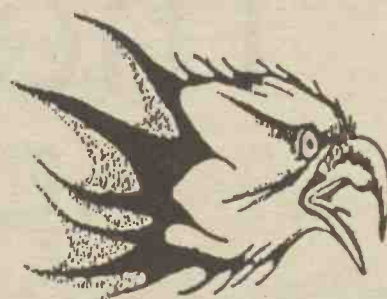
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POWWOW COUNTRY

The story of the Assiniboines Warrior Woman

Eye of the Wind
Windspeaker Correspondent

Towering pine forests are nestled in abundance throughout the immaculate Cypress Hills, which roll along in the luscious serenity of creation's gentle

touch. And wildlife dances plentiful, feeding upon the bountiful plants.

It is a dreamer's paradise, calm and preciously captivating. No wonder then the federal government declared most of the hills a national park.

The hills are also the homeland of Assiniboine Indians — they always have been.

In the 1800's the hills were first surveyed as reserve land for the Assiniboines as was promised in Treaty 4.

The Assiniboines are pres-

ently negotiating a claim for 50 square miles of land in the Cypress Hills, which straddle the Saskatchewan/Alberta border.

The hills are very significant to Assiniboine history and culture. The land, which is considered holy to the Assiniboines, is the last known place where Assiniboine and Sioux Indians gathered for their annual sun dance ceremonies, before the land was desecrated in one of the many battles that took place as foreign civilization advanced on these territories.

In one battle, later known as the Cypress Hills Massacre of 1873, the Assiniboines fought unsuccessfully against the Blackfoot. During this battle a legend was born.

Before the legend only Assiniboine men were given the honor to dance. The plight of one woman, Warrior Woman, changed all that.

Warrior Woman was a young maiden gifted with foresight. In a vision she foresaw the extermination of many of her tribe. Sharing the prophecy with the holy people would prove to be to her benefit.

Warrior Woman told of a wound she would get and how a cure could be sought for the injury. But she warned if the people did not take heed of her dream, she was sure to die.

As time passed the memory of the Warrior Woman's vision faded.

Then the Blackfoot Confederacy happened upon the Assiniboine camp — the two sides were struggling for territorial rights of the Cypress Hills — and a battle ensued.

Children and women fled in haste while Assiniboine warriors rushed to defend their village.

In her retreat from the enemy's attack, Warrior Woman incurred a piercing blow to her lung and was overtaken by the

Blackfoot. Her body lay lifeless on the ground until the battle ended.

Surely Warrior Woman would not survive. She was a woman and could not be expected to survive the trauma of such a painful wound. How could she have the strength to recover? As a woman she could only be protected.

After the battle the people gathered to mourn those who were killed. They prepared doctoring ceremonies to heal those who had sustained injuries.

Concerned about his granddaughter, Warrior Woman's grandfather prepared the ritual which the young woman had seen in her dream.

She was placed upon a scaffold of sagebrush and her wound was covered with the sacred herb she had told her people about before the battle.

Prayers were offered by her people and "time" was called upon as a healing agent.

To much surprise Warrior Woman was able to recover. It was then she was given her name Warrior Woman.

Because her vision came true, honor was bestowed upon her and she was given the right to dance when songs were sung.

Warrior Woman would stand away from the men's dancing circle, pouncing rhythmically to the beat of the drum.

Today many female traditional dancers incorporate this style of dance since they are now welcomed to dance in the circle.

Warrior Woman is an Assiniboine legend handed down from generation to generation.

Her story tells why many women traditional dancers are allowed to dance with the men during powwows.

Warrior Woman's granddaughter Jessie Saulteaux was the first female chief of Carry the Kettle Assiniboine reserve in Saskatchewan.

Tiny dancer loves to powwow

By Diane Parenteau
Windspeaker Correspondent

SADDLE LAKE, ALTA.

Little Angelin Gadwa has already begun following in her mother's footsteps. At the young age of two, the little girl from Saskatoon regularly dances powwow and hardly ever misses a song.

Wearing a bright-orange jingle dress identical to that of her mother Lillian, the two danced closely together near the centre of the crowd at Saddle Lake's recent school powwow.

"She's been dancing since she could walk," said mother Lillian, a faithful powwow follower. "One of the main reasons (I started her) was to keep her close to me when I'm dancing, especially at a large powwow. It's good to keep her in the powwow circle."

Gadwa doesn't force her daughter to participate in powwow. She likes it and listens to the beat and gets excited when she hears they're going powwow dancing. At the same time she is keeping in touch with her culture.

When the elders speak at powwows, Angelin is asked to listen; when the giveaway begins, she is told to watch. It's all part of learning who she is.

"I want her to be in touch with her culture," said Gadwa, who hopes her daughter will someday feel the things she experiences with powwow dancing.

"When I'm out there, I'm dancing for myself, it's freedom. When I'm out there, there is no one else around me."

The travelling is often tiring for the third-year education student and the late nights can be hard with a small daughter but she still looks forward to every opportunity to go to a powwow.

"A weekend like this is a time



Lillian Gadwa and her two-year-old daughter Angelin Diane Parenteau

of relaxation for me. A time to regroup my thoughts," said Gadwa.

When the day's activities, the evening dancing and the lateness of the night become too much for Angelin, the small, braided-haired girl curls up beside her mom on a makeshift bed spread over two chairs and she sleeps soundly to the soothing beat of the distant drums.

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POWWOW COUNTRY

Youth tells stories with his dancing

By Diane Parenteau
Windspeaker Correspondent

FROG LAKE RESERVE, ALTA.

Fifteen-year-old Sean Waskahat has been telling stories through his grass dancing for the last three years.

It's a picture dance and body movements and dance steps tell stories without the use of words.

"Every dancer's steps tells a story and every step you take tells the people watching what warriors did a long time ago," said Waskahat, a Grade 10 student from Frog Lake reserve.

"What my elders tell me is that a long time ago after the hunt if the killing was good, they'd ask the grass dancer to flatten the grass for a new camping site. That's why they don't lift their feet very much."

Waskahat was introduced to traditional ways by his father who took him to sweats and sun dances. He was taught how to hit the drum. And using his mother's advice he became a grass dancer. His family remains a strong influence in his dancing.

"What I'm wearing is my family," said Waskahat, describing how the "whole family chips in" to make his outfit. Their favorite is one that reflects Waskahat's Indian name Walking on Water.

"My mother used this sequence (silver, red and blue) because when the sun shines on it, it looks like lights flickering off

the water," he said, describing his wrist bands which are encrusted with glittering circles.

When Waskahat grass dances, his character undergoes a transformation. He's a totally different person when he puts his outfit on. He is filled with respect and

I hear the drum beat, I feel it coming through me. I don't have to look for it. It comes and finds me!

pride but humbled by its sacredness.

"I'm shy without my outfit but when I put it on, I want to share with everybody and tell them to go out and do it.

"I've seen a lot of dancers my age put on these outfits and abuse them to get popular. You have to respect the outfit. All I want is for all the young people out there to respect their outfit. It's very, very sacred."

Although Waskahat hangs a competition number from his arm, he doesn't consider himself a competitor.

"I don't consider it competing, I consider it dancing. I don't go

out there to win, I go out there to dance. I hear the drum beat, I feel it coming through me. I don't look for it, it comes and finds me."

He is sensitive to teens around him who have chosen other paths to follow and thinks about

their futures. For him dancing was a turning point in his life, the fork that led him down a more harmonious road.

"I just wish every one would get into it instead of drinking their lives away.

"Dancing is unexplainable.

You just have to go out there and do it for yourself. There is no feeling like it. When you walk into another kind of dance, there isn't that feeling but when you walk into a powwow and see the smiling faces, it's called the circle."

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POWOW COUNTRY

Newspaper editor a well-known dancer on the powwow trail

By Jackie Red Crow
Windspeaker Correspondent

BLOOD RESERVE

Aside from her duties as Kainai News editor, Mary Weasel Fat is widely-known on the powwow trail for her talents as a traditional dancer.

When she dons her regalia, she looks resplendent in her white-beaded buckskin outfit. Her eagle feather and fluff stands tall on the back of her head. Once the drum starts, she moves gracefully and the crowd is spellbound.

Throughout her dance routine, Weasel Fat looks calm and in control. She never misses a drum beat. "I concentrate totally," she says. "I don't look at the audience. I just listen to the music to keep in beat."

But she admits it takes a lot of patience and years of practise to achieve excellence in traditional dancing. But Weasel Fat has come a long way from the time she first decided to dance instead of "just watching from the sidelines."

To join the ranks of traditional women dancers, she observed their styles, recorded as many powwow songs as she could and studied the beading on their costumes. With the help of her mother May, Weasel Fat devoted winter to painstakingly sewing and beading her first buckskin outfit. Then, in her spare time, she listened to powwow music and practised her moves to develop her own unique style.

"It helps to know the songs because then you won't be caught off guard if there is an abrupt stop," she says.

The more Weasel Fat danced, the more her confidence and abilities grew. Almost every weekend during the summer, she packs her pickup and

travels to as many powwows as possible throughout Alberta, Saskatchewan, Montana and even New Mexico and North Dakota. Powwow dancing has given her the opportunity to visit exciting, new places where she's made many friends.

She has enjoyed competing at various powwows. Coveted awards include first-place honors at the 1984 Kainai Indian Days and the Calgary Stampede. Usually, she places in the top three spots in her category.

Although Weasel Fat is only 34, she competes against women who are considerably older than her. But she doesn't mind because she draws from their advice and wisdom about powwow dancing and life in general.

With her 16 years experience in powwow dancing, she's often sought for her expertise and to serve as a hostess or judge at various Native dance functions. She once served as the Magpie Society Princess on the Blood reserve.

In 1982 she was selected as part of an elite group of Native dancers to perform at the Calgary Winter Olympics. And the last two summers she was a judge at the Calgary Stampede's Indian dance competitions. She has also assisted the Kainai Indian Days committee in planning and organizing their annual festivities.

But editing Kainai News — a Native newspaper based in Cardston — now takes so much of her time that Weasel Fat doesn't compete in dance competitions as much as she used to. Instead, in her spare time from work, Weasel Fat and her husband, Larry, often go hunting and fishing. "We love the outdoors," she says.

But Weasel Fat says she won't totally abandon dancing and will continue competing as often as possible.



Mary Weasel Fat

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POWOW COUNTRY

He needs an Indian name before he can dance

Eye of the Wind
Windspeaker Correspondent

Before a child of the Assiniboine tribe is given the honor to participate in powwow celebrations, he must first be given an Indian name.

Throughout the heartbeat of Indian spirituality, within the centre of one's soul, the wind calmly whispers a message. The voice echoes with urgency pleading the Indian name-giving ceremony be performed.

Venturing along the rolling hills, leaves dance calmly and with such grace, throughout the clustered trees that grow along the valley. Looking deep into the blue luster, far into the clouds, eagles will be seen dancing in the heavens. Amongst the breath of air, a yearning cry harkens for the blossoming of the name-giving ceremony.

Riding along the powwow trail awakened by traditions, people honor customs that have been passed on by their forefathers.

Grandparents gather to meditate on the sacred event. The whole family anticipates the time

when the young child will carry a holy name — the day the name will be sung, calling the child to join the powwow circle.

The child receives his Indian name from a relative or a holy person who is privileged to give it. Perhaps the name, which may be a symbol of family lineage or hereditary status, is given through a dream or a premonition.

The name-giving ceremony is an old custom that continues to be passed on to those who believe in the Indian way of life, hoping their culture will be replenished within today's younger generation.

The faith of this creed corresponds with Christianity in that there exists a sacred place where the grandfathers live in bliss — the place sometimes called heaven — after they have passed on from this world.

Throughout the powwow circle, the songs are sung fervently and with intensity as the sun beats down upon the gathered encampment of people. When the earth settles, with the dancers resting for a meal, preparations begin for the ceremony.



Duskee Chinook Rider at his name-giving ceremony. His Indian name is Wakan Waste. It means Holy Good Spirit in Assiniboine.

Throughout the tipi the delicate aroma of holy smoke rises as the men gather. An offering from

the sacred pipe, along with tobacco and cloth, is a grateful gesture made to the divine powers. The sanctified smoke is caressed by the air, carrying the prayers to the Great Spirit.

The child, who is given an Indian name by his grandfather, watches eagerly as the pipe is passed. He is quiet and at peace which seems unusual for a child of his age.

At a ceremony like this, much is shared. The parents of the child celebrate the name-giving by offering gifts and money to friends and visitors as an expression of their gratitude.

Giving is a very sacred event. It is done with a purpose; it's deep and meaningful. Each giveaway has its own song with a significance that is unique.

When a song is sung, calling for the child to dance, grandfathers' hearts fill with goodness as they witness the child moving to the beat of the drum. It is beautiful knowing the blessed traditions still survive within the blood of today's Indian nation.

As the drumbeat begins, everyone rises to their feet, showing

their respect for what has happened. Hats and caps are removed, except those which bear an eagle feather. Within the heart of grandparents everywhere, a soft and gentle song of gratitude is sung as they witness the flourishing of a proud Indian culture.

The little boy will dance. He will lead the way. He is made welcome by those who join the festivity. He is one child of a great nation. He is the future, a part of the Indian heritage and the earth — the Indian's circle. Tomorrow he may know the old songs which set hearts pulsating with the beat of the drum. Tomorrow he may teach his children of the ways of a cherished and enduring culture.

The spirits act as guardians, watching over those given names.

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Deeply missed and forever loved by his parents Charles and Margaret, nieces Shelley, Beverly, Charlene and sister Marlene and a special friend Clarence John.

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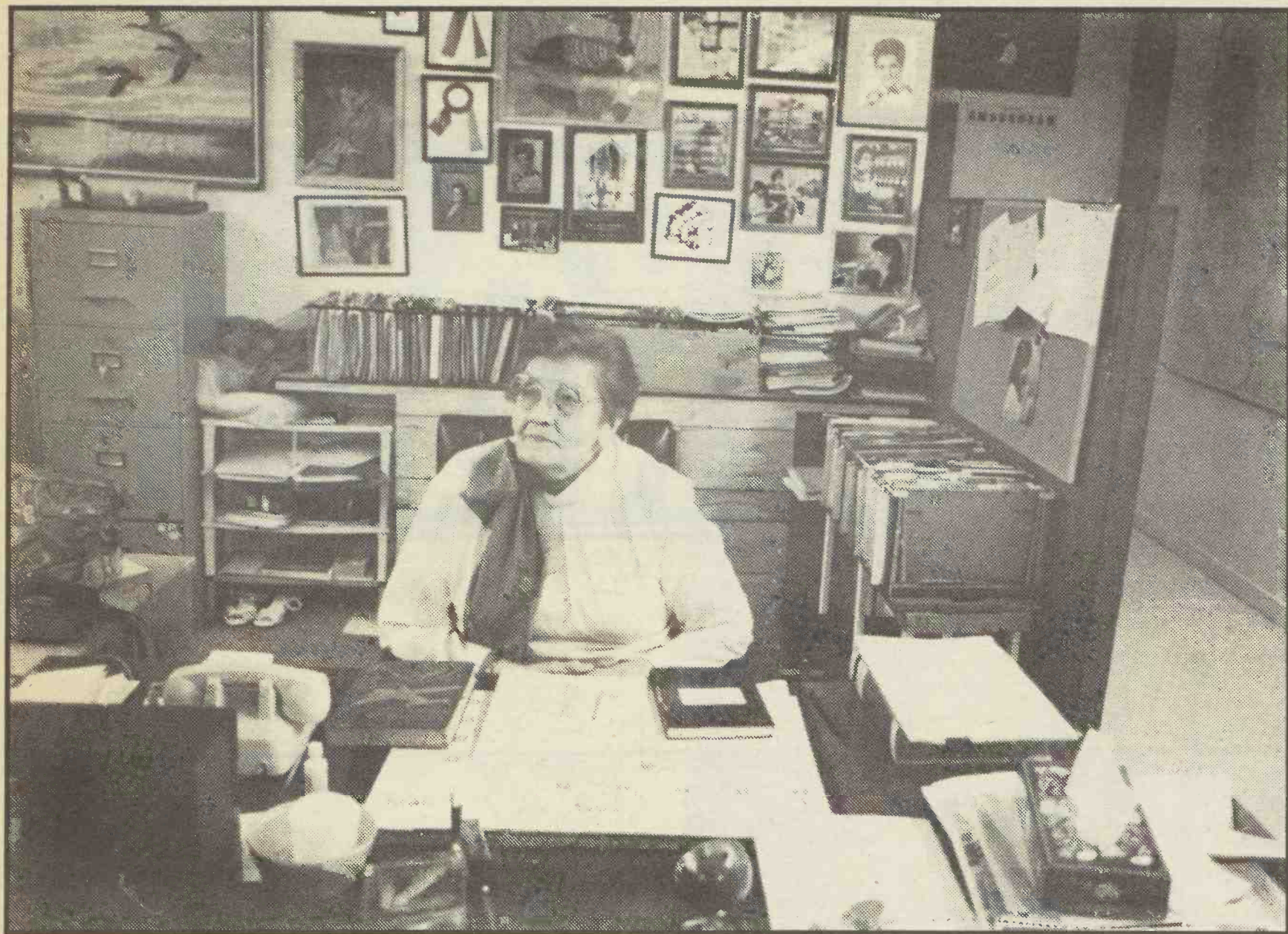
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POWOW COUNTRY



Dr. Anne Anderson

John Holman

Heritage and cultural centre a tribute to Native people

By Heather Andrews
Windspeaker Correspondent

EDMONTON

The Native Heritage and Cultural Centre at 10826-124th St. in Edmonton is a living tribute to the Native people of the area. Metis elder Dr. Anne Anderson, 84, has tirelessly built up the centre over the last several years.

As well as an extensive library and bookstore, the cultural centre features a craft shop. "This serves a double purpose," laughs Dr. Anderson. "It keeps the making of crafts alive and it brings in a little income." Metis arts and crafts are also used to teach the authentic handicrafts which Native ancestors used in everyday life.

Dr. Anderson is also developing a wall of fame where photographs of well-known Metis people will be displayed.

Area schools often arrange field trips for students to tour the facility. "As well as our displays, we have video tapes about everything from language to crafts for the youngsters to watch," she says.

"Then we sit around in a circle and I sing to them and tell them stories just like in the old days," she adds. They close the visit with a cup of tea or a drink of pop and a cookie. "That is the old way, too," she says, since Indian people traditionally offered guests refreshment during a visit. "We are happy to do it."

Dr. Anne, as she's affectionately known in the Native community throughout Alberta, has just completed a book entitled *The First Metis, A New Nation*. It's a salute to Metis families in the Edmonton area. Two years of research went into the book; records dating back to the 1700s were used. The origins of some 50 families are included in the history along with legends and stories about the early settlers.

With her book completed, Dr. Anne has turned to the printing of a 50,000-word Cree dictionary. "My mother told me long ago if someone writes the language, it will not be lost," she says.

She feels Native people especially need to become well educated. "Through education, we can express our needs, enhance

our chances of future employment and help change the image of the Indian people, which hasn't been good in the past," she laments.

The dictionary will be an invaluable teaching aid, says Anderson, who has taught Cree at her centre for years. Her technique, known as the Anderson Method of Teaching Cree in the Classroom, is well respected. Throughout the province, other Native educators are anxious to learn her procedures and she travels as much as she can to outlying areas to instruct teachers. She has developed numerous lesson manuals as well.

"Language does more than identify a certain tribe," she says. "History and language create a strong sense of national identity. We are an important part of the history of this country and this has not been written into existing books."

As many as 30 students of all ages gather Monday evenings throughout the year for Cree

classes.

