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Windspeaker



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Native American Spectacular

Washington hosts a party to celebrate the new Smithsonian museum on the Mall.

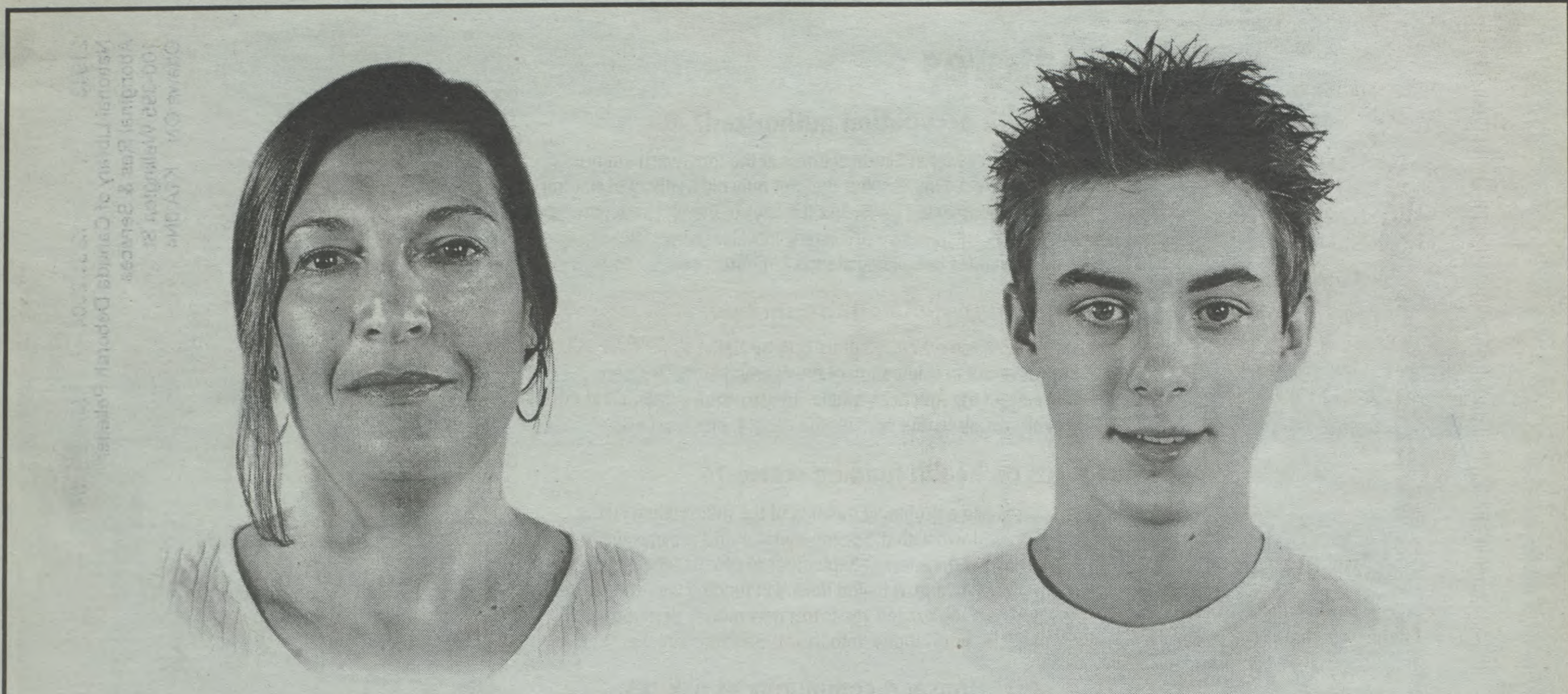
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Features

Ipperwash occupation authorized? 8

Stony Pointer Marlin Simon, witness at the Ipperwash inquiry held in Forrest, Ont., testifies that not only did Ministry of Natural Resources personnel hand over the keys to the gate to Ipperwash Provincial Park to Native protesters, local law enforcement gave them the codes to building alarms. Hmmm.

Smithsonian Indian museum opens 9

A recent march on Washington, D.C. by Native Americans wasn't in protest but in celebration of the opening of the National Museum of the American Indian. The structure is grand and the exhibits exquisite, but where's the dissent, one artist asks.

Details on health funding scarce 10

It seemed like a profitable meeting of the minds when Native leaders sat down with the prime minister and provincial and territorial first ministers in September to discuss all that's wrong in Aboriginal health. A billion dollars in funding was announced, but don't get too excited yet. Is this new money destined to pay off old debt, or disappear into the bureaucratic sink hole?

This Mold House: A community at risk 13

Kwicksutaineuk Chief Henry Scow is at his wit's end. The water in his community is undrinkable and the homes unliveable; add to that mice in the health centre, an absentee third party manager, and a department of Indian Affairs that has been content to see the community fall to ruin. Chief Scow decides to go public.

Departments

[rants and raves] 5

What are we to think about the Ipperwash inquiry? Is it an expensive exercise in futility, or will the truth set us free from police and government attitudes that resulted in one dead Indian and nine years of cover-up, obfuscation, and outright lies?

[what's happening] 7

Community events in Indian Country for October and beyond.

[rare intellect] 15

New writer rivals the genius of Zane Grey.

[windspeaker confidential] 16

Carsen Gray is young, energetic, has a recording contract in her future and a major motion picture in her past, and she's only 13. The young Tiger Lily in the movie Peter Pan talks about her worst moments, her favorite people and dreams for the future.

[radio's most active] 17

[strictly speaking] 18

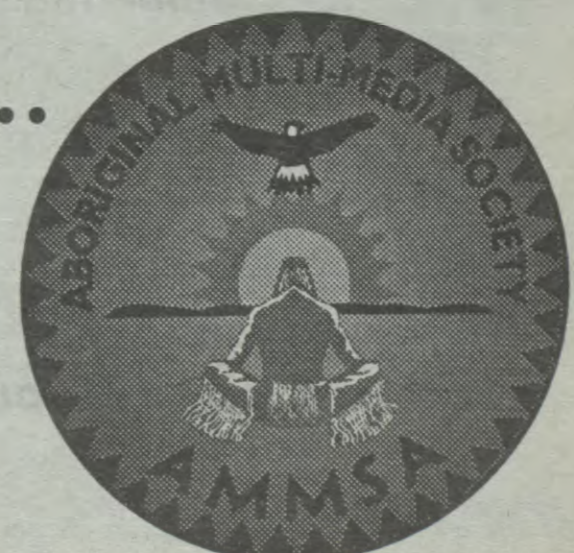
Drew Hayden Taylor says life for the artist is difficult enough without having your own people skip out on the bill; Law columnist Tuma Young has some advice about annulment; and Inuit commentator Zebedee Nungak says goodbye to a dear friend and comrade in constitutional arms. Harry Daniels will be missed, but the legacy he left will be appreciated forever.