Dr. Anne operates the centre full-time with the help of one staff person. "Alvina Lake is a big help to me," she says. "She's doing all the typing for the dictionary, too." Lake operates the centre while Dr. Anne works on her autobiography in a small office in the back. "I'm only about half-finished," she laughs. "With all my projects though printing costs are prohibitive," she says. "Money is always a problem."

Anderson is also much in demand as an authority on curing illnesses the natural way. She is always willing to instruct visitors on identifying and using medicinal herbs and has a bit of history to add to each cure. She's proud many modern medicines are based on traditional ingredients and methods of preparation.

One theme runs consistently through all her activities. "Education is my priority," she says. "Education is an opening to equality."

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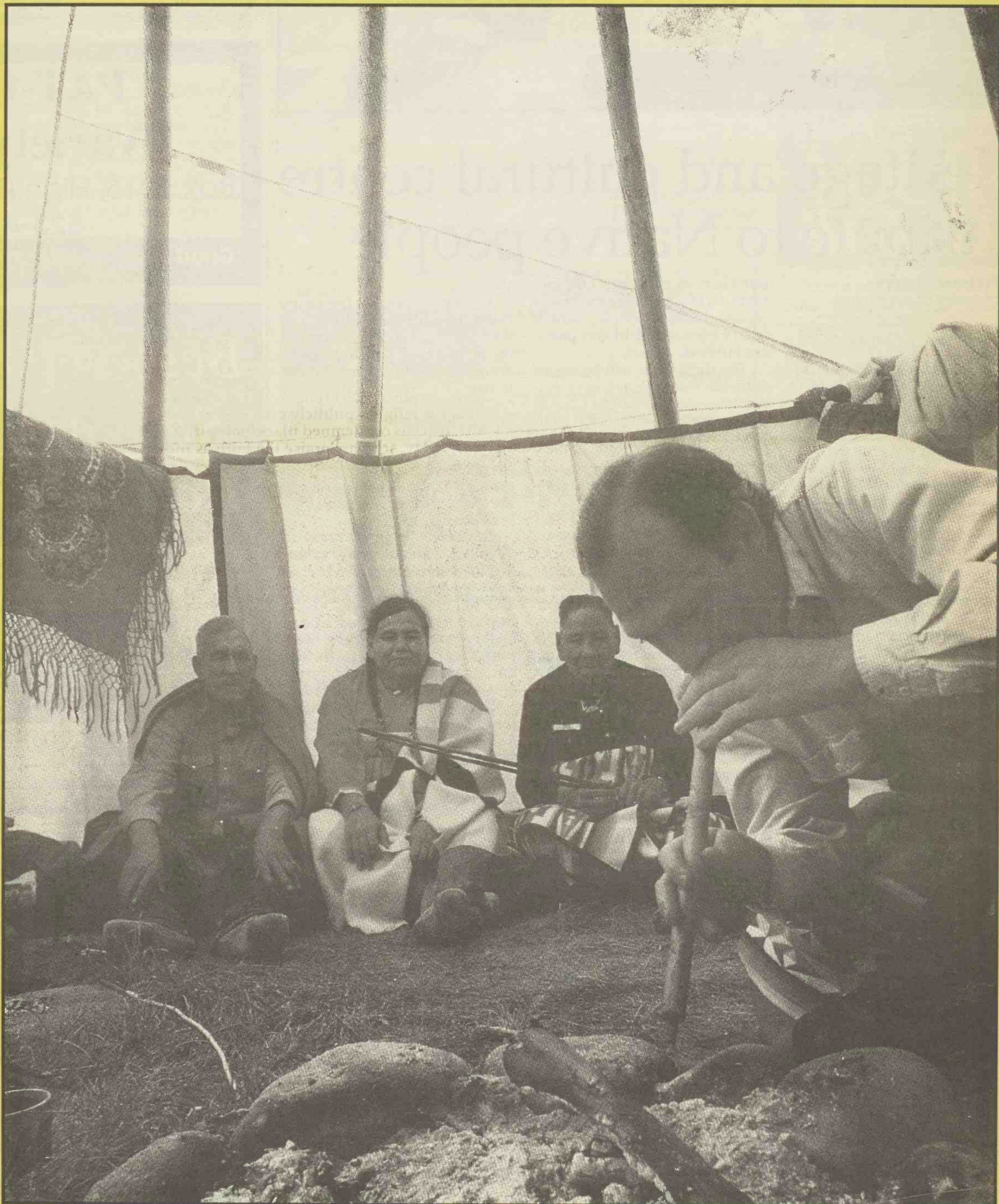
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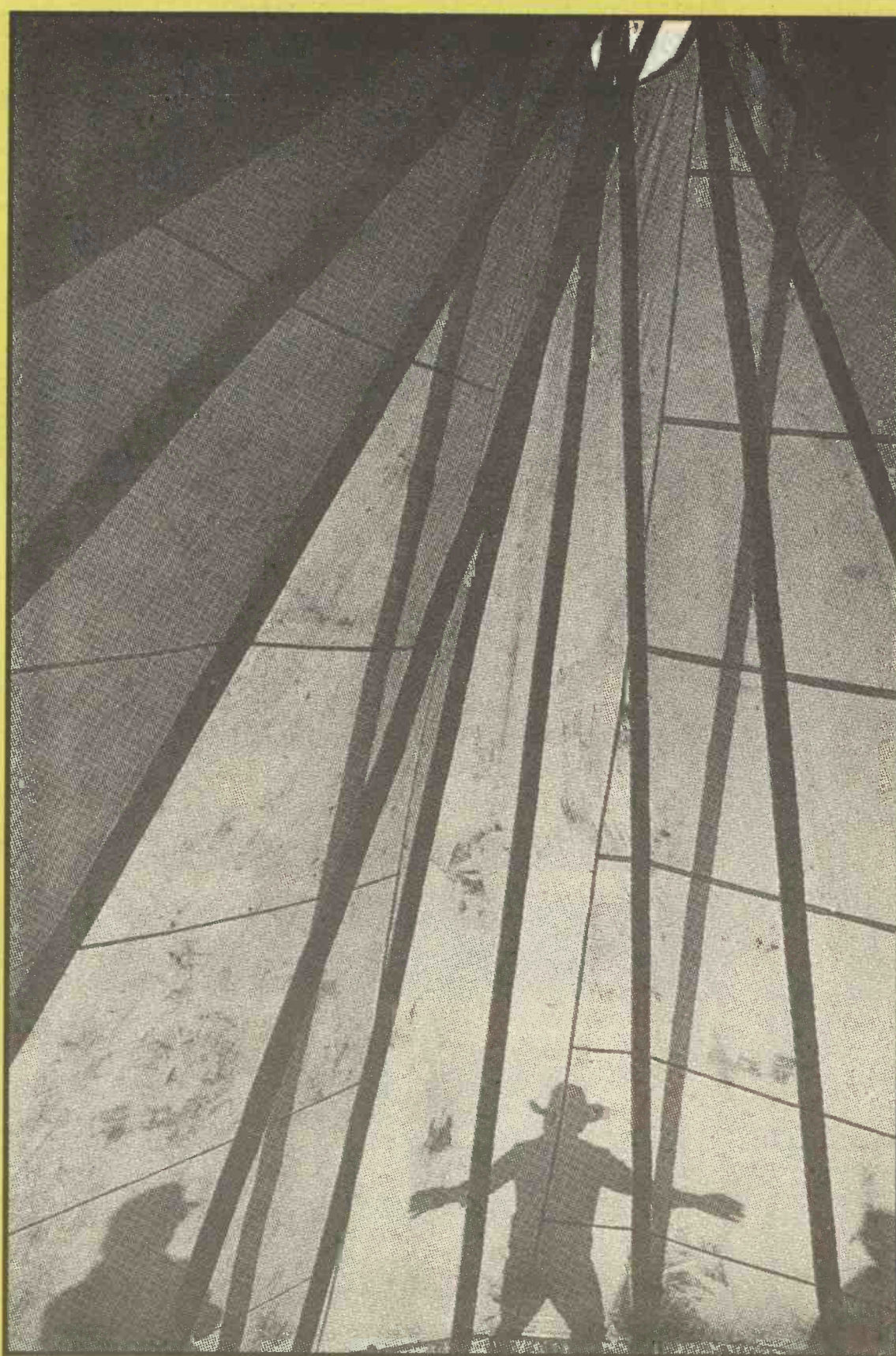
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SPIRITUAL HEALING



Breathing new life into a once forbidden faith, Robin Lawless tends the hearth after a medicine pipe bundle ceremony. Swaddled in a shawl and hung beside ceremonialists George Kicking Woman, Reg Crowshoe and Joe Crowshoe, the bundle is opened each spring to welcome spring rains.

Brian Milne / First Light



Brian Milne / First Light

After decades of secrecy and fear, Blackfoot holy man and healer Joe Crowshoe practices his religion publicly once again. During the 19th century, white officials condemned Blackfoot spirituality and rooted out its rites; today, scholars praise the faith as Indian environmental religion.

'... the old man's stand was just the first in a quiet revolution sweeping the reserves of southern Alberta and northern Montana. Among the Blood, North Blackfoot, North Peigan and South Peigan tribes - known collectively as the Blackfoot Nation - young and old have begun embracing ancient beliefs with new fervor, forsaking the imported Christianity of their parents for the prehistoric plains religion of their forefathers. Reviving the complex ceremonies of the past, they have begun searching for new sources of personal strength and new spiritual meaning...'

BY HEATHER PRINGLE

On an early-spring day in 1975, an elderly rancher wrapped a woolen blanket around his waist and set off stiffly across a windblown parking lot, steeling himself to rescue the universe from a basement drawer in the Provincial Museum of Alberta.

A traditional leader of the Blood Indian Reserve in southern Alberta, Many-Gray-Horses had never set foot in a museum, much less roamed the shelf-lined aisles of a collections vault. On principle, he spoke no English. But a few months earlier, the

elder had received an unexpected visit from a young white writer who had married into the tribe and taken up traditional Blood ways.

Folding his lanky frame into a kitchen chair and downing a cup of coffee, Adolf Hungry Wolf had confided a troubling story. In a dream one night, he had seen the old man conduct a strange ceremony on the lawns of the Provincial Museum, spiriting away from its staff a shrine venerated by centuries of holy men, a sacred mystery known to the Blackfoot nation as the Long-

time Medicine Pipe Bundle.

On the other side of the kitchen table, the imposing old man listened intently. Several years earlier, a tribe member had sold the sacred bundle to Provincial Museum officials for \$3,000. Conveying the treasure to Edmonton, researchers had untied its vermilion-streaked wrappings, laying out its tanned animal skins, its pouches of paints and its ancient holy pipe for display as relics of a long extinct plains religion.

But on the southern Alberta reserve, old-time religion was far

from dead. Under a veil of secrecy, young Bloods had begun reviving the ancient rituals, calling for the return of one of their oldest shrines. To all entreaties, museum authorities turned a deaf ear. The mysterious bundle was too ancient, too fragile and now too valuable to be handed back to the tribe, they explained; it belonged in a museum.

But as Hungry Wolf spoke, Many-Gray-Horses felt a kindling of hope. Among followers of the old faith, it was said that the sun sent dreams foretelling the future. Sifting through Hun-

gry Wolf's words, weighing their meaning, the old man made up his mind: in the spring, he would wrest the Longtime bundle from its intractable keepers.

Accompanied now by his wife and Adolf and Beverly Hungry Wolf, the old man crossed the museum foyer. Calling for officials, the Hungry Wolfs explained their party had come to take the bundle outdoors for prayers. Im-

Please see page 19

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POWOW COUNTRY

Peigan elder a dancer for over 50 years

By Jackie Red Crow
Windspeaker Correspondent

PEIGAN RESERVE, ALTA.

A strong westerly wind is blowing as the visitors tiptoe across the muddy path to get to Eddy Bad Eagle's home. Looking out he smiles to welcome his guests.

Inside there's a warm atmosphere and the guests are made to feel at home. Bad Eagle bows and offers a prayer.

Then thinking for a moment, he describes tradition still honored in Blackfoot-style powwow dancing. For Bad Eagle, a respected Peigan elder, who has been powwow dancing for over 50 years, a buckskin outfit has become one of the outer marks to a Native person of personal commitment to traditional ways.

Real buckskin makes a statement to Native people watching the dancer — both direct and symbolic — about a dancer's involvement with cultural tradi-

tion. If it is known that the dancer personally worked the hide and made the outfit, there is additional respect for the clothing and the wearer, said Bad Eagle.

All powwow dancers must first be initiated, he said. As a young man, his father Pat made many gifts at a giveaway so his son could dance. "I wonder how many (dancers) are properly initiated before they participate in powwows.

"Some people think as long as they've got a costume, they can just get up and dance," he smiled.

The type of costume a dancer wears reveals a part of his background. For instance, a man with a buckskin outfit and headdress is considered honorable. "This could mean he has achieved something. He could be a member of a religious society, have gone to war or perhaps he is a chief or councillor," he said.

It's also a sign of honor if a woman wears a buckskin shawl

and an outfit with no beadwork. But, admitted Bad Eagle, this is rare since there are just a handful of women who have put up the Okan or medicine lodge.

As long as he can remember, dance has played an important role in plains Indian culture. Hardly an event went by without cause for a ceremonial act involving dance. He points to the famous painting depicting the signing of Treaty 7 in 1877 which appears to show Natives celebrating the historic event.

Bad Eagle comes from a family deeply involved in Peigan cultural and religious activities. He raised the sacred Medicine Lodge with his grandmother Mrs. Glass Water in 1937. He remembers travelling by horse and wagon in the 1930s and 1940s to the nearby Blood reserve for powwows even in winter. Most of the dances were social like the Round, Rabbit and Intertribal dances. They were non-competitive giveaways; feasts and initiations were popular. The powwows lasted into the wee hours of the morning. At daybreak powwow participants would pack up and leave for the long way home.

Bad Eagle was an avid rodeo competitor, winning numerous trophies until 1937 when he suffered a serious head injury which prompted him to quit.

Shortly after he started dancing more actively. During the 1952 Browning Indian Days in Montana, he won first place in the buckskin category and took awards for best-dressed mounted rider in the parade and best tipi. Soon the Peigans adopted the Indian Days concept and became the first tribe in Canada to host such an event.

Since then Bad Eagle has travelled the powwow trail extensively. He was a member of a dance troupe that performed at Expo 67 in Montreal and in New Zealand in 1976.

For 29 years he has pitched a tipi at the Calgary's Stampede Indian Village and he's been a



Jackie Red Crow

Eddy Bad Eagle

consistent winner at dance competitions throughout the province, Montana and elsewhere in the United States.

He's owned seven buckskin outfits over the years.

He and his wife have made their outfits. Even beadworking tasks requires a special initiation ceremony before work can start, he noted.

He said initiation ceremonies are required for making "everything" including headdresses, moccasins, drums and dried meat holders.

Traditionally Blackfoot powwow songs had no words. Composing lyrics for powwow songs is a new trend which was adopted from the American Sioux tribe. "I don't like it," said Bad Eagle emphatically.

"When you translate into English, it doesn't sound right." He prefers the singing and drumming of groups like the Big

Corner and Old Agency drum groups on the Blood reserve; the A-1 singers from Siksika Nation and Bruce Starlight from Sarcee.

But what disappoints Bad Eagle the most is the biased judging at some powwows. He related an experience when a powwow committee member asked him to vote for one dance. Bad Eagle promptly turned down the offer to be a judge, saying he didn't want to be part of a setup.

He said judges must keep in mind the dancer's outfit and whether they're dancing to the beat.

Poor health slowed Bad Eagle down in his powwow dancing for a while. But in January he suddenly felt an urge to attend the Napi Friendship Centre powwow. "When I put on my outfit, I felt a lot better," he smiled.

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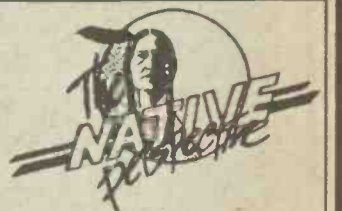
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POWWOW COUNTRY

Kehewin drum group develops a following

By Diane Parenteau
Windspeaker Correspondent

KEHEWIN, ALTA.

Kehewin reserve teenagers have begun to follow the beat of a different drum — a different drum group that is — thanks to the in-school cultural program and one dedicated man.

Under the guidance of Cree cultural instructor Eugene Cardinal, a group of local boys aged 9-16 have formed their own drum group known throughout the

region as the Kehewin Juniors. They have become regulars at surrounding powwows and round dances and have made quite a name for themselves.

It began as an alternative to smoking and drinking for the 15 boys, many of whom are from single parent homes. Cardinal says so far it's been working.

"We started a little bit last year in May and June but we didn't have enough time to get into the powwow circuit. They weren't ready. We started again in September and have been

practising singing during noon hours. Then we alternate with the Bonnyville Friendship Centre on Thursdays," explained Cardinal.

Before having this exposure none of the boys sang or danced. None of them speak Cree except in their songs. Singing builds respect for their language.

"Eugene tells us the Cree words then shows us how to say them," said 15-year-old Dayton Gladue, the group's lead drummer. "We started by listening to tapes and repeating the words.

"It makes you proud when a lot of people watch," he added.

"When we first started singing at the school, there were kids who didn't want to sing. When we started singing and started getting better, they wanted to join," said Wesley Cardinal, also 15.

Their voices lack strength to reach the high notes but their determination and dedication make up for it. Sitting round the white skin drum they look towards their instructor for leadership and towards each other for confidence.

Older more seasoned group drummers stand close listening and nodding in agreement. In the drum circle the boys are strong.

"Lots of the older people tell

us we're popular," said Wesley Cardinal.

"We're the youngest (group)," said a proud 13-year-old Jason Cardinal, who likes travelling with the group and meeting new people.

Aside from that they realize the importance of hanging on to their language and traditions.

"We're trying to keep our culture standing so it lasts longer," said Wesley.

Eugene plans to begin fundraising for a larger van to keep the group on the road drumming and singing.

"They love it, they'll go any distance to go some place."


Next year Cardinal hopes to take an even younger group of Kehewin children following the beat of a different drum.



Diane Parenteau

The Kehewin Juniors are regulars at area powwows and round dances.

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SPIRITUAL HEALING

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pressed by the elder's solemnity and unwilling to refuse such a simple request, the curators reluctantly agreed. Rounding up the holy pipe from a basement cabinet and its accessories from an upstairs display case, they handed them over and followed the small blanket-wrapped band at a respectful distance as they filed past video cameras and security guards.

Outside, Many-Gray-Horses and his procession circled the museum, praying and purifying the bundle. As they rounded the parking lot, however, the small troop swerved suddenly and made a beeline for a travel-stained truck, with the bundle firmly in hand. As he discerned their plan, museum director Bruce McCorquadale charged after the raiders, exhorting them to surrender the treasure. Flushed with emotion, Many-Gray-Horses swung round to explain his claim. Since McCorquadale had never been initiated into the mysteries of the bundle, Many-Gray-Horses concluded, he had no right to speak of it, much less dictate its fate. Nothing more remained to be said. Sliding into the truck, the old man ordered Hungry Wolf to drive off. Despite his months of worry, neither guards nor police appeared. Just as the dream had foretold, the small party screeched out of the parking lot unhindered — victors in one of the gentlest battles ever fought in the name of religion.

But the old man's stand was just the first in a quiet revolution sweeping the reserves of southern Alberta and northern Montana. Among the Blood, North Blackfoot, North Peigan and South Peigan tribes — collec-

tively known as the Blackfoot nation — young and old have begun embracing ancient beliefs with new fervor, forsaking the imported Christianity of their parents for the prehistoric plains religion of their forefathers. Revisiting the complex ceremonies of the past, they have begun searching for new sources of personal strength and new spiritual meaning.

"Many people have better lives now," concludes 37-year-old Carol Murray, dean of student services at Blackfeet Community College, in Browning, Montana. "Everyone suffered when it went down the other way."

Practised by all Blackfoot before the arrival of Europeans, the ancient religion sprang directly from the sun-bleached prairies. Like Christians, the prehistoric Blackfoot worshipped a supreme power, an ultimate mystery they called Napi, or the Creator. But as a culture of plains hunters living off the land, they chose to venerate not an anthropomorphic god but the animating principle of life itself. In nature, explained writer Walter McClintock, the Blackfoot had noticed that "every bud and leaf and blossom turned its face towards the Sun as the source of its life and growth; that the berries...reddened and ripened under its warmth; that men and animals thrived under its sustaining light..." Inspired by creation, the Blackfoot came to associate their supreme power with the sun itself; the word Napi likely derives from a Blackfoot expression describing the hue of early-morning light before the sun rises.

Divine power was not limited to the Creator, however. In prayer, the Blackfoot called on a

host of important spirits that effectively personified ecological processes:

Windmaker, Coldmaker, Thunder. Moreover, as they watched the sun's divine power warm and light the world, they came to revere all that surrounded them — the antelope and grizzly that wandered the prairie, the sweet pine and spruce that shaded the western mountains, the siltstone and quartz that lined the rivers. All nature was enlivened by spirits, and by living in harmony with them, the faithful practised what one expert has come to call "Indian environmental religion."

Such spiritual ecology became

inextricably woven into all Blackfoot culture, a thread that ran through daily life. To the Blackfoot, there was no higher purpose than preservation of natural systems. "It's not a matter of good and evil, the way the Western orientation is," notes Jay Vest, a Montana scholar in Native religious traditions and a devout believer. "What you want to do in singing the sacred songs and praying with the pipe is maintain a certain kind of balance with nature, with the world."

In return for their reverence, the faithful could reap special powers; through dreams and

visions, animal messengers called on the devout, bestowing important gifts from the sun — sacred lore for controlling fertility in the tribe, supernatural powers for mastering spring rains, spiritual strength for healing the sick. Over time, such powers came to be symbolized by specialized medicine bundles, collections of sacred objects passed from one tribal leader to another. "The bundle gives you rights to a thing and a kind of obligation," notes Vest. "That's in keeping with a sense-perception-based view of the world. As

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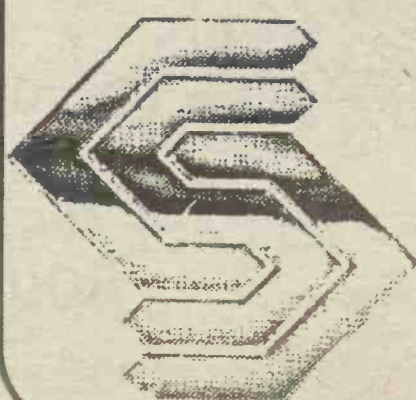
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SPIRITUAL HEALING

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a form of moral code, you've got a bundle."

By opening the bundles in age-old ceremonies, keepers invoked their special powers for the benefit of all. "It was very rich and very complex," says Vest. But to 19th-century missionaries arriving on the reserves, the ancient faith seemed little more than superstition. From the lecterns of residential schools, they began rooting out traditional values and beliefs, planting Christianity in their place. Shocked by reports of Blackfoot sun worship, legislators prohibited the tribe's most important religious ceremony—the Sun Dance—and by the 1950's, only a handful of elderly Blackfoot kept its beliefs alive.

With the loss of ancient spiritual values, however, many young Blackfoot lost heart, sliding inescapably into an all-too-well-documented despond of alcoholism, violence and suicide. By the early 1970's it had become evident to many that Christianity offered little redemption, and a new generation of ceremonialists began gathering up skeins of the lost past. Today, along the rolling prairie of the Blackfoot Indian Reservation of northern Montana, elders conduct rituals of spiritual healing in tarp-covered sweat lodges, attracting supplicants from as far away as Arizona and California. On the Blood, North Peigan and South Peigan reserves, hundreds of faithful flock to tribal Sun Dances; dozens search for spiritual strength in the traditional piercing ceremony. And in living rooms and kitchens throughout southern Alberta and northern Montana, religious leaders are mapping out new battle plans for the protection of sacred rites and the return of sacred bundles. "If we can get them back, we can do a lot of positive things," explains activist Gordon Belcourt, president of the Blackfeet Community College. "We can heal people, and we can bring them away from alcohol and drug abuse."

For years, I had followed the revival of Blackfoot religion with more than casual interest. As a young museum researcher and display planner, I had watched Many-Gray-Horses and his band carry the Longtime bundle out museum doors, and in subsequent travels through southern Alberta as a journalist, I had come to know many Blackfoot. Beneath their appearance as ordinary Canadians, I glimpsed a fascinating exotic culture; so when I received an invitation last spring to attend the ceremonial opening of a medicine pipe

bundle on the Peigan Indian Reservation, I gladly accepted. "This is like our New Year's," explained 39-year-old bundle keeper Reg Crowshoe on the telephone with obvious enthusiasm. "You're welcoming the next four seasons, the rain, lots of berries, the animals, the birds, the universe, and you're helping to cure whoever is sick."

By tradition, ceremonialists unwrap their medicine pipe bundles as soon as the first booming echoes of thunder are heard in the spring. But in recent years, keepers of the 12 remaining medicine pipe bundles have begun staggering the ceremonies, permitting the faithful to attend as many as possible. Crowshoe's celebration has been slated for the last Sunday in June, and as I pick out the outlines of his parent's home on the prairie near Bocket, Alberta, it is evident that the expected crowd has begun to arrive. Along the rutted gravel road, a ragged row of pickup trucks and campers bearing Montana and Alberta license plates stretches over the prairie grasses. Climbing out and waving to family and friends, the passengers head toward the house carrying cartons of tobacco, a traditional offering to native ceremonialists.

In the kitchen, Crowshoe's sisters preside over counters cluttered with baking dishes and grocery bags, stirring vats of berry soup simmering on the stove. At the kitchen table, 80-year-old family head Joe Crowshoe looks on approvingly, the eye of a storm. A highly respected spiritual leader, the furrowed elder opened his own medicine pipe bundle a day earlier, and in honor of the weekend's double ceremonies, his



Brian Milne / First Light

A respected white convert to Blackfoot beliefs, Adolf Hungry Wolf dreamed he and three companions would spirit away a sacred Blackfoot shrine from the Provincial Museum of Alberta. In 1975, they did just that. Now, Hungry Wolf passes on his spiritual beliefs to his son Okan.

children and grandchildren have raised a small forest of teepees behind the house. Pitching the two largest tipis side by side and pegging together their white canvas covers to form a connecting passageway, the family has constructed a large and eminently portable chapel, and as I walk outside, threading my way through clutches of giggling teenagers and roughhousing children, I glimpse a fire burning in its inner hearth.

An hour later, nearly 70 people have packed themselves inside the canvas church, and a hum of good-natured conversation fills the air. In the inner chamber, medicine bundle keepers, ceremonial assistants, Crowshoe family members and a band of four drummers have squeezed elbow to elbow along blanket-covered mattresses; in the outer chamber, guests have crammed kitchen chairs into tight rows, leaving latecomers to spill out the doorway in two lines of lawn

chairs. Near the entrance way, Reg Crowshoe surveys the scene, wrapping a striped Hudson's Bay Company blanket around his waist and chatting quietly with his wife Rose.

A tall, heavyset man with long, silver-streaked braids and a friendly, outgoing manner, Crowshoe, descends from a long line of Blackfoot ceremonialists and spiritual leaders. By legend, his great-great-grandfather, Brings-down-the-sun, once set the rising sun dancing to the beat of his ceremonial drum. By report, his grandfather licked a red-hot coal during a healing rite, his saliva leaving a trail of steam. But unlike those before him, the young bundle keeper came to his faith late in life. Attending residential school as a child, Crowshoe studied at the Uni-

versity of Calgary to become a teacher before packing it in to return to the reserve. A series of dreams and visions had convinced him of his calling as a bundle keeper, but Crowshoe was far from ready. To care for such a sacred thing, he had to become immersed in traditional lore, apprenticing with elders. "The bundle—that's our Bible," Crowshoe had explained the night before in his living room. "Every bird and animal is in it. By 1975, he was deemed ready, and after days of ceremony, he returned to Alberta with the sacred Rider Medicine Pipe Bundle, transferred from an elderly Peigan woman in Montana.

Smoothing down the folds of his blanket, Crowshoe asks his wife to bring the bundle from the house. With his father and South Peigan spiritual leader George Kicking Woman, he watches as she carries the child-sized shrine into the tipi. Following in her wake, the three ceremonialists

enter the inner chamber and take seats in front of a small altar—a square patch of cleared ground, half black with soil, half red with sacred paint. An assistant lifts a burning coal from the fire, and Kicking Woman crumbles a handful of sweet-pine needles over it, filling the tipi with the fragrance of incense.

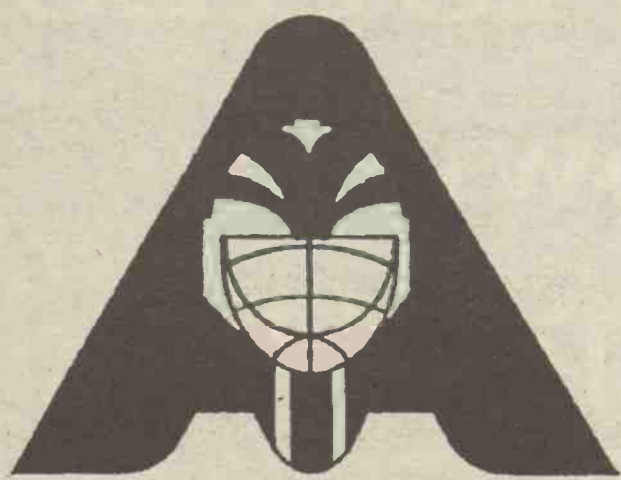
With slow rounds of sacred song, the three men take turns paying respect to nature, awakening the animals from their long winter's sleep. Calling on the birds in softly guttural Blackfoot, they ask them to come and peck at the strings that tie the bundle, thereby loosening it. Calling on the deer and the bear, they ask them to open the layers of skins and hides in which the sacred pipe is wrapped. As the afternoon shadows lengthen, the devout sit in enrapt silence, grandmothers cradling infants, middle-aged men sitting like carven stone. At last, reaching into folds of flannel poke, Kicking Woman lifts up the stem of holy pipe. With a gentle shake, he unfurls its streamers of eagle feathers and ermine skins, and a wave of emotion floods through the tipi.

According to belief, all medicine pipe bundles descended directly from Thunder, the spirit that controlled all rain—and hence all life—on the arid prairie. In the long ago, say sacred stories, Thunder stole a Blackfoot woman from Earth. Determined to win her back, her husband set off in pursuit, and with cunning borrowed from Raven, he outwitted the fearsome spirit. To make peace, Thunder gave the man a sacred medicine pipe bundle. "When I first come in the spring," instructs the spirit in a version of the story published in 1892, "you shall fill and light this pipe, and you shall pray to me, you and the people. For I bring the rain which makes the berries large and ripe. I bring the rain which makes all things grow, and for this, you shall pray to me, you and all the people."

One by one, the ceremonialists rise to carry the pipe outside for prayers, greeting the spirit; as the last takes a seat, the tension building all afternoon in the tipi suddenly subsides. Several women duck outside, returning with pots of steaming saskatoon-berry soup. Ladling out bowls of the sacred red broth, the women serve the ceremonialists and singers first, then weave down the narrow aisle of the outer tipi. Patiently, the faithful wait their turns, holding out empty margarine tubs and glass preserve jars brought especially for the pur-

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SPIRITUAL HEALING

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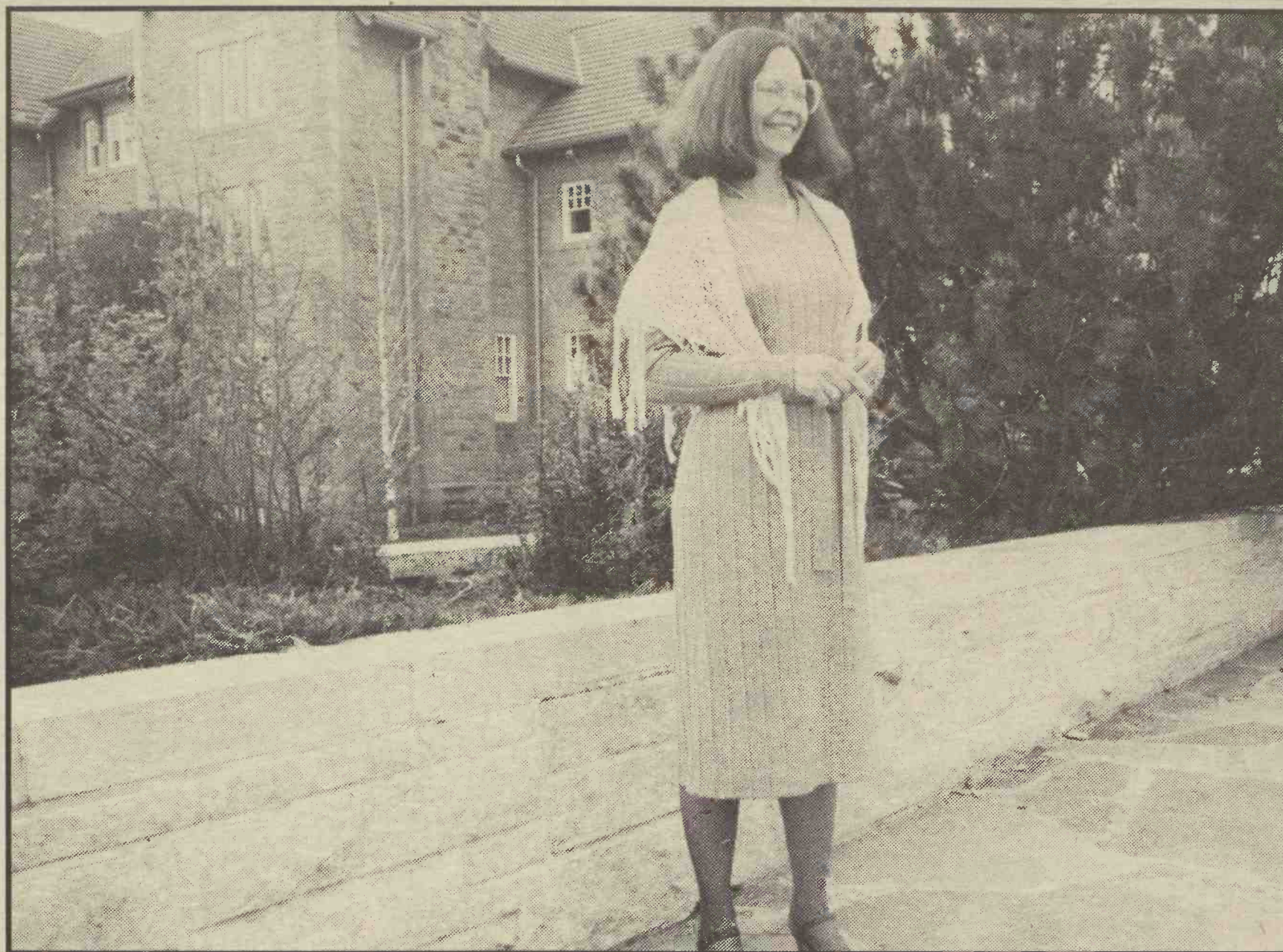
pose.

An hour later, as the last of the feast has been handed out — roast beef, bannock, Indian jam (a rich paste made of chokecherries), Rice Krispies squares, apples, oranges and juice — the ceremony resumes. In the inner chamber, Joe Crowshoe and Molly Kicking Woman take out pouches of paints. Rolling soft pellets of red ochre in their hands, the two elders streak lines along the celebrant's faces and offer a blessing with the holy pipe or one of the bundle's animal fetishes. "Afterwards," notes one of the faithful, "when we're six months down the road and we're having a tough time, we remember, 'Oh yeah, in the spring, I was blessed with this particular thing and the power behind it, and I remember that my grandfather told me that he was blessed with it once, so this is going to give me courage to go on over my challenge.'"

Those who wish to ask for some special dispensation — healing for a stricken child perhaps or sobriety for an abusive husband — enter the ceremonialist's chamber. Laying blankets on the ground, they don shawls and take the holy pipe in hand. To the drummer's thudding beat, they dance in small steps, turning to the four directions. Along the aisles, the celebrants pray and make a sweeping motion with their hands, waving the powerful influence of the pipe towards their hearts. They are praying not just for themselves, not just for the Indian people, but for everyone and for the Earth and nature," says Evelyn Crowshoe, leaning toward me.

By 7 o'clock, the last of the supplicants has come forward, and Crowshoe brings the ceremony to a close. Taking out a thick rope of tobacco from the bundle wrappings, he asks his assistants to give a pinch to each of the faithful. Holding a few grains between their fingers, they offer a silent prayer, planting the brown flakes in the ground. A minute later, Crowshoe's assistants walk down the aisle, handing out packages of cigarettes and rolling tobacco. The bundle keeper follows close behind. For the first time today, a broad smile plays at the corners of his mouth; the opening has gone well.

For some of the faithful, however, the gentle power of the medicine pipe ceremony falls short of their prayers. Surrounded by tragedy and troubled lives on unemployment-ridden reserves, some will seek greater power through penance at the most prominent of all



John Holman

Provincial Museum of Alberta ethnologist Patricia McCormack

Blackfoot ceremonies — the tribal Sun Dance, or Medicine Lodge.

"If you're going through something and need some special help, gone every place else and they couldn't help you, there's only one thing left," explains 45-year-old Gordon Belcourt, sitting in his office at Blackfeet Community College, "and that's the Medicine Lodge".

An intense, serious man, Belcourt has seen more than his share of hard times. Along the highway outside his office, small white crosses huddle along the rolling prairie curves; on the town's shabby main street, ramshackle houses creak in the wind and a drunk urinates against a paint-blistered fence. But despite the despair that hangs over Browning, Belcourt refuses to give up hope. Born and raised on the Blackfeet Indian Reservation, he believed fervently in the restorative powers of the old faith — and its supreme rite. "There's nothing beyond it," he says. "The Medicine Lodge is the ultimate act."

It is no idle talk. In 1969, after a stint with the U.S. Army Reserves, the young South Peigan and his wife vowed to raise the first Medicine Lodge on the reserve in 34 years. The pledge was the outgrowth, he explains, "of probably eight or nine fastings, or vision quests, in the mountains, where you deprive yourself of food and water for several days. It just got stronger

and stronger, so I knew, and my family knew, we really didn't have any choice in the matter, so we did the Medicine Lodge."

By common knowledge, the vowing woman had to be of singular virtue, and she had to obtain a special medicine bundle known as the Natoas from a previous sponsor. Hidden away in a Sun Dance camp tipi for as long as a week, she and her husband would be permitted no food while they performed ancient secret rites. At the end of their penance, weak from the fast, the vow woman and her husband would be helped outside to preside over the raising of a Medicine Lodge, a huge circular structure used by tribal societies for their own traditional ceremonies.

In the three decades since the last lodge had been raised, however, memories of the sacred rites had grown dim. To reconstruct the event, Belcourt canvassed the tribe's oldest leaders. "They kind of laughed and cried, because they thought it was dead, you know," he says. "Then they started saying, 'Well, we've lost a lot of our people; a lot of our elders responsible for these ceremonies have died. Who's left?'"