[canadian classroom] 23

Food, glorious food. One look at your dinner plate and you'll be saying thanks to the ancestors for their good taste. Corn, beans, berries, wild rice and more, even chewing gum, all food stuffs that date back thousands of years to the ingenuity of the Indigenous peoples of the Americas.

[footprints] 30

If living to 104 isn't a big enough accomplishment for you, then you might still be impressed with Victoria Belcourt Callihoo. After seeing Canada form, then Alberta, then watch as the buffalo dwindled to near extinction, she decided that she should preserve her memories of her Métis Prairie past.



Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) Canada's largest publisher of Aboriginal news and information. AMMSA's other publications include:

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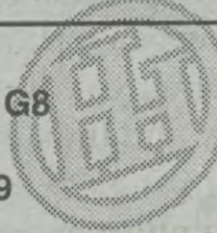
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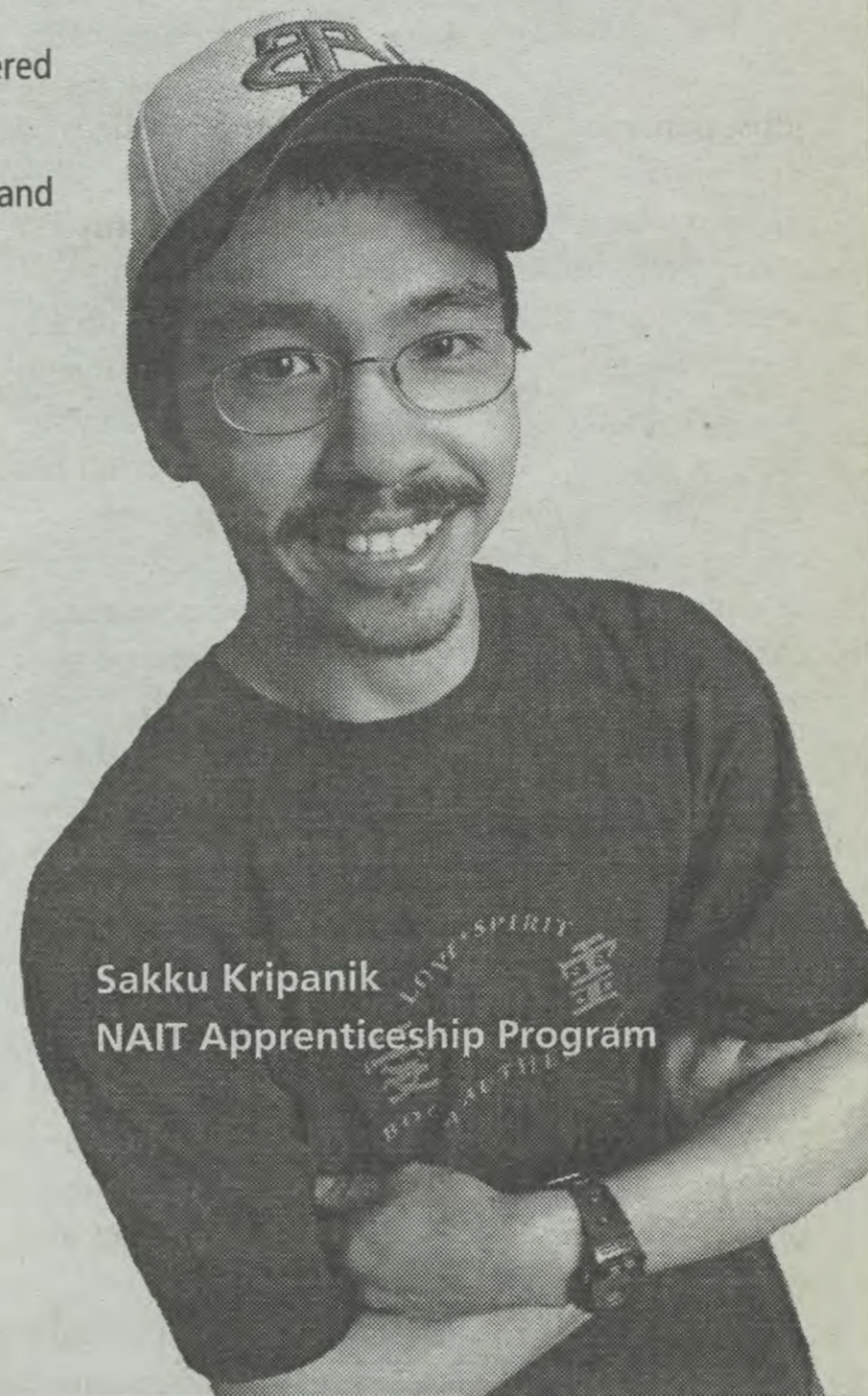
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Windspeaker

Best ev still to

When speaking after the... won't get into print, many public inquiries, at best, cases. When the authorities matters where they themselves blame, the limits set are jobs, pensions, reputa...

Typically, blame cannot be dropped by a witness who is truly accountable. And s... nity hall on the upstairs l... town of Forest, Ont. wh... Ipperwash Inquiry is bei... yers. Each of them are r... or other and doing his o... cus away from anything t... ent. And officials still co... ies are all about the sear...

As we went to press on... matter of hours since th... from the Forest Memorial... Hall while all the lawyer... held an in-camera sessio... yers for Sam George, bro... call shocking and explosi... Andrew Orkin can't tell... because of the inquiry's r... they leaned out over the l... public know that they w... what the tape contained.

The tape will eventually... mission's staff assure us, lawyers get their chance t...

Lawyers and judges say... be sought when seeking t... beyond a reasonable doub... Police service was represen... ing over backwards not o... secret, but to resist efforts... Privacy Commission, to l... evidence. Assistant comm... without making up his m... nestly to perform due dilig... no evidence was destroyed... trol of the OPP. And the... vice available to it to stop...

The officers who did w... Ipperwash Provincial Par... that all cops wear the sam... nymity is a device that ba... ing. And there were man...

Acting Sgt. Kenneth D... nal negligence and lost h... Hugh Fraser concluded th... cocted ex post facto" thei... and get Deane off. That's... tle and Stoney Point band... beaten so severely that h... those 50 cops who eithe... the beating and said noth... right to be called decent...