Conducting a cultural and religious inventory, Belcourt and his helpers began tracking down those who still held crucial ceremonial rights. "And, lo and behold, we had all the people necessary to put on a Medicine Lodge."

Even so, there was strong re-

sistance to Belcourt's plans. Some called the proposed ritual devil worship; others warned Belcourt that he would be dead within a year. Nevertheless, the young academic went ahead. With the help of elders such as North Peigan holy woman Cecile Many Guns, Blood holy woman Annie Rides-at-the-Door and South Peigan ritualist Mike Swims Under, the ceremony proceeded, and more than 700 followers flocked to the Sun Dance encampment. "We had no problems, and that kind of started a whole raft of things," says Belcourt. "For a while there, we were having a Medicine Lodge once a year."

Fired by fervor, many began talking of resurrecting a related but highly controversial rite also prohibited by authorities a century earlier. To obtain strength from the sun during times of personal crisis or danger, young Blackfoot men had pledged to undergo the piercing ceremony at the annual Medicine Lodge. In preparation, supplicants went without food and sleep, dancing to a drumbeat for four days before entering the sacred lodge. There, a ritualist slit the flesh on their chests, threading the incisions with skewers attached to ropes from the centre pole. Praying and pulling against the ropes, hallucinating in their exhausted state, supplicants danced until the stakes pulled free from their flesh.

But the last Blackfoot to per-

form the powerful rite had died years earlier. How could piercing be revived? After much discussion, a group of young Peigans journeyed to a Sioux reserve in North Dakota, where the age-old plains practice had been preserved. Undergoing the rite with no ill effects, they proudly returned north with the rights, which soon spread secretly to other Blackfoot reserves.

"This past year was the fourth year we pierced here," concedes Belcourt, who has gone through the ceremony himself. "This year, we had about 16 members pierce; we had two women pierce." In addition, sun dancers left 50 to 100 flesh offerings, generally in the form of small strips of skin. Our elders had taught us you could bring \$1,000 and donate it to some worthy cause and that's good, but when you give part of your flesh, and you suffer and you agonize and you fast four days and nights in all kinds of inclement weather, heat, and so forth, that's the ultimate gift you can give the Creator."

Still, Belcourt admits the powerful ceremony offers no firm guarantees, no easy assurances of success. "Sometimes it works, and sometimes it doesn't," he concludes. "But what it does, we believe, is prepare a place for you on the other side. And your relatives will come and get you, and everything will be all right."

While rites such as the Medicine Lodge are clearly reviving, the battle for religious freedom is far from over. Across southern Alberta and northern Montana, ceremonialists are locked in bitter debate with museum curators and private collectors over custody of some of their key articles of faith — birth control bundles, horse bundles, beaver bundles, water pipe bundles, sun dance woman bundles and medicine pipe bundles. Scooped up at a time when traditional spirituality had fallen into decline, the holy icons, now take pride of place in many museum collections, much to the frustration of traditionalists.

"Without the bundles, you can't have the ceremonies," says Adolf Hungry Wolf as he sits beside his wife Beverly at Kainai Indian Days in Stand Off, Alberta. "You can't have a ceremony and say, 'Well, I'm supposed to be doing this, but I don't have it here.' It's like a priest at the church saying, 'I'm going to perform midnight mass, but I've got nothing. I'm just standing here in my T-shirt and Levis.'"

Now a bundle keeper himself and a traditionalist respected by

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SPIRITUAL HEALING

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many, the wiry German-born writer is disturbed by the often casual treatment of the holy relics by curators. Moreover he is perplexed by the size of many institutional collections. At present, he notes, the Provincial Museum of Alberta alone holds five medicine pipe bundles — nearly half as many as are circulating among the faithful. "Why do they want five medicine pipe bundles?" he asks. "What are they going to do with that many?"

In defence, some curators point to the great antiquity of the bundles and to the invaluable information they contain on the lives and material culture of prehistoric Blackfoot. Others, such as Provincial Museum of Alberta ethnologist Patricia McCormack, see themselves as stewards of the artifacts, "which were purchased — often for a lot of money — to be held in trust for all Albertans, including Native people." But as Native pressure mounts, many officials are scrambling for solutions. In Edmonton, McCormack and her colleagues are now encouraging spiritual leaders to replicate bundles, duplicating their contents piece by piece after studying them in the museum.

However, such compromises have failed to win widespread support. To Hungry Wolf and many others, the only equitable solution would be for museums to turn over all identifiable bundles to the Indian reserves from which they came. There, the traditional community could decide their fate, assigning some to tribal museums that allowed the faithful restricted access and handing over others to the descendants of their last keeper. "You could say," explains Hungry Wolf, "This person does have rights; it belonged to his grandfather. We still have somebody who knows how to transfer this kind of thing. So let's let him be the keeper."

The chances of such wholesale repatriation are slim, and some activists, like Belcourt, are prepared to take another tack. If Canadian and American museums refuse to part with the bundles, he says, the faithful could create new ones — the traditional way. "The people who got them in the first place 1,000 years ago, or 10,000 years ago, got them through a vision quest, got them through fasting, got them through a process that we know a lot about. Individuals, young people, can still get that from the Creator. They can still get that through the Messengers."

But it will not be simple, says Jay Vest. To obtain a vision, the faithful once journeyed to certain sacred retreats well known to the tribe, areas of spectacular and untrammelled wilderness. In recent years, however, many of the holiest areas, such as the Oldman River Valley, the Badger-Two

Medicine Wildlands and the Sweetgrass Hills, have come under siege — from mines, irrigation dams and oil and gas development — a serious threat to the Blackfoot faith. "The vision quest cannot be done in a place that's heavily used or disturbed," says Vest. "It just cannot be done." To ward off such perils, traditionalists have begun joining forces with local environmental groups and pressing for legislation to protect their religious rights. "The sacred land issue is critical," concludes Vest, "and I think it also entails the sacred wildlife and plants too. If they disappear so does part of the religion."

Even if such retreats can be



Brian Milne / First Light

Beside the ribs of a sweat lodge, scholar Jay Vest listens as elder Joe Crowshoe interprets a recent dream. According to tradition, animal spirits appear in dreams and visions, endowing the faithful with special powers. But such visions are becoming rarer as development threatens sacred retreats.

preserved, however, some older believers question whether it will be enough to sustain the faith. As the prairie disappears irrevocably under a blanket of farm land and fences, the experiences that gave rise to the plains religion hundreds or thousands of years ago may become harder and harder to obtain. In a religion that is based so firmly on the land, what will happen when the land itself has changed beyond recognition? "How do they have the experiences that will build this culture when they have never experienced it?" asks Bob Sriver, a medicine pipe bundle keeper who grew up on the Blackfeet Indian Reservation. "You can't make it up."

I think about Sriver and his pessimism late on a Saturday afternoon as I walk along a windrow of hay and sagebrush behind the home of John Yellow Kidney, a spiritual leader among the South Peigan. A few days earlier, the distinguished ceremonialist had invited me to attend his family's Saturday night sweat lodge, and as I cut down a prairie slope, I catch sight of one of his sons tending the fire for the sweat-lodge rocks. Nearby, Yellow Kidney's daughter-in-law braids lengths of green sweetgrass while her children play quietly by the tarp-covered lodge. In the distance, the skeletons of three Medicine Lodges weather in the sun.

It is a scene of peace and con-

tentment, but such calm has not always settled over the Yellow Kidney family. As a younger man, the ceremonialist battled a serious alcohol problem, and "all my kids were doing that good stuff, like grass." A decision to return to traditional faith brought Yellow Kidney the strength to give up drinking and gave his children pause for thought. "They started looking at me, and I was looking so good, and I was off alcohol, that they decided to start coming to these sweats," he had explained over coffee one night.

Lately, Yellow Kidney's reputation as a healer has spread far and wide, and he is never certain who will turn up at his family sweats. By 6 o'clock, more than a dozen adults and children sit quietly in the 120 centimetre-high sweat lodge, the women dressed modestly in long sleeves and floor-length skirts, the men stripped down to shorts. Along the western wall of the sweat lodge, the ceremonialist and his wife Liz take their seats, and after much good natured banter and solemn prayer, the elder gives the sign to begin filling the lodge's central pit with rocks. As the last of the gleaming red boulders has been carried in on a shovel, the tarp above the doorway is pulled down. The lodge goes black.

In the darkness, water hisses on the fiery rocks and waves of heat undulate through the lodge.

In a deep, sonorous voice, Yellow Kidney calls on everyone to pray, and all around me, a cacophony of loud, fervent prayer rises: "Take pity on them." "Give him long life and good faith." "Please help them and give them strength." Out of the blackness, Yellow Kidney begins to sing a rousing chant in Blackfoot, calling on the animal spirits to help those in the lodge. Other voices join in, and as the temperature rises, the pattern of prayer and song is repeated again and again. The stream of water flowing down my face becomes a torrent, and my clothes cling to me a sodden mass. Beside me, a child cries as the flap is lifted and the light of day returns briefly.

Three hours later, I feel as if all protective covering has been stripped from my body, leaving me bare. Leaning forward, Yellow Kidney asks each of the 20 or so people now packed together inside the lodge to explain why he or she has come. In hesitant, slow speech, they tell of marriage breakdowns, alcohol and drug problems, family illnesses, the desire to commit suicide. Some ask for prayers for the people on the streets lost to alcohol; one woman describes the scene of a fatal car accident she happened upon that afternoon and asks for spiritual healing for the family of the dead, people she has never met before or seen. Surrounded by faces of nodding compassion, I am moved to tears.

In the darkness that follows, I am no longer listening to the prayers of others; I am speaking my own. Scorched by heat, I lose track of time, and an eternity passes. Bowing my head to the ground, I cover my face with a towel. At last, Yellow Kidney calls for the flap to be lifted. A stream of moonlight flows in through the door, lighting the steam that hangs in the air and silvering the faces of everyone sitting there. We are each of us reluctant to leave, breaking the gentle magic of the circle.

In the end, we file out, shaking hands warmly with people whose names we do not know, a community now of friends. I head back up the bowl of prairie with only starlight and a half-moon to guide me, but I no longer have any fears for the future of Yellow Kidney and his faith. As long as nature holds a grain of mystery, as long as shattered lives remain to be healed, holy men like Yellow Kidney will sing and pray the world into balance, just as they have always done.

(This article originally appeared in Equinox. It was reprinted with the permission of Pringle, an associate editor with Equinox in Vancouver).

POWWOW COUNTRY

Traditions must be passed on to younger generation

Valerie Rider
Windspeaker Correspondent

The old man spoke. He had been chosen by the old people of his time to become the historian. He said often he was called to attend an event. He was a young boy at the time and often struggled to keep alert of the occurrences which he'd been guided to witness. With times changing so quickly, the boy knew everything he saw was important.

Soon Paul Leader, now 74, knew the sacred ceremonies nestled within the heart of Assiniboine culture would be mere memories and the strong virtues throughout Indian tradition would be obscure to the younger generation.

Leader reveals in a solemn tone that at one time the Assiniboine people had a lot of respect for holy things like eagle feathers. A woman never touched an eagle feather — only a holy woman could do that. She had to

be given that privilege in a ceremony.

The way a person wore an eagle feather was important, too. Assiniboines were never seen with eagle feathers tied straight up on their heads. That was very disrespectful to the eagle spirit. The eagle was a part of the wind. His sacred feathers shouldn't have to struggle with the wind. Eagle feathers were to always hang down the side of the carrier's head.

Not every man was given the honor to wear an eagle bustle. They were very sacred objects and treated as such. It was very rare for someone to drop an eagle feather on the ground; everyone took good care of their feathers.

At powwows the eagle bustles were hung high on poles. And when the proper song was sung, the chosen men could take their bustles down to dance.

There were all kinds of dances in those days like Rabbit Dances, Buffalo Dances and Eagle

Dances.

The Eagle Dance was a very honorable event. Everyone would rise to their feet to show their respect.

When the Eagle Man danced, he would sway gently like an eagle gliding in the wind. He only performed on certain occa-

sions — when he felt it in his heart to dance for the people.

"You never see dances like that anymore," Leader says, looking down toward the ground, riding the memories in his mind.

"Oh, I wish the young people could know those old songs.

They would sound so good to hear again. We must teach the children to sing."

Leader relishes the thought for a moment more then adds, "We have to pass our culture on to the younger generation. That is why these stories are shared with you."

425-8310

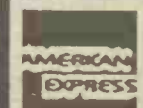


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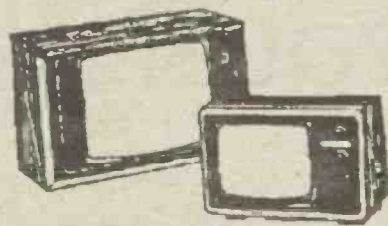
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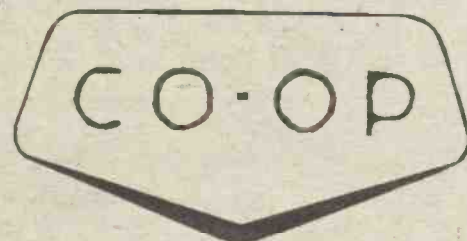
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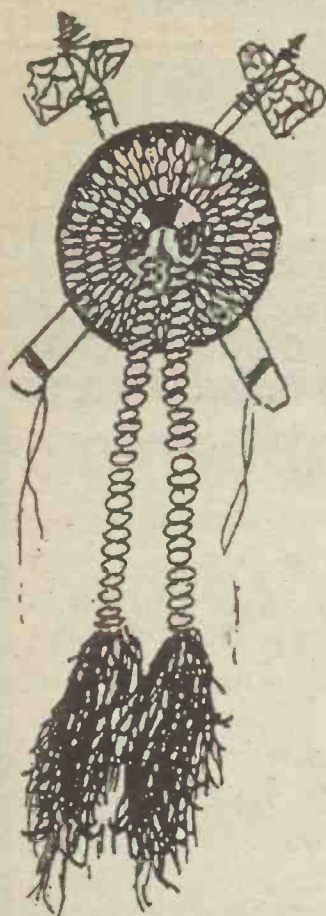
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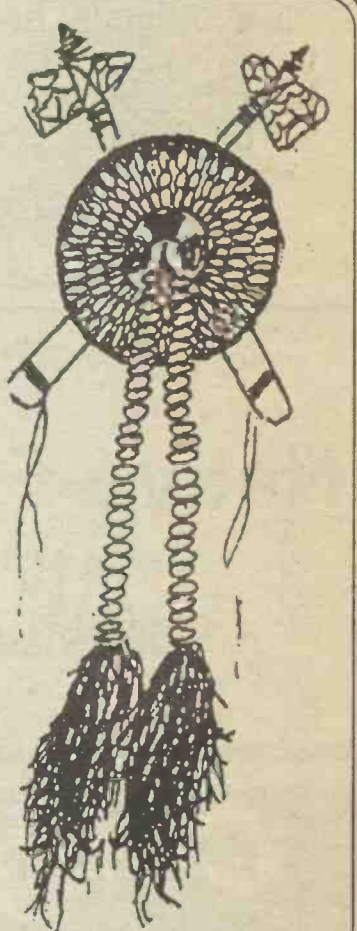
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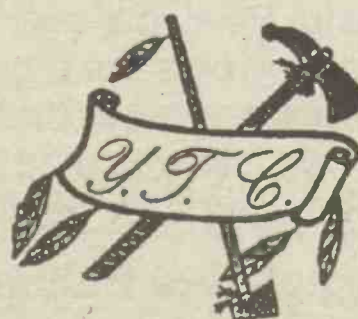
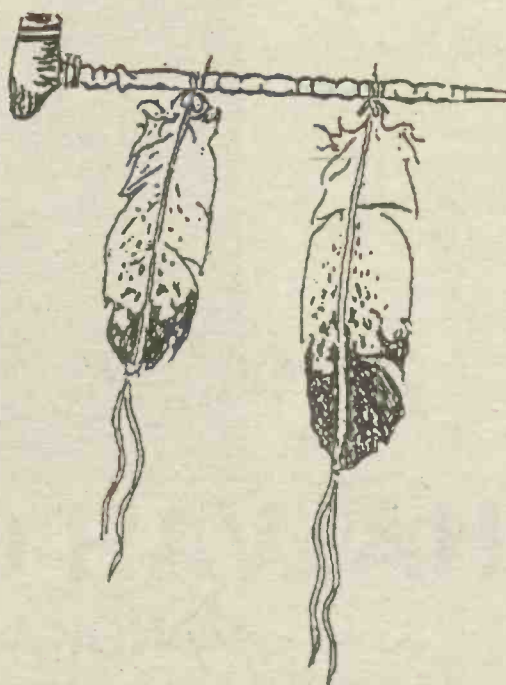
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Ladies' Fancy	(18 yrs & over)
Grassers	(Open Category)
Teen Boys' Traditional	(13 - 17 yrs)
Teen Girls' Traditional	(13 - 17 yrs)
Teen Boys' Fancy	(13 - 17 yrs)
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POWOW COUNTRY

Former Miss Indian World gave up rodeo for powwow

By Diane Parenteau
Windspeaker Correspondent

SADDLE LAKE, ALTA.

"I like to visit people, make friends, talk to the elders and encourage young children. They look up to you and it's kind of special."

That's just some of the reasons why JoVon Plenty, Miss Indian World 1987-88, loves to powwow.

To follow in the path of the moccasin, Plenty put aside her other love, rodeo. But she did incorporate some western aspects in the home-made jingle dress, which she designed and her mother made.

"I like this costume because it shows I like rodeos and that I powwow; I like that," said Plenty during a break at the Saddle Lake School's recent powwow.

The blue and orange beadwork on her white dress and leggings represents over a year's work. The black and white feather fan she carries was given to her by her father and "is really special," said Plenty.

The 20-year-old Crow Indian from Crow Agency, Montana is one of only a handful of people from her home reserve to dance in powwows but she says the traditions are still strong within the home.

"The Crow tribe is not one that competes. Some of my relatives are just starting to take an interest in powwow," said Plenty who has been competing for five years. "They ask about how the singers were, I would say the Canadians are mostly the best singers."

"Some songs make me want to dance and some are kind of gloomy and make me want to walk."

The year Plenty spent representing Indians of all nations as

Miss Indian World had a positive affect on her personal life. She gained recognition and respect from her peers who were made aware of her knowledge of the Crow language and culture through her pageant performance. She did the Lord's Prayer in Crow sign language.

Since stepping down as Miss Indian World she has continued

to serve as a strong role model and ambassador of Indian traditions by her participation in powwows.

"I don't know why I hate to see a powwow end. There is so much laughter and joy. When it's over I can't wait for the next one to come."

Plenty plans to follow the circuit all summer.



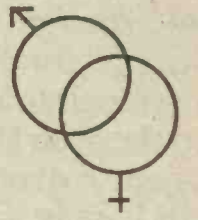
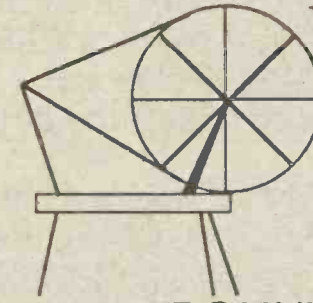
JoVon Plenty

Diane Parenteau

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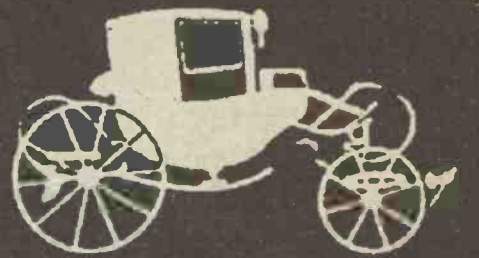
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POWWOW COUNTRY

Wet weather fails to dampen powwow spirit

By Jackie Red Crow
Windspeaker Correspondent

BLOOD RESERVE

Powwow's most enthusiast's spirits weren't dampened by wet weather as more than 500 people jammed Stand Off Elementary School for its 14th annual powwow.

Inside, the 300 students and teachers, dressed in their powwow dress finery, received a warm welcome as they slowly entered the gym to the beat of the Old Agency drummers during the grand entry.

"We told the students to dress up and dance even if they didn't have a costume," said school vice-principal Ruby Eagle Child. Students in each grade had the opportunity to display their dancing skills and compete for trophies at the May 18 powwow.

"The annual powwow is an opportunity for the community to come and sit and watch the kids dance, sing and drum," said school principal Roger Engelbracht.

The teachers served a hearty lunch, which was followed in the afternoon by a princess pageant and a memorial dance. Most of the morning had been devoted to dance competitions.

Tamara Shouting, a 10-year-old Grade 5 student, was crowned the new Stand Off school princess while runner-up was Alana Crop Eared Wolf, a fellow classmate.

"I'm proud to represent the school," said Shouting. "I will do the best I can," she added, before a name-giving ceremony and an honor dance was held by her parents and relatives.

A "pageant" was also held to recognize the achievements of male students, but according to special education teacher Tamara Many Chiefs, organizers had difficulty getting boys enter the event. In the end two students were cajoled to enter and both were rewarded for their courageous efforts. Wayne Eagle

Speaker received the title of chief while Sooter Fox won runner-up honors.

The boys were judged the same as princess candidates on their oratory skills, their dancing abilities, an impromptu speech and their academic standing.

A memorial dance was held to honor the memory of former student Kenny Mistaken Chief, who died several years ago.

A giveaway ended the day's festivities.

Here are the powwow results.

K-4 Girls (1) Michelle Red Crow, (2) Tara Bird and (3) Renate Frank K-5 Girls (1) Tawny Wells, (2) Tahitha Weasel Moccasin and (3) Jauna Shade K-4 Boys (1) Myles Black Water (2) Aaron Weasel Fat (3) Bradley Big Swallow K-5 Boys (1) Chris Weasel Head (2) Jeff Bull Shields and (3) Terrance Frank Grade 1 Girls (1) Carmen Spotted Bull (2) Milessa White Grass and (3) Candace Old Shoes Grade 1 Boys (1) Darcy Singer (2) Joshua Good Striker and (3) Joshua Many Chief Grade 2 Girls (1) Olivia Bull Calf (2) Margie Crop Eared Wolf and (3) Lee Ann Bird Grade 2 Boys (1) Darcy Wolf Child (2) Alvin First Rider and (3) Shane Good Striker Grade 3 Girls (1) Marcia Wolf Child (2) Charlene Bruised Head and (3) Glenda Bull Calf Grade 3 Boys (1) Aaron Eagle Speaker (2) Joe Day Chief and (3) Buford Plaited Hair Grade 4 Girls (1) Jody Heavy Shields (2) Alana Crop Eared Wolf and (3) Tamara Shouting Grade 4 Boys (1) Lonnie Tail Feathers (2) Tyler Crow Chief and (3) Desmond Panther Bone Grade 5 Girls (1) Carol Melting Tallow (2) Lindi Shade and (3) Lydia Wells Grade 5 Boys (1) Garrett Weasel Moccasin (2) Wayne Eagle Speaker and (3) Brandon Fox Grade 6 Girls (1) Patty Standing Alone (2) Juanita Tallman and (3) Allison Crop Eared Wolf Grade 6 Boys (1) Terrance Black Forehead (2) Billy Crop Eared Wolf and (3) Glen White Man



Princess Tamara Shouting and runner-up Alana Crop Eared Wolf

Jackie Red Crow

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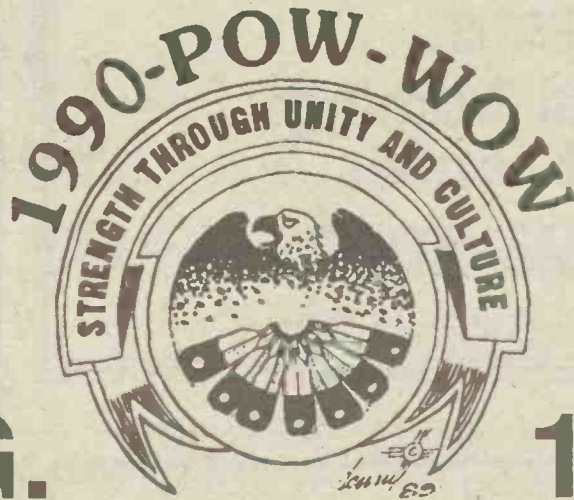
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Men's Grass	500.00	300.00	100.00
Ladies' Jingle	500.00	300.00	100.00
Men's Fancy	500.00	300.00	100.00
Ladies' Fancy	500.00	300.00	100.00
Jr. Boys' Traditional (11 - 16)	100.00	75.00	60.00
Jr. Girls' Traditional (11 - 16)	100.00	75.00	60.00
Jr. Boys' Grass (11 - 16)	100.00	75.00	60.00
Jr. Girls' Jingle (11 - 16)	100.00	75.00	60.00
Jr. Boys' Fancy (11 - 16)	100.00	75.00	60.00
Jr. Girls' Fancy (11 - 16)	100.00	75.00	60.00
Boys' Traditional (10 & under)	50.00	40.00	30.00
Girls' Traditional (10 & under)	50.00	40.00	30.00
Boys' Fancy (10 & under)	50.00	40.00	30.00
Girls' Fancy (10 & under)	50.00	40.00	30.00

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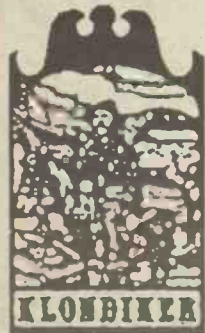
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POWOW COUNTRY



Jeff Morrow

**Powwow leader Lloyd Ewenin (right) with a powwow participant
PICSS' students coached
in powwow basics**

By Jeff Morrow
Windspeaker Staff Writer

CALGARY

The passion for powwow starts with the children.

Students attending the Plains Indians Cultural Survival School (PICSS) in Calgary are no exception to the rule.

They're also being coached in the artistic fundamentals that go along with powwow.

The school's staff are in the business of promoting many of the traditions that often get lost in the big city. Instructors at PICSS are in the unique position of enriching aboriginal culture through their work by offering their own style and experience.

During the recent Calgary Native Awareness Week, PICSS Powwow Dancers entertained visitors with a variety of traditional numbers.

With a bit of coaxing, the students and their instructors gave the 30 people in attendance more than they came for.

"Get up everyone," shouted powwow leader Lloyd Ewenin early in the performance. "This is your chance to dance."

And dance they did. "It's the way we do it here," quipped cultural instructor Bernard Bear Shirt. "This is how we motivate the crowd."

Bear Shirt, a Native from the Siksika Nation reserve southeast of Calgary, has been teaching traditional dancing at PICSS since it opened 11 years ago.

He said the school is able to offer a fresh and sensitive view of

aboriginal lifestyle.

PICSS is dedicated to teaching Native students about their heritage, which they wouldn't learn in a public school.

Besides the usual math, science and history taught throughout other school systems, PICSS offers its students a different historical perspective, said school principal Jerry Arshinoff.

PICSS began in the basement of a nearby building more than a decade ago to provide Native children with a vital part of their ancestry on the brink of being lost, he said.

PICSS shares a building with the Calgary Alternative School, but by the end of the summer PICSS will control the halls of the entire school after the public school classes are relocated to another building.

"We need the space," said Arshinoff. "We're growing all the time."

There are 242 students at PICSS. Arshinoff said more students are signing up every year because there is a hunger to learn about powwow and all the traditions that make Native culture unique to Canada.

PICSS hopes to include a day-care centre and a job strategy program by next year's school season.

Calgary Native Awareness Week is a combined city-wide effort by the Calgary Chamber of Commerce and the Calgary Indian Friendship Centre. It's intended to promote a link between Native and non-Native people of southern Alberta.



Good Luck to all during the Powwow Season

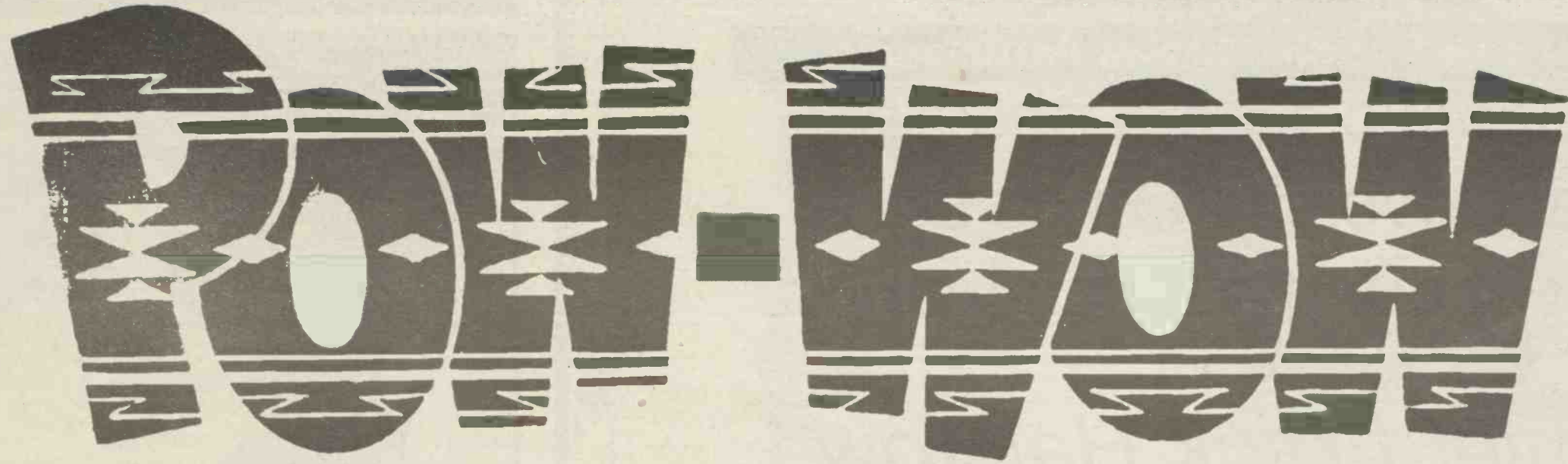
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Men's Traditional	\$1000	\$600	\$400	\$200	Boys' Traditional	\$100	\$75	\$50	
Men's Traditional (40 & over)	\$1000	\$600	\$400	\$200	Boys' Fancy	\$100	\$75	\$50	
Men's Grass Dance	\$1000	\$600	\$400	\$200	Teen Girls' Traditional	\$700	\$500	\$300	
Men's Fancy	\$1000	\$600	\$400	\$200	Teen Girls' Fancy	\$700	\$500	\$300	
Ladies' Traditional	\$1000	\$600	\$400	\$200	Girls' Traditional	\$100	\$75	\$50	
Ladies' Traditional (40 & over)	\$1000	\$600	\$400	\$200	Girls' Fancy	\$100	\$75	\$50	
Ladies' Fancy	\$1000	\$600	\$400	\$200	Ladies' Jingle Dress (17 & over)	\$1000	\$600	\$400	\$200
Teen Boys' Grass	\$700	\$500	\$300		Girls' Jingle (16 & under)	\$200	\$100	\$75	
Teen Boys' Traditional	\$700	\$500	\$300		Men's Team Dance		\$300	\$200	\$100
Teen Boys' Fancy	\$700	\$500	\$300		Ladies' Team Dance		\$300	\$200	\$100
Boys' Grass	\$100	\$75	\$50		Tiny Tots - Paid Daily				

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New Location & New Grounds

Peigan Nation

Elder celebrates 90th birthday

By Jackie Red Crow
Windspeaker Correspondent

PEIGAN NATION, ALTA.

The oldest member of the Peigan Nation celebrated his 90th birthday surrounded by family and friends.

More than 300 people from the Blood, Peigan, Blackfoot and Stoney Tribes attended the feast and powwow held June 2 in honor of elder Jim Morning Bull.

About 11 drum groups and another 75 dancers participated in the traditional powwow held at the Peigan Community Centre.

His granddaughter, Lorraine Morning Bull, was visibly happy with the response. "We had just started planning the event in late March," she said.

"We wanted to honor and do something special for him," she added. "Since he likes powwows a lot, we decided to have a feast and powwow."

"He (Morning Bull) was really surprised because he didn't know anything about our plans," she said.

Morning Bull was a member of the sacred Brave Dog Society. He is best known for his skills as a calf roper and horseman. In fact he was still riding horses until just a few years ago. He still loves travelling to various powwows during the summer.

Morning Bull was praised for his independent spirit and alertness. "He lives alone, cooks and still fends for himself. We stop by each day to check on him," said Lorraine.

"I don't ever see him in an old folk's home. He's too independent," she added.

Morning Bull received a new headdress and moccasins from his son-in-law Eddy Bad Eagle and daughter Ruth Bad Eagle.

The Blood reserve's Big Corner Drum group provided the music while Bad Eagle danced around the gym. On the fourth time, he placed the headdress on his father-in-law's head.

In return, Morning Bull took the microphone and thanked his son-in-law for the gesture. He chanted and sang an Anglican church hymn.



Jackie Red Crow

Honor dance for Jim Morning Bull

Jim and his late wife, Elizabeth, had seven children. He has 16 grandchildren, 31 great-grandchildren and two great-great-grandchildren.

Visitors were treated to a turkey and beef supper and birthday cake.

An honor dance and giveaway ended the day's festivities.



Jackie Red Crow

Jim Morning Bull

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JOB DESCRIPTION - BAND ADMINISTRATOR

SUMMARY:

Reporting to the Band Council: administers the business affairs of the Sucker Creek Indian Band and carries out directives issued by the Council; attends council meetings and advises Council on matters that fall within its jurisdiction; manages and reports to council on all matters pertaining to: Finance and Administration, maintenance, housing, and all capital projects as well as all other programs administered by the Band; Administers tenders for construction or maintenance work to be carried out on the Reserve; compiles annual estimates of anticipated revenues and expenditures; supervises the activities of other administration employees and outside employees (as per personnel policies); drafts official correspondence as directed or required by Band Council; prepares agenda for regular meetings (in consultation with Chief and Council) and distributing previous minutes; and performs other duties as required.

SALARY NEGOTIABLE.

DEADLINE FOR APPLICATIONS: JULY 4, 1990 AT 3:00 P.M.

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Moose Lake

Elders gather for their annual retreat

By Rocky Woodward
Staff Writer

MOOSE LAKE, ALTA.

For centuries Indian people have travelled the rivers and lakes of Alberta by canoe.

They have set up camps to fish on lakes that today have become summer resort areas, circled by cottages and roads.

Moose Lake is one of those lakes Indian people visited long ago and although the influx of civilization has cut into its past, the land has not lost its splendor.

Located near Bonnyville, Moose Lake is surrounded by sandy beaches and tall birch, spruce, jackpine and poplar trees that sway in the wind.

Tranquil in its setting it is a great place to escape from the noisy attitude of the cities and a perfect place for gatherings.

Since 1988 Moose Lake has become the official site for an annual elders' gathering.

Coordinated by the Bonnyville Canadian Native Friendship Centre, the Moose Lake elders' gathering began when the centre's board and staff saw a need to undo a misunder-

standing about Indian people and their culture.

"Many of the people we serve do not understand our culture. We felt they must be made aware of what being Native really is.

"You can't constantly study Native people and become an historian on them. You have to be Native to know and understand what they feel," said Val Ozirny, who has been employed at the centre the last 11 years.

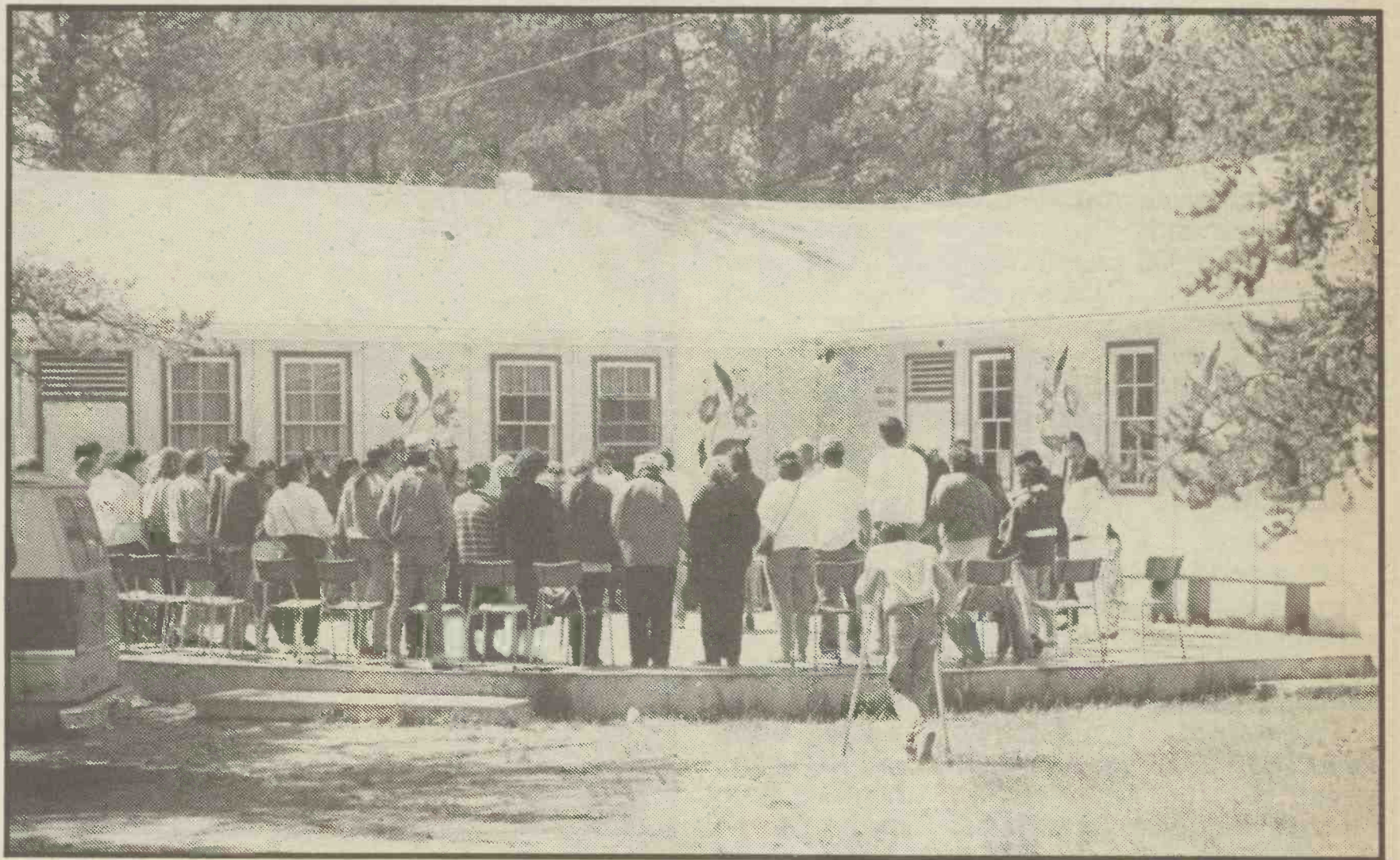
She said even Native people have their differences.