And we must never fo... that "the decision to emb... was not Sgt. Deane's."

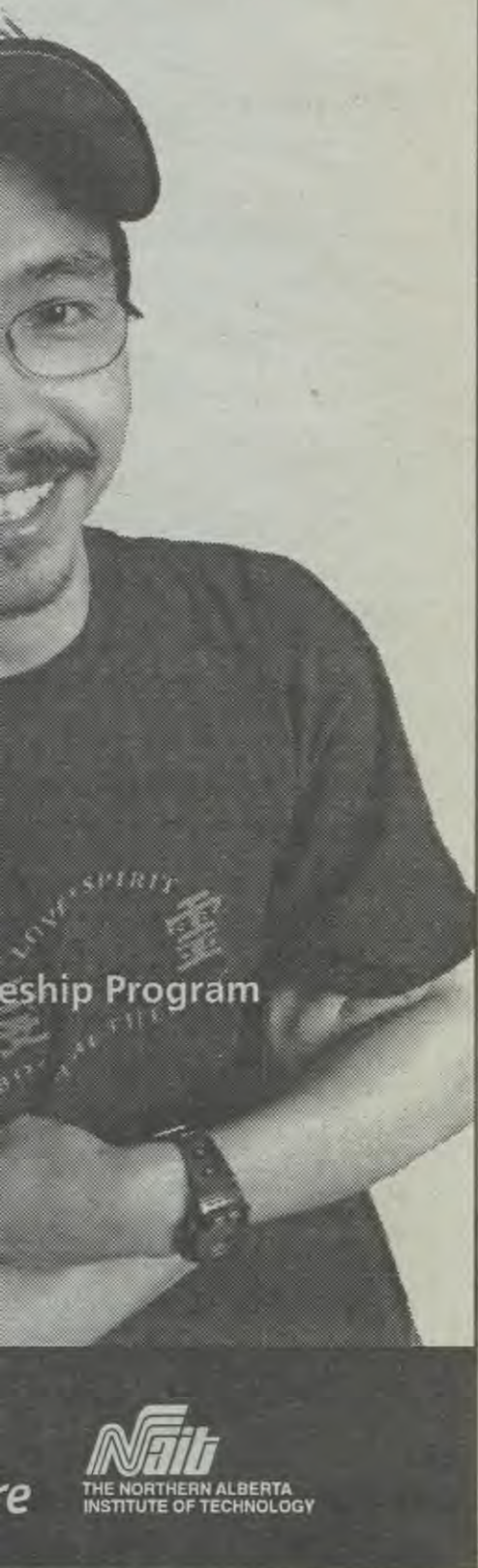
Commission counsel S... ing witness Marlin Simon... she understood that he m... bering some of the facts, l... since Dudley's shooting... anyone holding anyone a...

Two successive Ontario... for this inquiry for more... family called for it withi...

Shouldn't there be, at th... ing from the government... sive Conservative Party th... to get to this point?

Former premier Mike I... quiry. His name will com... answering any sticky ques... saying it was too long ago... now that will be the mo... comes a farce.

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Best evidence still to come

When speaking after they've been assured their names won't get into print, many lawyers tell us frankly that public inquiries, at best, can only be about raising awareness. When the authorities set the rules for inquests into matters where they themselves may have some level of blame, the limits set are narrow and designed to protect jobs, pensions, reputations and the public purse.

Typically, blame cannot be assessed at a public inquiry and it's virtually unheard of that any bombshell dropped by a witness will lead to anyone being held truly accountable. And still, the quaint little community hall on the upstairs level of the hockey rink in the town of Forest, Ont. where the current session of the Ipperwash Inquiry is being staged is stuffed full of lawyers. Each of them are representing some stakeholder or other and doing his or her level best to keep the focus away from anything that might embarrass their client. And officials still continue to pretend that inquiries are all about the search for the truth.

As we went to press on Sept. 29, it had only been a matter of hours since the public had been dismissed from the Forest Memorial Community Centre's Kimball Hall while all the lawyers and Justice Sidney Linden held an in-camera session to hear a tape that the lawyers for Sam George, brother of slain protester Dudley, call shocking and explosive. Murray Klippenstein and Andrew Orkin can't tell us what's on that audio tape because of the inquiry's rules about confidentiality. But they leaned out over the line a few weeks back to let the public know that they were outraged and alarmed by what the tape contained.

The tape will eventually be released, the inquiry commission's staff assure us, but only after those 20 odd lawyers get their chance to put a spin on it.

Lawyers and judges say that the best evidence must be sought when seeking to determine the facts of a case beyond a reasonable doubt. But the Ontario Provincial Police service was represented at the inquiry and is bending over backwards not only to keep the best evidence secret, but to resist efforts by Ontario's Information and Privacy Commission, to look at how they handled that evidence. Assistant commissioner Tom Mitchinson, without making up his mind, is attempting quite earnestly to perform due diligence in satisfying himself that no evidence was destroyed or altered while in the control of the OPP. And the OPP is using every legal device available to it to stop him. What does that say?

The officers who did wrong on that fateful night at Ipperwash Provincial Park are hiding behind the fact that all cops wear the same uniform. That form of anonymity is a device that bad cops and others are exploiting. And there were many bad cops there that night.

Acting Sgt. Kenneth Deane was convicted of criminal negligence and lost his job. That's one. Trial judge Hugh Fraser concluded that several OPP officers "concocted ex post facto" their testimony before him to try and get Deane off. That's several more. And when Kettle and Stoney Point band councillor Cecil George was beaten so severely that his heart stopped, every one of those 50 cops who either participated in or observed the beating and said nothing, well, they forfeited their right to be called decent citizens.

And we must never forget Judge Fraser's statement that "the decision to embark on this ill-fated mission was not Sgt. Deane's."

Commission counsel Susan M. Vella, while examining witness Marlin Simon, repeatedly assured him that she understood that he might have a hard time remembering some of the facts, because it had been nine years since Dudley's shooting. She's right, of course. But is anyone holding anyone accountable for that?

Two successive Ontario governments stonewalled calls for this inquiry for more than eight years. The George family called for it within weeks of Dudley's death.

Shouldn't there be, at the very least, an apology coming from the government of Ontario and the Progressive Conservative Party that made us all wait for so long to get to this point?

Former premier Mike Harris has standing at the inquiry. His name will come up. And if he seeks to avoid answering any sticky questions when his turn comes by saying it was too long ago, we're saying right here and now that will be the moment when this inquiry becomes a farce.