"At Moose Lake we have elders from all Indian nations so they can address these issues and pull everyone together in a real sense of unity.

"The first year we held the elders' gathering, there were Objibway, Mohawk, Cree, many elders representing the four directions with their teachings.

"What is happening now is elders are showing people they may have differences but differences are to be respected by ourselves (Native people) and others," explained Ozirny.

In the past, people who attended the gathering (usually four days long) were put into groups with an elder.



Rocky Woodward

The gathering at Moose Lake was a sharing and learning experience for those who attended

This year all that's been changed, said Bonnyville centre administrator, Karen Collins.

"We are using the traditional teaching circle, keeping everyone together in one large group. It's much better because it gives everyone a chance to listen to all the elders speak," she said.

During the gathering some of the discussions were on parenting, elders' roles, family violence, alcohol, drug and solvent abuse, youth, justice, racism and suicide.

Each morning the day started with a pipe ceremony and late afternoons people could attend a sweat lodge ceremony at nearby Kehewin reserve.

Traditional dancers performed on the first evening of the gathering and a round dance was held the following evening.

One lone tipi was set up almost in the centre of the camp

and there the elders prayed and smoked the sacred pipe.

It was a sacred place and this reporter was told no pictures were to be taken of the prayers or elsewhere unless strict permission was granted.

"It is a spiritual event, a gathering of the elders and their wishes must be respected," commented Collins.

Elders, families and individuals travelled from across the country to attend the gathering.

Elder Morris Lewis from Onion Lake, Saskatchewan, Anne Jock and her son David from the Bear Clan, Akwesasne reserve, Ontario, Eva Golosky, Rose Cheechum and Katie Sanderson from Fort McMurray, Alberta — many of them elders themselves — made the journey.

"Yesterday 10 elders arrived from Hobbema," smiled Collins. On the final day, the Metis

Association of Alberta project team presently touring Alberta to gather information from Metis in the communities on the present criminal justice system were invited to attend the gathering.

"We have a wonderful set of encyclopedias here, so why not use them?" Collins said, pointing to the elders.

Collins sees the elders' gathering becoming bigger and better each year.

"It is important to utilize the elders. They have so much to share and at gatherings like here at Moose Lake, we can only learn from them," she said.

The board and staff of the Bonnyville Native friendship centre in their welcoming address said they hoped everyone would find the gathering to be a learning and sharing experience.

For those who attended — it was.

Elder speaks from the heart

By Rocky Woodward
Windspeaker Staff Writer

MOOSE LAKE, ALTA.

Traditional person Jimmy Pipe stood up in front of the people at the Moose Lake elders' gathering to speak.

Looking directly at each individual sitting in the circle, he cleared his voice and said.

"I thank the Creator we are all here today to share our knowledge with one another.

"It is sad there are not many young people here. I wanted very much to share my story with them."

Pipe, who is from Kehewin reserve, sits on the elders' council of the Bonnyville Native friendship centre.

"We have 10 people who sit on council. They give us our direction," said Dorothy Scanie, coordinator of the annual elders' gathering.

"They meet four times a year and give us advice on programs we want to incorporate at the centre. They are a very strong council," she said.

Although Pipe is classified as a junior elder, he speaks with the wisdom that usually only comes with age.

"When the white man first came here, it was foretold by the elders.

"At that time they could have stopped the white man if Indian people had so chosen. But Indian people then and today are generous and trusting," said Pipe, addressing the circle of listeners.

He said elders foretold of the

"barrels of liquor" that some day would harm Indian people across North America.

"It caused us to lose respect for each other," Pipe said.

He told how an "old man" was taken away by spirits.

"When they arrived at their destination there was a bottle with a snake in it. When a person drinks he is like the snake — he staggers like the snake.

"The spirit said 'Now drink. Here is your chance.' But he could not do it."

Pipe said another "old man" told of a similar experience.

"But this time the liquor was the blood of the snake. This is what you drink.

"It is easy to buy liquor but the human price is much more than the cost of the liquor.

"There are the assaults, court fines, jails, killings and hurting," he said.

Pipe was speaking from his heart.

"Our children are not ours. We do not own them. They are only loaned to us.

"So if a child sees his parents drinking, then that is what he learns.

"We need to teach our children the right way to live and what better way than by example," said Pipe.

The elders' gathering, which lasted four days, and was visited by elders, parents, their children and Native youth from across the country, was sacred.

Sacred because of people like Pipe who shared their wisdom and experiences for a just cause — a better life for Native people.

Congratulations to all graduates of 89/90 year from Chief Pat Marcel, council, staff and members.



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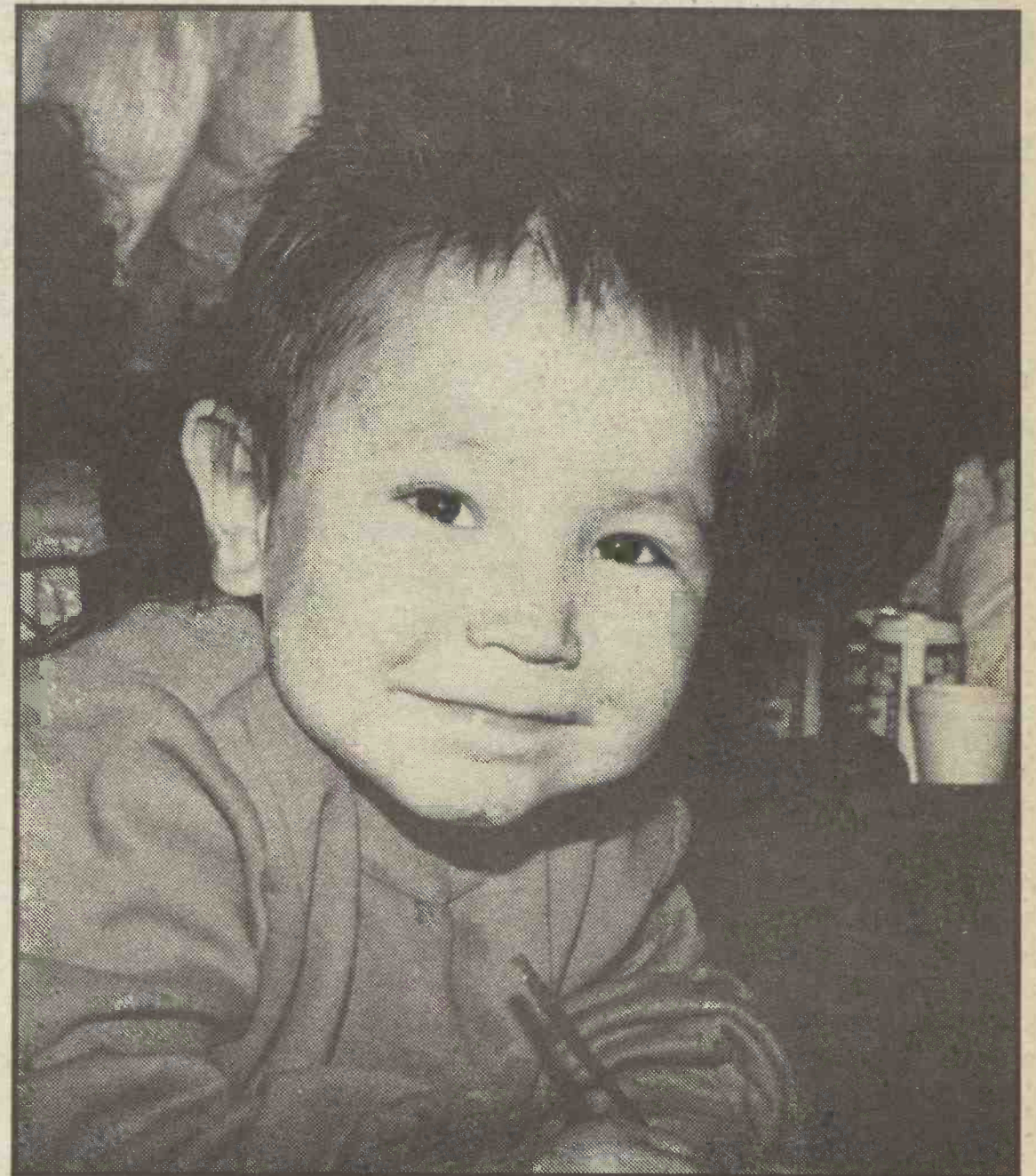
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Lac la Biche



Alvis Grey and Mary Louise Thomas say their vows

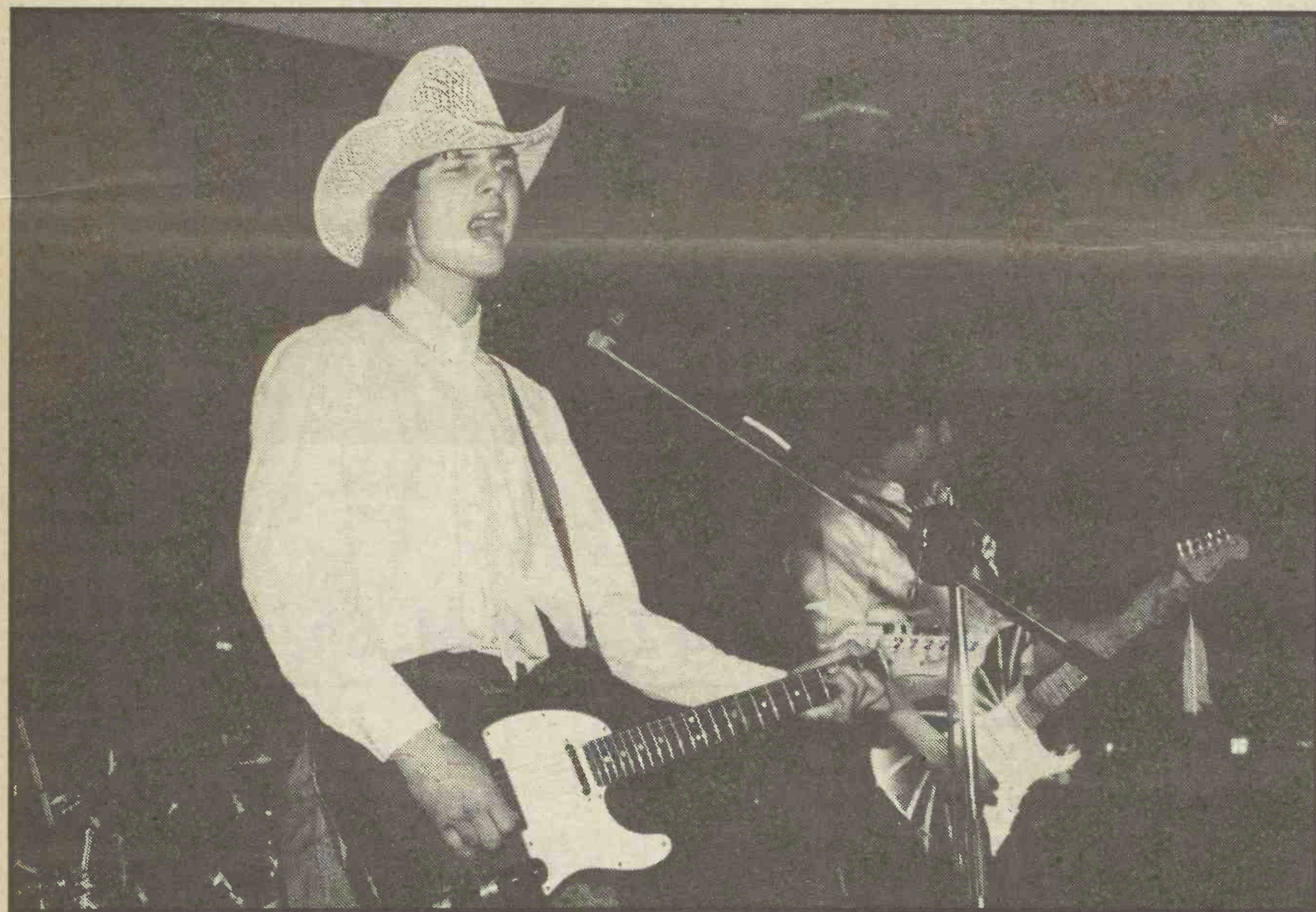
Mel Wood



Larry Crane Jr. came all the way from Calgary to enjoy the festivities at the 4th Annual Jamboree

Mel Wood

"Winestone Indian" ties the knot at Jamboree



Dean Boucher, winner of the Good Times Jamboree talent contest

Mel Wood

By Tina Wood
Windspeaker Correspondent

LAC LA BICHE, ALTA.

Where else but the Native Perspective's annual Good Times Jamboree could you get three full days of great entertainment for only \$40!

A host of bands could be enjoyed at the fourth annual jamboree held in Lac la Biche May 18-20.

Entertainers included the Weekend Warriors from Valleyview, six-time western Canadian fiddling champ Reg Bouvette, Freddy Pelletier and Northwest Rebellion from Prince Albert, Herb Desjarlais, Ron "Big John McNeil" Cardinal, Joanne Myrol of Medicine Hat and Jane Holly from Edmonton.

There were also some great and funny emcees like Howard Walker from the High Level

Native Friendship Centre, Joe Blyan of Joe's Place in Edmonton and the ever-talented and funny George Tuccaro, all the way from Yellowknife.

The weekend's main event was a talent contest which saw 11 talented people compete for the grand prize of recording time in an Edmonton studio.

It had to be a tough decision for the judges but Dean Boucher from Lac la Biche was selected as the winner from five finalists.

The huge crowd was also treated to a wedding ceremony Saturday in the Jubilee Hall when "Winestone Indian" Alvis Grey tied the knot with Mary Louise Thomas.

There was a big crowd Friday night while Saturday drew about 450 people and Sunday drew about 200 people.

The event is held every year at Lac la Biche, 448 km north of Edmonton.

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Natives in the business world

Ottawa appoints economic development boards

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

An \$873-million government plan to help create business opportunities and employment for Canada's Native people was put into action with the recent appointment of three aboriginal economic development boards across the country.

Tom Hockin, minister of state for small business and tourism, said the Canadian Aboriginal Economic Development (CAED) strategy will strengthen the private sector and help guide Natives toward self-sufficiency.

The five-year funding arrangement, a joint effort between industry, science and technology and the department of Indian and northern affairs, is to help spark economic growth on reserves.

"Progress is being made. On Sept. 1 five new aboriginal eco-

nomics program offices opened, bringing the total to nine across the country where aboriginal entrepreneurs can seek support and development assistance for their business initiatives," he said.

"A number of projects have already come forward and today we have completed another key step in extending the reach of this program by confirming the membership of the boards."

A national board, which will include western regional chairman Leo Hardy, is being set up to make recommendations for business proposals and help Native businesspeople receive financial assistance.

Hardy, president of Norwel Developments Ltd. in Kelowna B.C., will be joined on the 13-member western board by Harley Frank, general manager of the Alberta Indian Agriculture

Development Corp. in Calgary. An eastern board has also been named to include representatives from Ontario, Quebec, New Brunswick, Nova Scotia and Labrador.

CAED, which was first announced last year by Hockin during a news conference on Sarcee reserve near Calgary, came under fire by Siksika Nation Chief Strater Crowfoot, who suggested CAED was another attempt by Ottawa to assimilate Indians into mainstream society.

"I like the program," he had said. "But it seems like another step to the Buffalo Jump of the 1980s."

The Buffalo Jump was a term coined by an Indian affairs' official to describe the 1985 Neilson Task Force report which directed government policy in dealing with Native people.

Native leaders have viewed

the policy, which outlines self-determination initiatives, as Ottawa's way of reducing federal expenditures on Indian programs and limiting the treaty rights of First Nations.

Federal officials maintain CAED will give Native people greater access to capital to start businesses and to create jobs on reserves.

The main focus of CAED will be to:

- Secure productive work and higher income,
- Enhance self-reliance by building institutional capacity and individual skills for economic development,
- Expand the business base through wholly-owned corporations and joint ventures,
- Identify and exploit the diverse development opportunities to be found in isolated, rural and urban settings and

- Increase participation in the urban wage economy.

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Onion Lake 92nd Annual



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<p>HANDGAME TOURNAMENT For Information Joe Stick - 344-2107 OR George Kannapotato - 344-4654</p>	<p>Seniors 15 Years & Older Fee \$10.00 Barrel Race Stake Race Pole Bending Rescue Race</p> <p>Point System Potato Race Keg Race Ring Race</p> <p>1st Prize \$75 2nd Prize \$50 3rd Prize \$20 Plus trophy! \$300.00 Split</p>	<p>Foot Races 6 Years & Under 25 Yard Mixed 1st Prize \$5 2nd Prize \$4 3rd Prize \$3 8 Years & Under 50 Yard Mixed 1st Prize \$5 2nd Prize \$4 3rd Prize \$3 12 Years & Under 75 Yard Mixed 1st Prize \$5 2nd Prize \$4 3rd Prize \$3</p>	<p>HEAVY HORSE PULL 12:00 P.M. Plus Trophies!</p>																																																
<p>LADIES' FASTBALL June 30 & July 1, 1990 6 Teams Entry Fee \$150, Prize Money \$1,200 Plus Trophies Deadline June 26, 1990 For information Brian MacDonald - 344-4756</p>	<p>Juniors 14 Years & Under Mixed Fee \$10.00</p> <table border="1"> <tr><th></th><th>1st Prize</th><th>2nd Prize</th><th>3rd Prize</th></tr> <tr><td>Barrel Race</td><td>\$20</td><td>\$10</td><td>\$5</td></tr> <tr><td>Pole Bending</td><td>\$20</td><td>\$10</td><td>\$5</td></tr> <tr><td>Ring Race</td><td>\$20</td><td>\$10</td><td>\$5</td></tr> <tr><td>Rescue Race</td><td>\$20</td><td>\$10</td><td>\$5</td></tr> <tr><td>Potato Race</td><td>\$20</td><td>\$10</td><td>\$5</td></tr> </table> <p>Trophy for overall winner. \$100.00 Split</p>		1st Prize	2nd Prize	3rd Prize	Barrel Race	\$20	\$10	\$5	Pole Bending	\$20	\$10	\$5	Ring Race	\$20	\$10	\$5	Rescue Race	\$20	\$10	\$5	Potato Race	\$20	\$10	\$5	<p>Horse Races Fee \$10.00</p> <table border="1"> <tr><th></th><th>1st Prize</th><th>2nd Prize</th><th>3rd Prize</th></tr> <tr><td>1 Mi. Open</td><td>\$100</td><td>\$75</td><td>\$50</td></tr> <tr><td>1/2 Mi. Open</td><td>\$100</td><td>\$75</td><td>\$50</td></tr> <tr><td>1/2 Mi. Indian Pony</td><td>\$100</td><td>\$75</td><td>\$50</td></tr> <tr><td>1/2 Mi. 14 Hands & Under Open</td><td>\$100</td><td>\$75</td><td>\$50</td></tr> <tr><td>1 Mi. 2 Horse Relay</td><td>\$100</td><td>\$75</td><td>\$50</td></tr> </table> <p>Plus trophies!</p>		1st Prize	2nd Prize	3rd Prize	1 Mi. Open	\$100	\$75	\$50	1/2 Mi. Open	\$100	\$75	\$50	1/2 Mi. Indian Pony	\$100	\$75	\$50	1/2 Mi. 14 Hands & Under Open	\$100	\$75	\$50	1 Mi. 2 Horse Relay	\$100	\$75	\$50	<p>DANCES Saturday, June 30 10:00 p.m. - 2:30 a.m. Band - Saddle Lake Drifters Sunday, July 1 10:00 p.m. - 2:00 a.m. Band - Blue River</p>
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Sports

Celebrity dinner raises money for softball tournament

A Night of the Stars celebrity dinner was held June 4 at the Capilano Motor Inn as a fundraising event for the Edmonton Native Snowbirds and the Adrian Hope Drop-In Centre.

The Snowbirds were invited to participate in the Pan Pacific Softball Tournament to be held in Hawaii in August.

The team held tryouts in early April and team members were selected from across western Canada. The tournament is for girls under the age of 18, who will be playing against teams from China, Japan, the United States and Canada.

Gordon Russell, one of the dinner organizers, said the trip to Hawaii was a great opportunity for the young ladies to represent Native people and their country. It also enables them to play in a top-calibre tournament and to further their softball careers.

"It would be a real feather in their cap and could change their outlook about softball. Some of them could eventually represent Canada at the Olympic Games," said Russell.

Some of the celebrities on hand were Ken Lakusta, Dave Cutler, Dan Kepley, Susan Natrass, Clare Drake, Tom Wilkinson, John Belanger and many others.

About 200 individuals paid \$50 a plate to listen to the celebrities roast one another and also pay tribute to Paul Hortie, one of Canada's national team coaches, who has over 21 years of volunteer service with the Cougar Boys Boxing Club.

Russell said more of these kind of events have to happen to raise funds to develop the potential of Native athletes.



Dave Cutler signing autographs

Tina Wood

Cold Lake hopes to host chuckwagon finals

By Diane Parenteau
Windspeaker Correspondent

COLD LAKE FIRST NATION

Cold Lake First Nation is vying to host the popular Northern Professional Chuckwagon Association (NPCA) finals tentatively scheduled for the Labor Day weekend.

Word spread during the association's first show of the season — held at Cold Lake's new \$250,000 track on the May long weekend — that the racers would be interested in coming back in September, said Shawn Metchewais, son of Calgary Stampede competitor Maynard Metchewais.

"We had several people — drivers and association executive (members) — mention this was a facility we could utilize for our finals," he said.

"I talked to association president Ed Croteau this morning and he pointed out a few things we could do differently. Location wise and service wise we're 100 per cent (but) we're going to where we feel it's going to help the association," said Metchewais.

Croteau said the "facilities are excellent. Cold Lake would probably be better for our members and if we would go elsewhere it's because the big sponsors are from the Calgary Stampede."

Interested Stampede sponsors have been known to attend NPCA finals looking for possible wagons. It could mean anywhere from \$4,000-10,000 just to run the NPCA circuit or as much as

\$50,000 as was recently paid for the 10-day Calgary Stampede run. Croteau isn't sure whether sponsors would travel the extra distance to survey Cold Lake for drivers.

"The Calgary Stampede is the lifeline of the association," said Metchewais.

With Hobbema and Patricia (near Brooks) also wanting to host the event, both more accessible and closer to Calgary, Cold Lake has to lobby hard if it wants to host the finals, he said.

"This is the heart of chuckwagon racing, where we're at. We're centralized. I think we can equal the prize money of Patricia and Hobbema.

"We got a good feeling from this weekend. We did a lot of small things that really added up. Our water men were out there three to four times a day. The way our track is set up, everything is really easy to get to. Some places you never see the guys running the thing. We really tried, we'd ask 'Do you have a problem, do you need something, how can we help you?' I think we've got the ball rolling."

The band would have to come up with about \$5,800 a day to cover prize money and it would have to make arrangements locally for reduced room rates as well as work hard to promote the finals.

The three to four day finals would include 40 wagons running 15 heats.

"It's a pretty big show," said Croteau.

"The (NPCA) has quite a few fans. They follow the shows on a pretty regular basis," said

Metchewais. "This could put Cold Lake First Nation on the map."

Metchewais hasn't met with the chief and council for their support but Chief Harvey Scanie already has high hopes.

"If we host the finals, I expect twice as many people," he said, comparing numbers with the Sports Days' crowd.

"We'd probably talk to some corporate sponsors active in pro-odeo," said Metchewais. "It would be breaking new ground."

"We'd be gambling in a sense but we never know we are able to handle a big event like this unless we try. All our volunteers and the other people who helped out (with Sports Days) had a really good feeling and we're willing to give it a shot."

A written proposal outlining the band's intention was to be submitted to the NPCA executive at its May 26-27 meeting.

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• Hobbema Auto Centre
HIGH RIVER
• Fort MacLeod Auction Market
KEG RIVER
• Keg River Cabins
LAC LA BICHE
• Almac Motor Hotel
• The Native Perspective (CFWE 89.9 FM)
LETHBRIDGE
• Club Cigar Store (301 - 5th St. S.)
• Green's Pop Shop & Grocery (613 - 13th St. N.)

• Mac's Convenience Store (538 Mayor Macgrath Drive S.)
• Marketplace Shell (1818 Mayor Macgrath Drive)
• Mayor Macgrath Mohawk (1202 Mayor Macgrath Drive S.)
• Native Student Lounge (University of Lethbridge)
MORLEY
• Nakoda Lodge
PADDLE PRAIRIE
• Ghostkeeper Store & Husky Bar
PEACE RIVER
• Seeken's Inn
PINCHER CREEK
• Red Rooster Food Store
• T-Bear Gas Bar/Food Mart
RIMBEY
• Hummels Gas & Splash
ROCKY MOUNTAIN HOUSE
• David Thompson Resort
• Rocky Mountain House Chamber of Commerce
• Rocky Native Arts & Crafts
SPUTINOW
• Sputinow General Store
STANDOFF
• Beebe Mart
• Standoff Supermarket
• Standoff Trading Post
STRATHMORE
• Strathmore Esso & General Store
• Strathmore Value Drug Mart
• Turbo Resources Ltd. (Trans Canada Highway)
VALLEYVIEW
• Raven Motor Inn
WETASKIWIN
• Bear Hills Service Centre
• Canada Safeway (111, 3725 - 56 St.)
• Fort Ethier Lodge (3802 - 56 St.)

Good Luck to the Powwow Participants!

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The Environment

Tips from the IAA on saving energy, reusing paper and conserving water at home

By Chris Menard and Cora Voyageur
Special to Windspeaker



Indian Association of Alberta

The Treaty Indian Environment Secretariat (TIES), an organization sponsored by the Indian Association of Alberta, promotes action on environmental issues and concerns. Each issue we will bring you important environmental information and useful hints to help you start on your personal plan of action. The column will include energy and money saving tips for your home and your office as well as personal grooming tips.

Remember the 3R's: Reduce, Recycle and Reuse.

Conserve water at home

- A leaking toilet can waste as much as 2,700 gallons of water daily. Often toilet tank leaks are slow and silent. To check a tank for leaks, flush the toilet. After the tank is full, add a few drops of food coloring. If water in the bowl gets colored without flushing, you have a leak.

- Heating water accounts for 15-25 per cent of your household energy bill. Lower the setting on your hot water heater from high to either medium or low (120-140 degrees).

Save paper at the office

- If you fax to the same people frequently, sometimes you can use the same fax cover sheet

more than once. Just white-out or cross-out the previous information or write the new information on the next line.

- Photocopy on both sides of the paper. You'll save a lot of money on paper.

Personal grooming — every little bit helps

- Hair dryers use less energy when lower temperatures and low air flow settings are used; the bonus is this is kinder to your hair.

- When you brush your teeth, turn the water off until it's time to rinse instead of letting water just run down the drain.

Kids' corner: take a guess

How many times can one aluminum can be recycled? (A) Never (B) Just once or (C) Again and again and again

Answer (c) Aluminum cans can be recycled over and over again.



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If you enjoy working with adolescents, please apply at Kikino Young Offenders Centre, (Alberta Solicitor General).

Phone: 422-0151 for Anne or Patty.

ADMINISTRATOR

The Metis Settlement Education and Training Incentive Scholarship Society has an opportunity for an Administrator to be based in Edmonton.

This senior position would appeal to an individual who can work with a Board whose mandate is to provide financial assistance to Settlement members wishing to further their education. Applicants must have post secondary education, strong organizational skills and experience working with a non-profit board. Preference will be given to applicants who have experience working with native communities. Travel to the Settlements will be required.

Attractive salary and benefit package is offered. Resumes should be forwarded by June 15, 1990 to:

The President
Metis Settlements Education Society
2nd Floor, 11104 - 107 Avenue
Edmonton, Alberta
T5H 0X8

Elderhealth Project Coordinator (Position #1) Field Coordinator (Position #2)

The Four Worlds Development Project requires a Project Coordinator and a Field Coordinator for a 3 year health promotion project aimed at improving the capacity of Native communities in western Canada to better support and care for their elders physically, mentally, emotionally and spiritually; as well as improving the capacity of those elders to serve as health educators in their communities.

The successful candidate should have a masters degree (or its equivalent) in health education, health promotion, community development or geriatrics. The ability to work effectively with Native elders and communities and at least two years sobriety must be demonstrated. Working knowledge of a Native language is desirable. Proven organizational and supervisory ability and the ability to communicate, both orally and in writing, with many different audiences are essential.

If these challenging positions interest you, please contact the following address for complete job descriptions and for application procedures.

Closing date, June 15, 1990.



Four Worlds Development Project
University of Lethbridge
Lethbridge, Alberta
T1K 3M4



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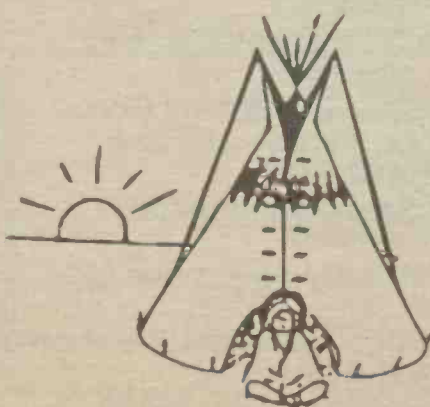
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BEST WISHES

to all
powwow
participants



Bonnyville Indian-Metis Rehabilitation Centre
BOX 8148, BONNYVILLE, AB T9N 2J4
(403) 826-3328

AIDS and the Native Community

Ward leading national campaign against AIDS

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

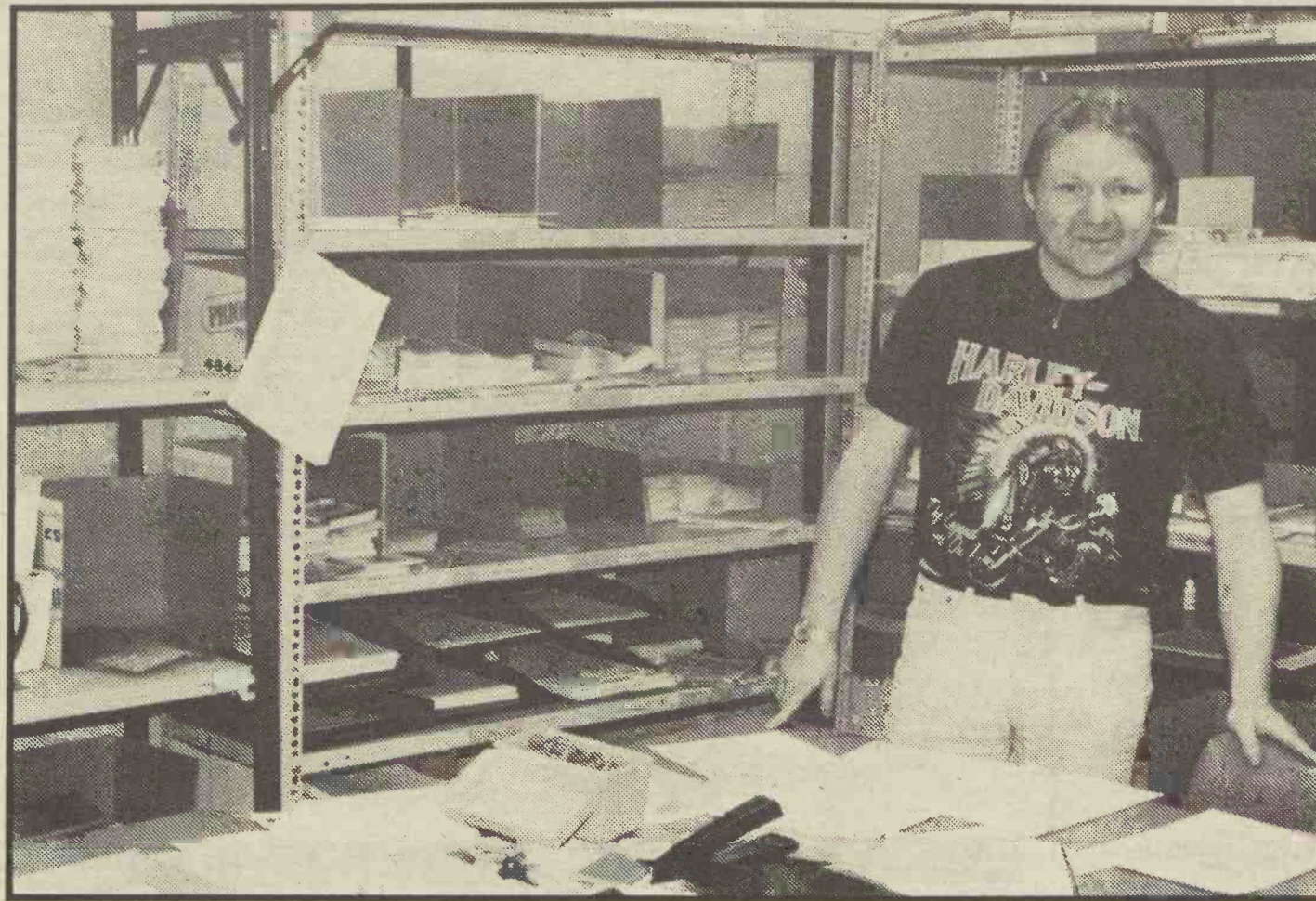
The first Alberta Native to test positive for the virus which often leads to AIDS is spearheading a national campaign to educate aboriginal people about the deadly disease. He's just praying he'll be around to see it through.

Ken Ward, an Enoch reserve Indian who gained national attention after revealing in March he had tested HIV-positive is helping set up the Feather of Hope Society in Edmonton. The new group will teach Native people about AIDS on a continuing basis.

"It's only a dream for me right now," he confides, "but hopefully it will evolve into a long-term project. I just pray I'll be around to see it happen."

Ward has been working with the Edmonton AIDS Network to establish training programs for Native youths and he has been touring Alberta Native communities speaking about the causes and effects of AIDS.

He believes he's been making



Ken Ward

headway with his own efforts to educate Native people about the ills of fast living, which can lead to AIDS, but says there is much more to be done.

Since being interviewed for the March 16 issue of Wind-

speaker, Ward, 33, has been on national network news and was invited to speak to Native groups across the country.

Ward says he wants to set up on-reserve resource centres and to produce videos about AIDS

Before leaving Enoch reserve for Vancouver two years ago, the only education Ward had about AIDS came from a poster taped to a band-office wall. It wasn't enough to keep him from intravenous drug use, the second

that could have national distribution.

The Feather of Hope Society will be made up of Native health leaders and social service representatives from northern Alberta. They have yet to meet to decide terms of reference so the new group doesn't conflict with health groups already established.

"I just feel content I started something," says Ward.

leading cause in the spread of AIDS.

After being blasted with the news in 1989 his freewheeling, drug-binge days would likely result in his death, he decided he would work to help his people become informed about the deadliest disease to hit the planet since the bubonic plague.

Feather of Hope Society member Anne Anderson says she hopes the project will eventually help teach Natives and non-Natives what can happen if their attitudes toward sex and drugs don't change.

Though AIDS is feared to be growing in Native communities across Canada, Anderson says white society is responsible for prolonging the crisis.

"The world has gotten itself into a terrible, terrible mess," she rages.

"But it's a problem everybody has to (help resolve)."

Barry Breau, executive director of the Edmonton AIDS Network, notes Natives are at particular risk because they don't have access to AIDS information.

He said education about the causes and effects of AIDS and preventive measures are foreign subjects to Native groups nationally.

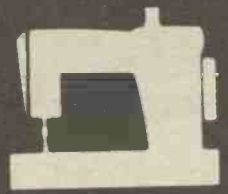
A Sept. 5, 1989 national aboriginal study determined the greatest concentration of HIV-positive cases was in Ontario, which reported 1,777 cases. Four were Native males; one was a Native female.

Quebec had 897 reported cases. Six were Native males and two were females.

There were 601 cases in British Columbia. One was a Native male. There were no female cases.

Alberta had 170 cases. There was just one Native, Ken Ward of Enoch.

Native Clothing Design



Grouard Campus Sept. 4, 1990

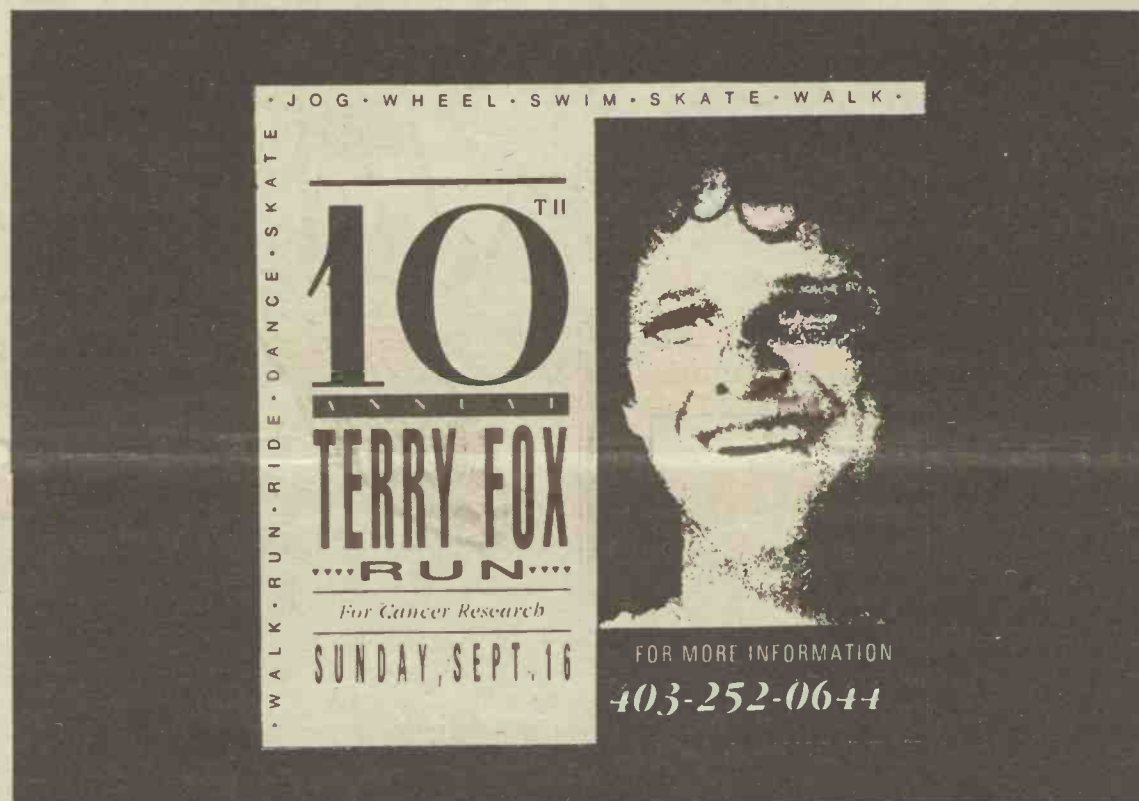
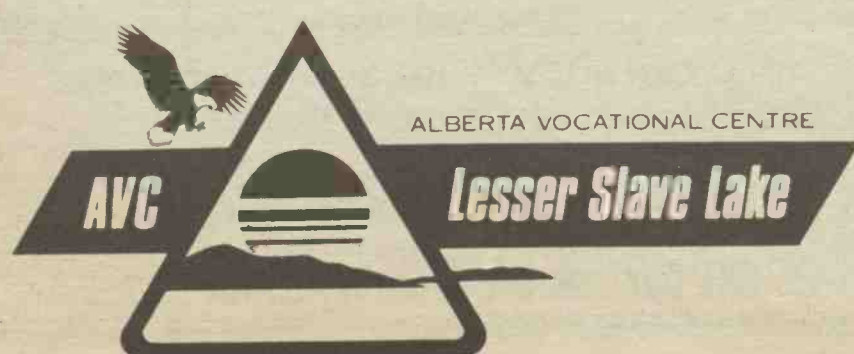
The Native Clothing Design program provides instruction in sewing and design with an emphasis on traditional and contemporary native motifs and design elements. Students learn a variety of sewing and decorative art skills such as beading, moosehair tufting, embroidery and ribbon applique during the 10-month program.