—Windspeaker

Cree woman's view

Dear Editor:

Fear. Who wants to live in fear? I know I don't, but every time President George W. Bush opens his mouth I'm afraid, afraid there's a bomb overhead.

He says we shouldn't have to live in fear of the "evil-doers." He makes me feel as though bombs of mass destruction are coming down on us as you read this. His words are what frighten me. Really are they going to ever drop bombs of mass destruction on us, those "evil-doers?" I think not.

When they did cause mass destruction (and let's put a name on the "evil-doers;" not an entire country, but the al-Qaida) they flew planes into the towers. Yes, it was a day the world stood still. Well, OK, the planes were used as weapons of mass destruction, but our neighbors owned them. They even taught the fliers how to fly. Still, no weapons from the country Iraq were ever used.

We can't stop evil things from taking place. All we can really do is educate people how to stop groups from doing these evil things and not letting them take place again. We are doing that right now as we speak. Pilots are being educated more, airports are changing drastically, children are taught in school. Things are looking better around the entire world. All but one thing... President Bush. He still, at this late date, makes me feel as though bombs are in the air, when they're not!

The al-Qaida can kill 10,000 people with airplanes they trained for nine months to use prior to 9/11. Mr. President can kill 10,000+ children who live in Iraq within seconds, and he can make that decision while playing a quick front nine at his favorite golf course. Are we OK with this?

I know, I'm to blame too. We all think it's legit coming from the president's mouth. I'm not falling for it. I see Iraq has no weapons of mass destruction. I bet their children are just like ours, running around in the hot sun, eating ice cream cones or playing a game of hide-and-go-seek. Trying to recuperate from the horrors they have endured themselves. Just as we are trying to keep our smiles, our love, our health strong.

Dear Iraqi women, men and children, your lives are important to us. We as Native Americans respect and love life; everyone, everything has a place, a reason. I as a Native, I refuse to listen to forked tongues anymore. I don't fear the Iraqi people. I only fear Bush and the power he holds and the decisions he makes. The decisions for war with the Iraqi people I don't agree with. Not now. Not ever!

Myrna Arnault Napesis

One side or the other

Dear Editor:

In the penultimate paragraph of your editorial on the Assembly of First Nations' charter you speak of "sides." (September 2004—"The AFN exists—and absorbs millions of dollars every year—because First Nations people have a different way of looking at the world. If First Nations leaders want to act like Canadian elites, they've joined the other side.")

If you take the view that you have to be on one side or the other, there is little if any chance for meaningful co-operation and the only remaining avenue is confrontation. Is that what you are promoting?

—Dale Peters

Let the funding flow

Dear Editor:

Now that the venerable wise men in the Métis senate (Saskatchewan) have completed their investigation into the massive fraud alleged in the vote count during the 2004 Métis election, it is time to forget everything and accept their worthy adjudication.

Our revered Elders say that to properly "fix" an election, you don't stop just before the finish line. So they selectively disqualified crucial evidence and witnesses germane to the case, kicked out two area directors and completed the job.

So what if Métis nation democracy is a joke? Big deal. Look at what happened in Florida during the 2000 American election. Everybody cheats, so deal with it and move on.

Now that everything is finally settled, would the government please end the funding freeze and let all those beautiful millions of suckers', err...taxpayers' dollars flow back into the pockets of our leadership?

—Gordon Robert Dumont

[rants and raves]

First phase ends

Dear Editor:

How can we strengthen the national First Nations organization to be as representative, as inclusive and as effective as possible? The answers and views about this question vary from area to area in our great land.

National Chief Phil Fontaine is committed to posing this question to First Nation citizens and getting direction on how the AFN should evolve as it continues to lobby for the advancement of First Nation rights and issues that face our communities and peoples.

A direct result of the national chief's commitment was the creation of the Assembly of First Nations Renewal Commission. The commission's mandate is to seek input from First Nations citizens (on- and off-reserve and in urban and rural areas) on the AFN and its current structure, as well as their thoughts and views on a national organization that represents all First Nations.

The commission was launched in December 2003 and it became operational in February 2004. Wendy John of the Squamish First Nation in British Columbia and Joe Miskokomon of Chippewas of the Thames in Ontario accepted appointments as co-chairs.

Along with the business of setting up shop and tending to the administrative side of things, the co-chairs' first matter of business was to develop a list of potential commissioners.

Many nominations were received and considered. Based on the number of excellent candidates for the positions, many difficult decisions were made to formulate a group of commissioners that represents the many regions and issues facing First Nations.

Commissioners were chosen for their areas of expertise and experience. The commission is fortunate to include people with backgrounds that deal with community and urban realities, women's issues, Elders, law, northern living, youth, treaties, leadership, traditions and customs, and Indian and Northern Affairs Canada.

The commission is soliciting participation from as many contributors as possible through various means, ranging from direct contact to an online questionnaire posted at www.afn.ca/commission.htm.

Regional public forums are a main tool for outreach. The public hearings, which began in March, allow individuals and representatives of various organizations to exercise their right to share their views, via oral and/or written submissions.

The AFN Renewal Commission has attracted comparable levels of participation to other public commissions of the past, and at a mere fraction of the cost. This success can be attributed to the strong desire of First Nations citizens to contribute and be heard when an important subject such as national representation is discussed.

The volunteer respondents have been quite dynamic in sharing their constructive views. If you have an opinion or view to share, there is still a chance to contribute as the public hearing process winds down.

The final hearings will be held in Slave Lake, Alta. (Oct. 4 and 5); Val-d'Or, Que. (Oct. 20); and Montreal (Nov. 10 and 11).

If you cannot participate in person, please consider sending in written submissions and/or participating in our online questionnaire. Every contribution matters.

The time to act is now. Encourage your local leadership and representatives of First Nation organizations, groups, and entities to participate in the process.