Entrance Requirements:

Applicants should be at least 18 years of age, have a minimum Grade 10 academic standing and demonstrate a strong interest in native clothing design. Mature students who do not have Grade 10 may be accepted into the program based on a skills appraisal test and interview.

For more information and registration, contact:

The Registrar
Alberta Vocational Centre - Lesser Slave Lake
Grouard Campus, Grouard, AB T0G 1C0
Phone: 751-3915



The Stoney Tribe Social Services and Counselling Centre

Stoney Social Services and Counselling Centre is presently seeking a Social Worker with a strong background in casework, particularly in family intervention methods. Experience in areas of child welfare and social assistance caseload would be an asset.

As a member of staff the successful candidate will provide support and training in all aspects of effective casework to the Stoney Staff within the agency.

Qualifications: BSW, MSW with related experience

Please send resumes to:

Stoney Social Services and Counselling Centre
Box 250
Morley, Alberta
T0L 1N0

Closing Date: June 15, 1990

For further information contact Ray McGuire at 881-3871.

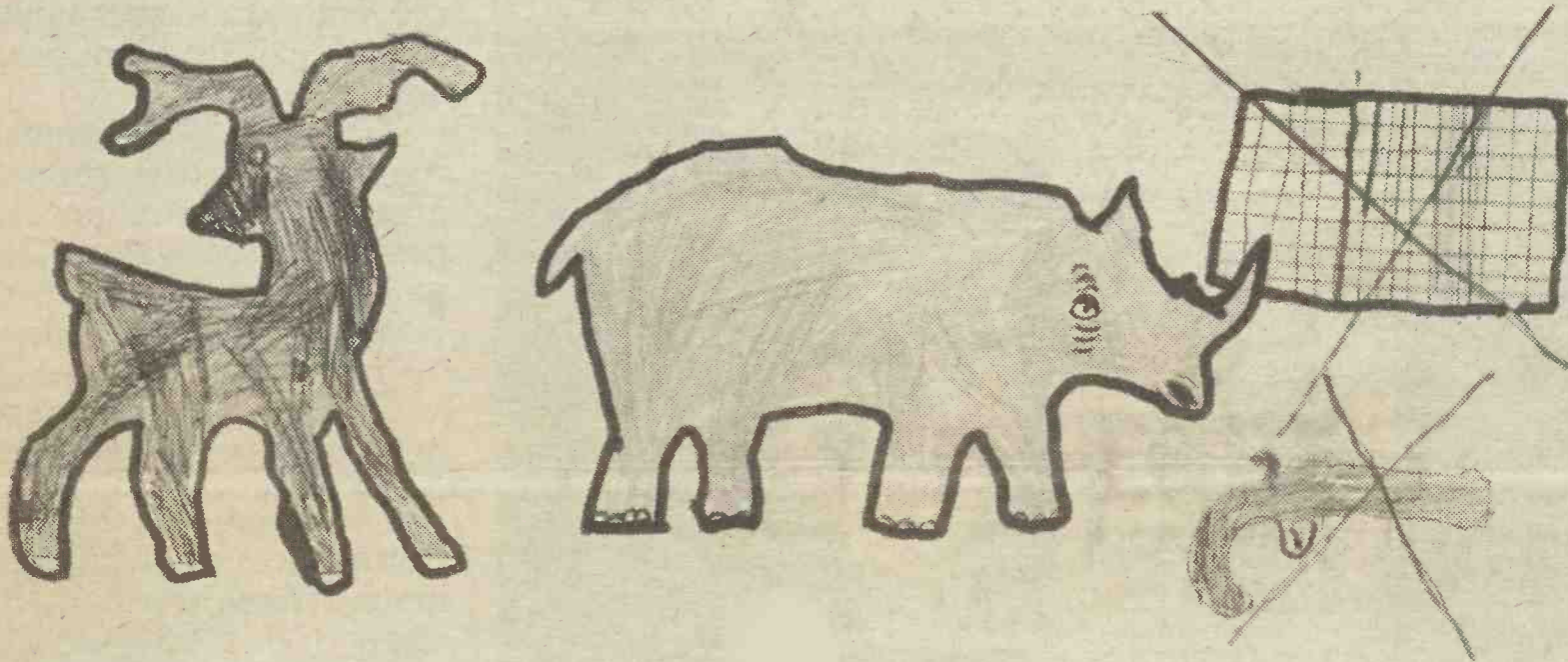
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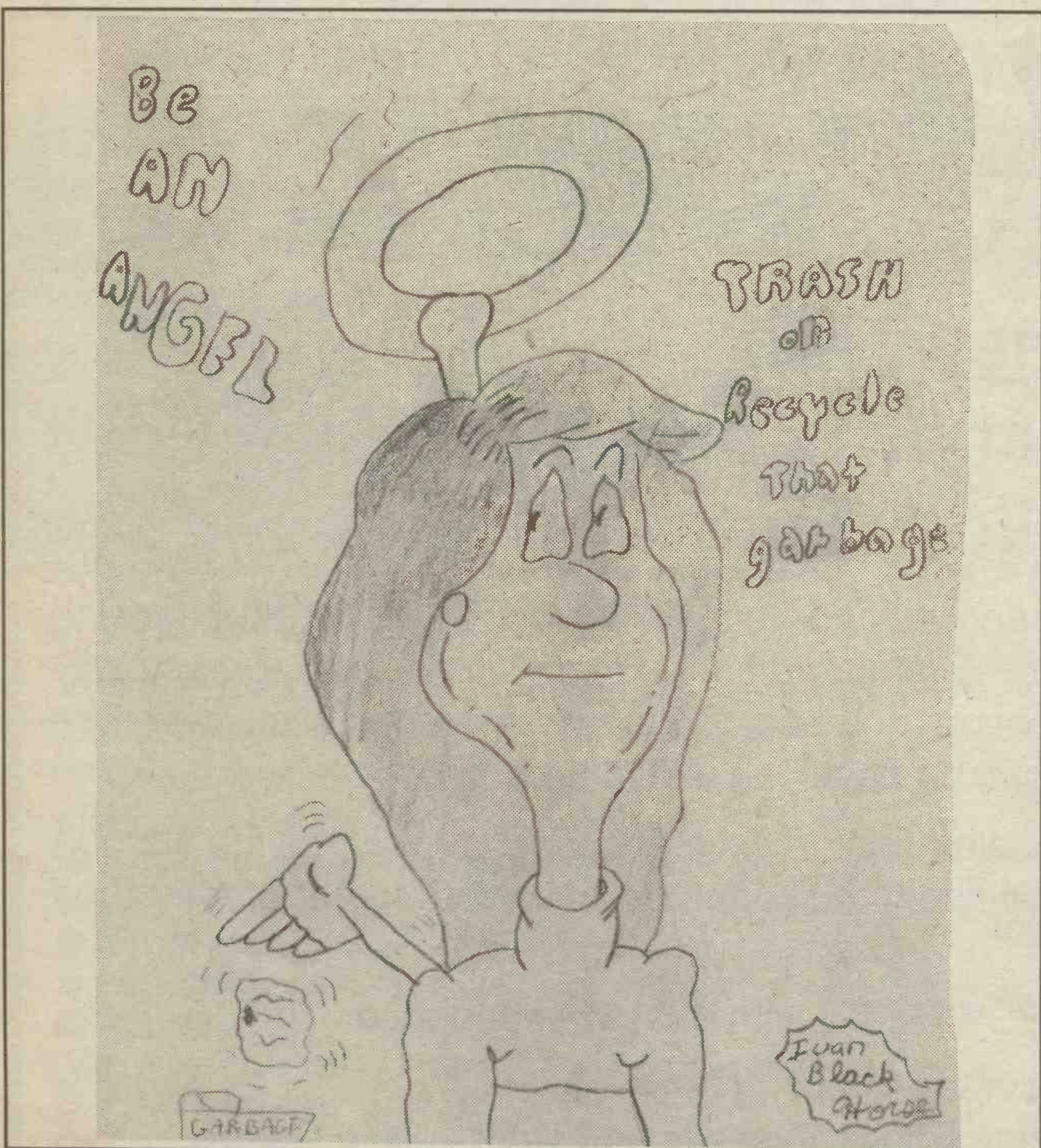
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A feature from the North American Indigenous Games

Top Native athletes coming to the games

Top Canadian and American indigenous athletic and cultural performers will be featured June 30-July 8 at the North American Indigenous Games in Edmonton.

The public response to the games has been terrific. Everyone likes the idea and wants the games to happen.

The turning point came in March of this year when a new general manager, Harold Burden, was seconded from the Canadian Human Rights Commission and a financial expert, Bill Adsit, was seconded from Revenue Canada. Both are indigenous; Burden is part Micmac and Adsit is an Iklasket Indian. Both have years of administrative experience.

The public response has been terrific

Since coming on board these two men — along with chairman of the board of directors Charles Wood — have successfully dispelled any doubts people may have had about the games. They have shown and convinced funding agencies, organizations and corporations that systems are in operation to account for all grants and donations made to the organization, and that, yes indeed the Games will go on.

Indigenous people across the country are receiving the same message and are responding.

B.C. Indians have responded with pride and enthusiasm to the idea of bringing out their 60-foot long cedar war canoes for demonstrations on the North Saskatchewan River; the Mohawks

from the Six Nations Reserves in Quebec and Ontario will demonstrate the long-lived tradition of lacrosse games and teams and individual athletes representing various First Nations will converge on Edmonton in a true spirit of competition.

From registrations received so far and calls still coming in to the two games' offices in Edmonton, 5,000 indigenous people will attend — athletes, trainers, coaches, cultural performing groups and those who just want to see the show.

In March 1989 when games' organizers held their first news conference announcing the games, it was estimated 3,000 people would attend. Response has gone well beyond expectations. Edmonton merchants, along with indigenous craftspeople and artists are looking forward to the business that will be generated during this major international event.

There is a tremendous amount of work being done to organize the games. The staff is composed of over 30 hard-working individuals doing their best to make the games a success.

Since April various organizations, the federal government, the province of Alberta and the City of Edmonton have generously contributed to the games. Multicultural communities have also stepped forward with many volunteer commitments. We thank these people and encourage others to become a part of the enthusiasm and Spirit of the Games.

But the games can always use more volunteers (particularly indigenous people) and funds. You can still become involved. Just call the games' office for more information at (403) 421-0991.

Sports Competition Dates and Locations

Sports Event:	July 1st	2nd	3rd	4th	5th	6th	7th	Location
Archery					X	X	X	Strathcona Shooting Range 5000 Ellerslie Rd. University of Alberta 114 St. & 87 Ave.
Basketball		X	X	X	X	X	X	Strathcona Shooting Range 5000 Ellerslie Rd. University of Alberta 114 St. & 87 Ave.
Shooting					X	X	X	Strathcona Shooting Range 5000 Ellerslie Rd. University of Alberta 114 St. & 87 Ave.
Wrestling					X	X		University of Alberta 114 St. & 87 Ave.
Soccer		X	X	X				Kinsmen Park 9100 Walterdale Hill Rd. Southside Athletics Grounds 104 St. & 72 Ave.
Track & Field		X	X	X				Commonwealth Stadium Gymnasiums 11000 Stadium Rd. North Saskatchewan River.
Volleyball		X	X	X	X	X	X	Kinsmen Field House 9100 Walterdale Hill Rd. South Side Arena 105 St. & 70 Ave. Edmonton River Valley
Canoeing		X	X	X				
Boxing		X	X	X				
Lacrosse		X	X	X				
Marathon							X	
Swimming		X	X	X				Kinsmen Field House 9100 Walterdale Hill Rd. John Fry Park: 9700 - 29 Ave. Goldstick Park: 3819 - 103 Ave.
Softball		X	X	X	X	X	X	Universiade Pavilion University of Alberta 114 St. & 87 Ave.
*Opening Ceremonies	X							



Front (L-R): Kelly Dion-McFeeters, Wilbur Kendi, Karen Nipshank, Rebecca Piche, Miranda Jacko, Bridgette Robbiard, Cheyenne Fletcher, Rachel Starr, Ken Kha, Dion Willier. Back (L-R): Lloyd Willier, Floyd John, Darrell McKay, Virginia Lethbridge, John Fletcher, Charles Bird, Bill Adsit, Harold Burden, Ed Lavallee, Renee DesChenes, Ray Paskimin. Missing: Phil Mercredi, Lila Ross, Tony Mercredi, Leonita Gutierrez, Gemma Rosales, Cecilia So, Gary Zeman and Dennis Pipella.

1990 North American Indigenous Games Cultural Activities

Opening ceremonies and a day for all indigenous nations. Universiade Pavilion (Butterdome). University of Alberta. Edmonton. July 1, 1990.

This is a chronological schedule of cultural events

- June 30, 1990. 11:00 a.m.-1:00 p.m. Sounds in Old Strathcona, 8331-104th St., Edmonton.
- June 30, 1990. 11:00 a.m.-4:00 p.m. 10 groups to perform on two stages on Jasper Avenue in downtown Edmonton on the hour, every hour.
- July 1, 1990. 10:00 a.m. Three indigenous groups will take part in Canada Day Celebrations on the grounds of the Alberta legislature.
- July 1, 1990. 1:00 p.m.-4:30 p.m. Feature presentation day for all indigenous nations.

Showcase

A two and a half hour extravaganza featuring the varied cultures of indigenous people through their songs and dances. The audience will be treated to an array of talented artists, musicians, throat singers, hoop dancers, grass dancers and many unique performing groups.

e) July 1, 1990. 7:00 p.m. Two groups will perform in the Edmonton Folk Arts Council Festival celebrating Canada Day at the Edmonton Convention

Indigenous Games Cultural Activities

Centre.

f) July 1, 1990. 7:00 p.m. Three indigenous groups perform at the official VIP banquet at the Edmonton Convention Centre.

g) July 1, 1990. Just before dark, west coast war canoes will put on a demonstration race on the North Saskatchewan River to end at Rafters Landing just prior to the Canada Day fireworks display.

h) July 2-4, 1990. 12:00 p.m.-9:00 p.m. Continuous hourly performances by all performing groups on two Enoowuk stages at the Kinsmen Sports Centre, the main cultural venue for the games.

i) July 2-4, 1990. 3:00 p.m. Enoowuk Stage, Arctic Winter Games Demonstrations. Inuit athletes from the Canadian Arctic and Indian athletes from the Yukon Territory will demonstrate athletic sporting events as performed at all Arctic Winter Games.

j) July 2-4, 1990. Noon each day. West coast war canoe races will be conducted on the North Saskatchewan River.

k) July 2-7, 1990. Performing groups will perform at various malls like West Edmonton Mall and Kingsway.

Closing Ceremonies. July 7, 1990. The Universiade Pavilion, University of Alberta. There will be a parade of athletes and cultural delegations. Closing remarks by games officials. Official Indian Going Away Song will be sung followed by passing of the official game flag and the eagle staff. A feast and round dance will follow.

Other cultural events and an Edmonton area conference
1) Poundmaker/Nechi powwow — St. Albert, Alberta. June 29-July 1, 1990. Major prizes for dancing and drumming competitions. Contact: Marcella Gauthier, Box 3884, Station D, Edmonton, T5L 4K1. Arts and Crafts Fair - (403) 458-1884.

2) Enoch powwow — Enoch Indian Reserve, July 5-7, 1990. (Just west of Edmonton's city limits). Major prizes for dancing competitions. Arts and Crafts Fair. Contact: Kelly George, Box 2, RR1, Site 2, Winterburn, T0E 2N0. Phone: (403) 470-4505.

3) National Chiefs Conference — Enoch Indian Reserve, July 2-5, 1990. Contact: Chief Jerome Morin, Box 2, RR1, Site 2, Winterburn, T0E 2N0 or phone Steve Brant at (403) 429-3781.



Location: EDMONTON CONVENTION CENTRE
9797 - Jasper Avenue

Date: CANADA DAY

Time: Cocktails 6:00 - 7:00 p.m.
Dinner 7:00 - 9:00 p.m.
Dance 9:00 - 1:00 a.m.

Fee: \$35.00 per person

For More Information Contact Mr. Tony Mercredi At 421-0991

For ticket sales contact BASS outlets at 424-6597, Sharon George, Sales Manager
Band: Brian Sklar & Prairie Fire (C & W Band)

CHIEFS SUMMIT '90

National Chiefs of Canada Conference



MONDAY, JULY 2, 1990 - Day One		5:00 - 6:00 p.m.	• Naming Ceremony - (Tentative)
4:00 p.m.	• Inaugural Pipe Ceremony followed by:	7:00 - 10:00 p.m.	• BANQUET
	• Blessing of Eagle Staffs & Talking Sticks		• Guest Speaker
	• Blessing of Traditional Food	WEDNESDAY, JULY 4, 1990 - Day Three	
	• Traditional Feast	8:00 a.m.	• Pipe Ceremony
5:00 - 9:00 p.m.	• Pre-Registration	9:00 - 12:00 p.m.	• Plenary Sessions
7:30 - 9:00 p.m.	• Host Reception & Presentation	12:00 - 1:30 p.m.	• LUNCH
		1:30 - 5:00 p.m.	• Workshops
		7:00 - 10:00 p.m.	• BANQUET
			• Guest Speaker
TUESDAY, JULY 3, 1990 - Day Two		THURSDAY, JULY 5, 1990 - Day Four	
8:00 a.m.	• Pipe Ceremony	8:00 a.m.	• Pipe Ceremony
9:00 a.m.	• Grand Entry of Chiefs with Eagle Staffs & Talking Sticks	9:00 - 12:00 p.m.	• Plenary Sessions
9:30 a.m.	• Opening Ceremonies / Address		• Closing Ceremonies
10:00 - 12:00 p.m.	• Plenary Sessions	1:00 p.m.	• Closing Prayer
12:00 - 1:30 p.m.	• LUNCH		• Elders walk out the Eagle Staffs & Talking Sticks
1:30 - 5:00 p.m.	• Workshops		

REGISTRATION: \$125 - Pre-Registration
 \$175 - Registration at the Door

HOSTED BY: Enoch Cree Nation

OTHER EVENTS: North American Indigenous Games - June 30 - July 8, 1990
 Enoch Golf Classic - June 30, July 1 & 2, 1990
 Poundmaker Powwow - June 29, 30 & July 1, 1990
 Enoch Indian Days - July 5, 6, 7, 1990

FOR MORE INFORMATION: Contact Steven J.R. Brant, Conference Co-ordinator at (403)429-3781
 or Kelly George, Conference Secretary at (403)470-4505.