—John Boudrias
AFN Renewal Commission—communications

[talk it up]

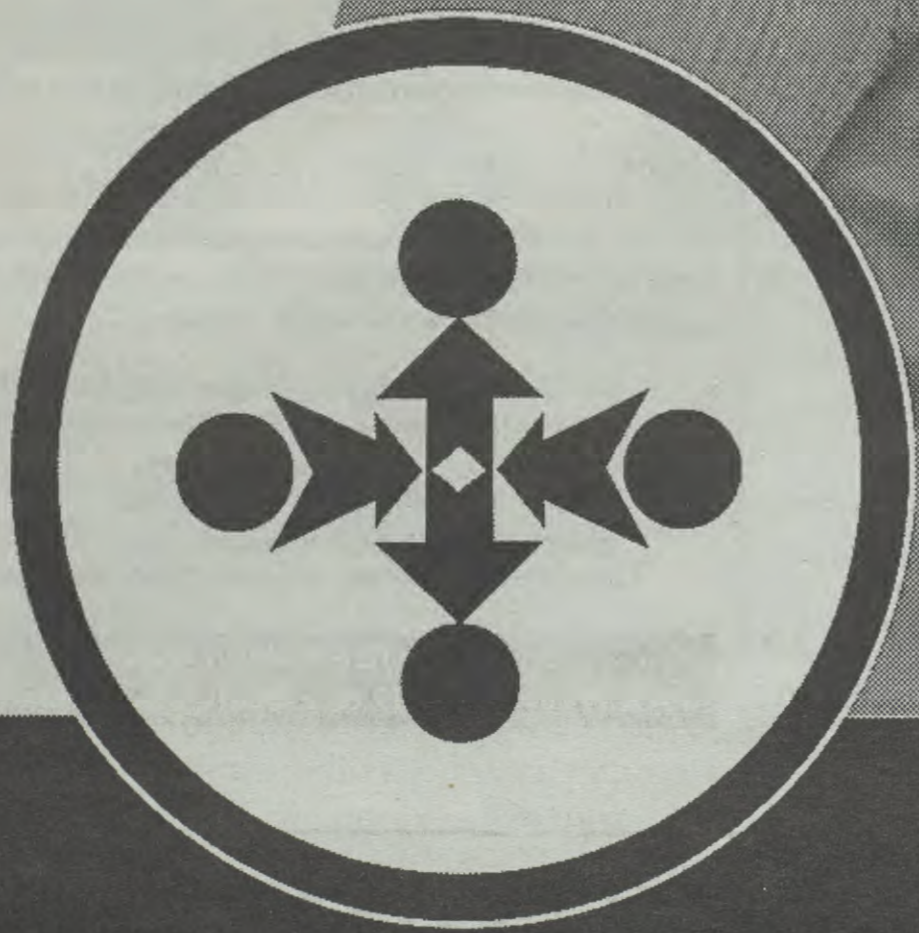
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<p>3</p>	<p>27</p>	<p>28</p>		<p>2</p>	<p>2</p>
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<p>17</p>	<p>19</p>	<p>20</p>	<p>21</p>	<p>22</p>	<p>23</p>
<p>24</p>	<p>25</p>	<p>26</p>	<p>27</p>	<p>28</p>	<p>30</p>
<p>November 1</p>	<p>2</p>	<p>3</p>	<p>4</p>	<p>5</p>	<p>6</p>
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<p>Sunday</p>	<p>Monday</p>	<p>Tuesday</p>	<p>Wednesday</p>	<p>Thursday</p>	<p>Friday</p>

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Ipperwash occupation authorized?

By Paul Barnsley
Windspeaker Staff Writer

FOREST, Ont.

Lawyers for the family of slain protester Dudley George, who was killed by police during the Ipperwash Park occupation in September 1995, appeared before the public inquiry into his death Sept. 29 to play a tape for Chief Commissioner Sidney Linden in the hopes of having it made public.

The two lawyers—Murray Klippenstein and Andrew Orkin—and Sam George, Dudley's brother, heard the tape for the first time in late August. They are forbidden by the inquiry's confidentiality rules to reveal the contents of the tape, but felt it necessary to call a press conference on Sept. 3 to express their reaction to what they had heard.

"It is the George family's view and our view as lawyers that the newly obtained taped evidence produced to the commission, evidence which was concealed from the family, the courts and the public for nine years, explains, when carefully analyzed and put into its legal and operational context, why Dudley George was killed," said Klippenstein.

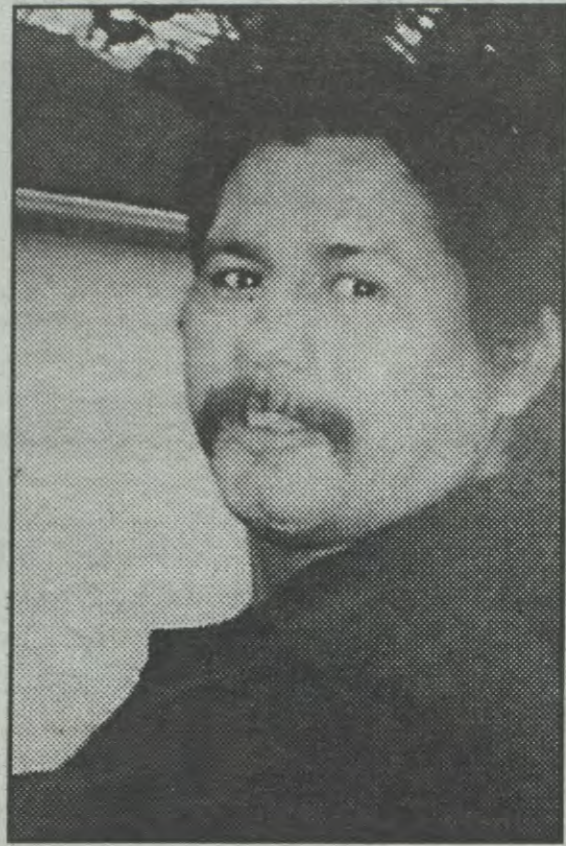
Sam George provided more clues.

"I am an ordinary man. I do not know a great deal about the law. I am not an expert in how non-Native government works in Toronto or Ottawa. But I do know the difference between what is right and wrong. And I can generally tell the difference between what is legal and what is illegal. And I can certainly tell the difference between what is racist against Natives and what is not racist against Natives," he said. "The taped evidence that I heard disgusted me. It also made me frightened that anyone in Ontario could have attitudes and positions like the ones contained in this taped evidence.

"What I have now heard goes a long way to explaining why my brother Dudley was killed. I now believe he was shot to make a political point. This taped evidence also explains to me why so much effort was put into preventing the truth coming out for the next eight years. I think that the people who were implicated in this tape know very well that the people of Ontario and people everywhere in Canada would judge them very harshly if it ever came out. The truth will come out because otherwise our brother Dudley will have died for nothing."

A Canadian Press report quoted unnamed sources saying the tape was of a long telephone conversation between two OPP officers just before the shooting. One of the individuals was of high rank and was on the line at the Ontario legislature. *Windspeaker* could not confirm that information.

Klippenstein said the evidence was disclosed to the family but is still in the hands of an unnamed party. He said he planned to urge that party to make the tape public.



Dudley George



Stony Pointer Marlin Simon, no longer the 22-year old youth he was when he and a couple of dozen other Aazhoooodena people entered Ipperwash Provincial Park at the end of the Labour Day weekend in 1995, was the only witness who appeared on Sept. 29 at the public inquiry.

Now 31, Simon saw his testimony interrupted by the in-camera session to hear the motion by the George family lawyers.

But before his testimony was cut short, Simon said a few things that got those same lawyers excited. In response to commission counsel Susan M. Vella's detailed questioning about the events of Sept. 4, 5 and 6, 1995 when the Stony Pointers moved from Camp Ipperwash to peacefully occupy the adjacent Ipperwash Provincial Park, Simon made several references to government authorities co-operating with their occupation. He mentioned that provincial Ministry of Natural Resources officials who looked after the park turned over the gate keys to the occupiers and that a large concrete barrier blocking an access road had been pushed aside "not by us."

He also said that once the occupiers entered buildings in the park and set off alarms, police officer telephoned and provided the codes that would turn the alarms off.

The Stony Pointers have occupied the army base since the mid-1980s. It is located on their traditional lands. The government had expropriated the land during the Second World War with the promise that it would be returned after the war was over.

More than 40 years later, their land had not been returned, so the Stony Pointers took over the base and established a community that continues to exist today.

In 1995, concerned about a traditional burial ground on or near the park lands, they decided to occupy the park to draw attention to their concerns. They waited until after the long holiday weekend was over and made their move. Three days later, Dudley George was dead, shot by OPP Acting Sgt. Kenneth Deane.

Orkin was astounded by Simon's testimony. He viewed the co-operation of government officials, including the police officer who provided the alarm codes, as very significant.

"This is important stuff," he told

"From flying helicopters low enough to make dust storms on the ground to marching 40 to 50 officers abreast at them in the dark. We think the weapons claim is a cover for the rest of the things that the police and the Ontario government did terribly wrong. The police have never retracted their claim that they were shot at, by the way, and it's an outrage."

—Murray Klippenstein

Windspeaker. "Forget about color of right, this was authorization. So what was everyone else doing evicting them when they were authorized?"

"We've never heard this before," said Klippenstein, who also saw this information as significant.

Holding an eagle feather throughout his testimony, Simon later told the inquiry about an incident that occurred on the second day of the occupation. A group of the Stony Point people took several picnic tables outside the park fence to a sandy parking area.

They built a bonfire and sat around it on the tables. An officer came and told them to move. They refused. Minutes later a police cruiser rammed one of the tables, scattering the people sitting on it, he said. That caused an altercation. The Native people began pelting the car with rocks and picked up the table and dumped it on the hood of the cruiser. A car window was shattered. Both sides retreated.

Fifteen to 20 minutes later, a number of police officers in formation approached.

"It seemed like they wanted to pick a fight," said Simon.

He said the officers stood outside the fence and taunted the Native people.

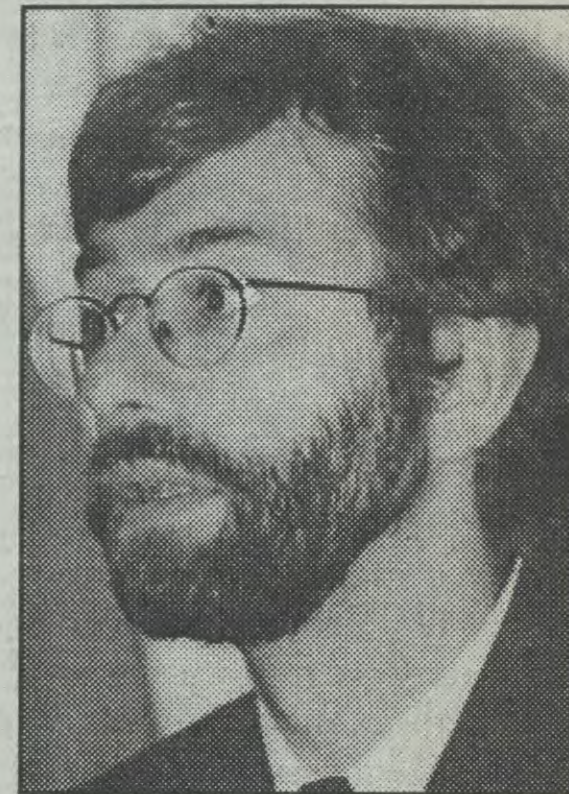
"Who's gonna be the first one," Simon said one officer asked. "Then he looked at Dudley and he said, 'Dudley, you're going to be the first one.' I reached down and got some sand and threw it in his face. The police started using mace."

He said he was standing about a foot away from Dudley when this happened. He was asked to describe the officer. He said he was medium height, balding and wearing a baseball cap, stocky, with sergeant stripes and "lighter color eyes."

Vella did not ask Simon about the mood of the officer who rammed

"I now believe [Dudley] was shot to make a political point. This taped evidence also explains to me why so much effort was put into preventing the truth coming out for the next eight years. I think that the people who were implicated in this tape know very well that the people of Ontario and people everywhere in Canada would judge them very harshly if it ever came out."

—Sam George



the picnic table. Since the testimony was interrupted, it may come up later. But it was not clear if Simon was suggesting that the officer was executing a strategic move under orders or was acting out of anger on his own.

Later, Simon was asked about weapons in the camp - he said there were no guns, just rocks, clubs and baseball bats "for self defense." Under further questioning, he mentioned that a helicopter was in the air over the park.

Vella asked him to describe it. "It was big and yellow and it had a door open," he said. "A guy with a big camera was sitting in the door."

He said the helicopter was flying so low that it was causing things to be blown around on the ground and creating dust storms. At one point, he said, it hovered about five metres (15 feet) above the ground.

"They were definitely low enough that you could throw something at it," he said.

When Dudley George was shot, the original OPP version of events was that police were returning fire. Later, the OPP justified the use of a paramilitary unit against such a small group that included Elders and children by saying they had intelligence there were weapons in the park.

The low flying helicopter is not consistent with that assertion.

"Just about everything the police did around the park is completely inconsistent with a real fear of guns in the park," Klippenstein told *Windspeaker*.

"From flying helicopters low enough to make dust storms on the ground to marching 40 to 50 officers abreast at them in the dark. We think the weapons claim is a cover for the rest of the things that the police and the Ontario gov-

ernment did terribly wrong. The police have never retracted their claim that they were shot at, by the way, and it's an outrage."

The inquiry will continue, moving back and forth between Toronto and Forest, a small town about 40 km northeast of Sarnia and about 20 km away from Ipperwash.

On another front, the battle for disclosure of information from the OPP and Ontario's Ministry of Community Safety and Correctional Services continues.

CBC news is trying to get photos and video tapes, some possibly taken from that helicopter, released to the public. The police and government are fighting that attempt. Ontario's assistant Information and Privacy Commissioner, Tom Mitchinson, is the referee.

Mitchinson recently ordered all OPP members who had anything to do in any way with evidence related to Ipperwash to attend his office personally and sign affidavits outlining everything they did in connection with processing or storing that evidence.

He also had a number of questions about missing sections of videotaped evidence that had been produced previously. OPP Commissioner Gwen Boniface requested that Mitchinson allow the RCMP to do an independent analysis of its methods so it could provide a report on technical reasons for gaps in the tapes and other matters.

Once the report was completed it was turned over to Mitchinson but the ministry argued that Mitchinson could not turn it over to the CBC because it was a confidential government document.

He rejected that argument. The government has applied for a judicial review, seeking to have that decision overturned. For now the information remains secret.

Nation

By Paul Barnsley
Windspeaker Staff Writer

WASHINGTON

The National Mall in the States capital was jammed with some 80,000 people on the morning of Sept. 21 as close to 100 Indigenous people from throughout the Americas and beyond gathered in their traditional regalia to celebrate the opening of the Smithsonian Institution's National Museum of the American Indian (NMAI) with a spectacular procession down the middle of the

After several days of intense rain, as the fallout of the unusually harsh crop of storms made their presence felt in the Washington area, the morning of the big day was bright with sunny, almost cloudless skies and temperatures approaching degrees Celsius.

The procession was a spectacle that lasted almost two hours but all the activity was designed to celebrate something for the Smithsonian's 18th birthday.

Large sections of downtown Washington were closed to traffic for the day that began with the procession and ended with the opening of the NMAI's doors shortly after the dignitaries completed the opening ceremony. It didn't really end with the closing of the doors. A festival of Indigenous culture continued long and for several days after. The museum itself stayed open all night that first day.

Windspeaker got an advance look at the NMAI on Sept. 20. Workers were feverishly putting finishing touches on the \$1.1-billion (US) structure. It cost \$20 million for exhibits, programs and opening events. The museum raised \$214 million toward the construction and opening. The fundraising was led by Richard West, the Cheyenne ambassador to the NMAI.

The Canadian Embassy celebrated the spirit of the opening, so did the Canadian Aboriginal community throughout six days of celebration. An Aboriginal art display collection by the Canada Council was available for visitors to tour the embassy.

Foreign Affairs Canada displayed a work by Sto:lo artist Susan Point to the NMAI. It will be a permanent feature of the main floor of the central rotunda. The work is a two-metre-high cedar sculpture titled "The Salmon and the People." It is inspired by Coast Salish stories about mink bringing salmon to the rivers.

In a press release, Foreign Affairs Minister Pierre Pettigrew said he was "delighted and proud to be presenting this exceptional work to the Smithsonian on behalf of the Canadians."

"This sculpture showcases the richness of Indigenous culture at this extraordinary museum, which is expected to be one of the leading cultural destinations in the world," he added.

Point and family members

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National Museum of the American Indian opens

By Paul Barnsley
Windspeaker Staff Writer

WASHINGTON, DC

The National Mall in the United States capital was jammed with some 80,000 people on the morning of Sept. 21 as close to 25,000 Indigenous people from throughout the Americas and beyond—many in their traditional regalia—celebrated the opening of the Smithsonian Institute's National Museum of the American Indian (NMAI) with a spectacular procession down the middle of the Mall.

After several days of intermittent rain, as the fallout of this year's unusually harsh crop of tropical storms made their presence felt in the Washington area, the morning of the big day was breath-taking, with sunny, almost cloudless skies and temperatures approaching 30 degrees Celsius.

The procession was a true spectacle that lasted almost two hours, but all the activity was designed to celebrate something for the ages, the Smithsonian's 18th museum.

Large sections of downtown Washington were closed to traffic for the day that began with the procession and ended with the official opening of the NMAI's doors shortly after the dignitaries completed the opening ceremony. Well, it didn't really end with the opening of the doors. A festival of Indigenous culture continued all day long and for several days afterward. The museum itself stayed open all night that first day.

Windspeaker got an advanced look at the NMAI on Sept. 17. Workers were feverishly putting the finishing touches on the \$199 million (US) structure. It cost another \$20 million for exhibits, public programs and opening events. The museum raised \$214 million toward the construction and opening. The fundraising was led by Richard West, the Cheyenne director of the NMAI.

The Canadian Embassy got into the spirit of the opening, screening Canadian Aboriginal films throughout six days of celebrations. An Aboriginal art display compiled by the Canada Council was also available for visitors to tour in the embassy.

Foreign Affairs Canada donated a work by Sto:lo artist Susan Point to the NMAI. It will be a prominent feature of the main floor, near the central rotunda. The work is a two-metre-high cedar sculpture entitled "The Salmon and the Mink." It is inspired by Coast Salish stories about mink bringing salmon to the rivers.

In a press release, Foreign Affairs Minister Pierre Pettigrew said he was "delighted and proud to be presenting this exceptional work to the Smithsonian on behalf of all Canadians.

"This sculpture showcases Canadian Aboriginal culture at this extraordinary museum, which promises to be one of the leading cultural destinations in the world," he added.

Point and family members and



WALTER LARRIMORE, NMAI

The Beaver and the Mink carving by Susan Point (right) is Canada's gift to the National Museum of the American Indian. It was unveiled in a ceremony on Sept. 17.



PAUL BARNSELEY

Dene Secretary of State for youth Ethel Blondin Andrew were in the museum for the presentation ceremony.

The Canadian influence was hard to miss all week long. The design of the building is unmistakably the work of Alberta Aboriginal architect Douglas Cardinal. He designed the building but parted ways with the museum after a dispute. He refused to attend the opening.

There are four direction stones that come from Native communities in the Americas placed around the site of the NMAI. The northern stone is from the Northwest Territories. Forty grandfather rocks are placed throughout the grounds. They come from Aylmer, Que. Before the rocks were moved to Washington, a group from the Montagnais Nation held a blessing ceremony to ensure that the rocks would have a safe journey and carry the cultural messages of past generations to future generations.

St. Laurent Métis from Manitoba showed up in large number to celebrate their inclusion in the museum. The St. Laurent fiddlers participated in the procession and performed at the Canadian Embassy, located just blocks from the new museum. Their way of life is celebrated with an exhibit that includes an old Bombardier snowmobile, the kind the St. Laurent Métis use to cope with northern Manitoba winters.

Exhibits related to the communities of Kahnawake and Sagkeeng cover Canadian First Nations and there's an Inuit exhibit as well that features an Inukshuk made out of television monitors that is eye-catching.

Dr. Gerald McMaster, special assistant to the director for mall exhibitions at the Smithsonian's National Museum of the American Indian is a citizen of the Siksika Nation (Alberta) but he grew up on the Red Pheasant First Nation in Saskatchewan. Previously, he was the curator-in-charge of the Canadian Museum of Civilization in Hull, Que. He is also a well known artist.

McMaster provided visiting Ca-



PAUL BARNSELEY

St. Laurent Métis from Manitoba showed up in large number to celebrate their inclusion in the museum. The St. Laurent fiddlers participated in the procession and performed at the Canadian Embassy, located just blocks from the museum.

nadian journalists with a guided tour of the museum prior to the official opening.

He explained the significance of the exhibits. The museum is dedicated to being different from traditional museum exhibits that display Indigenous peoples as quaint relics of the past, he said.

"We're not just passive victims of change. We've survived."

In the past, the authority for deciding how Indigenous peoples would be depicted in museums rested with the museums. Now it rests with Indigenous peoples, he said.

"You'll hear a Native voice; you're in a Native place. Indian people will be showing you their world views and we don't all think alike."

The building is visually striking, finished with multilinear, honey colored Kasota dolomitic limestone. The five storey, 250,000

square foot museum is surrounded by an eastern lowland landscape and Indigenous vegetation. The entrance faces east towards the rising sun.

The pieces of Kasota vary in size and surface treatment, giving the building the appearance of a stratified stone mass that has been carved by wind and water. Washingtonians of all walks of life seem to approve of the uniqueness and freshness of the newest structure on the Mall.

Inside, after you pass the welcome wall that features an electronic photo montage greeting visitors in 150 Native languages, the most striking visual feature is the Potomac, a central rotunda that rises more than 30 metres (100 feet) to form a dome of concentric circles. Crystal prisms face south and use sunlight to create a light show inside the Potomac.

McMaster said they're designed to converge on June 21, the summer solstice. Around the floor of the Potomac is a metal sculpture, a circular wall of woven metal that pays tribute to basket weaving cultures.

The NMAI rests on a 4.25 acre site east of the Smithsonian's National Air and Space Museum where you can see moon rocks, Neil Armstrong's spacesuit from the historic first lunar landing, Charles Lindberg's Spirit of St. Louis and the Skylab orbital workshop, among a host of other exhibits. NMAI is located just south of the U.S. Capitol Building whose gleaming white dome dominates the city's skyline. The Washington Monument is a couple of blocks south of the museum, the White House a few blocks away to the southwest.

The Lelawi Theater, 120-seat circular theatre on the fourth floor offers a 13-minute multi-media experience entitled "Who we are" and prepares visitors for what awaits them elsewhere in the museum.

The Cultural Resources Centre houses objects not on display at NMAI, and is located in Suitland, Maryland. Only 8,000 objects out of the total collection of 800,000 are in the NMAI. Those objects are a matter of some controversy. They were accumulated by George Gustav Heye, a wealthy non-Native New York investment banker who, beginning in 1903, travelled throughout North and South America acquiring Indigenous artifacts. Upon his death in 1957, an act of congress was passed turning the collection over to the original Museum of the American Indian which was founded by Heye in 1916.

That museum was not accessible to the public and drew few visitors. Many American Indians see the new museum as being a continuation of that cultural appropriation.

Oneida comic Charlie Hill, in a performance at the Kennedy Centre the night before the museum opening, showed just how bitter the sentiment is in some corners. He suggested the objects should be given back to their owners and earned loud applause from the mostly Native audience.

There was a Canadian element involved in the comedy show as well. Hill shared the bill with Alexander First Nation (Alberta) comic Don Burnstick. Curve Lake Ojibway Drew Hayden Taylor was the master of ceremonies.

The content of the museum itself is seen as a little tame by many. There is no in-your-face reminder of the injustices visited upon American Indians by the newcomers. West told the *Washington Post* that will come in time but it's not something that would have helped get the NMAI established.

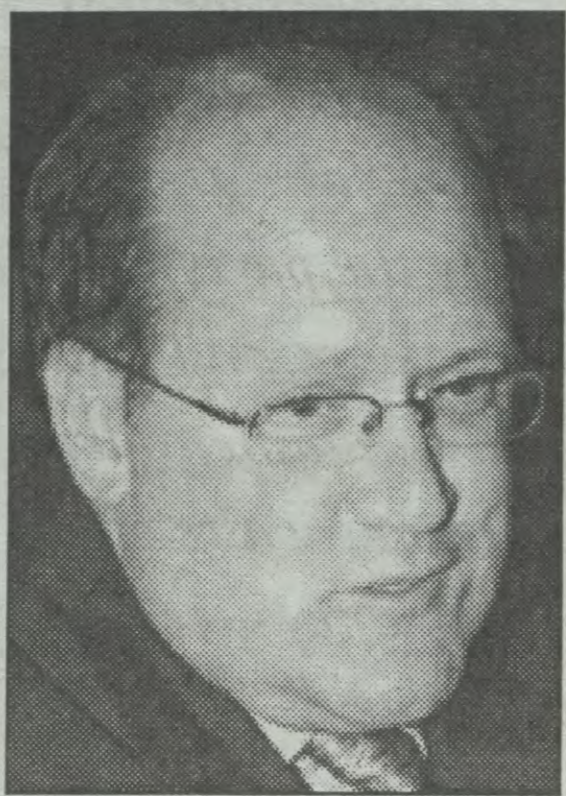
Windspeaker asked Canadian artist Mary Anne Barkhouse, a member of the Nimpkish First Nation (Kwakiutl Nation on Vancouver Island) what she thought of the museum. The artist's "The Beaver" was on display on the Canadian Embassy.

"Where's the dissent," she asked.

Details scarce on new health funding

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA



"I would agree completely that to look at health or wellness exclusively from a perspective of illness is a mistake. There are a number of educational issues, housing is particularly important, even the kind of hope that comes from knowing that there are economic opportunities out there, all of these things bear on well-being."

—Indian Affairs Minister Andy Scott

The national chief of the Assembly of First Nations (AFN) and the federal Indian Affairs minister both came up a little short when they were asked for details about how the promised injection of money into Aboriginal health care—as much as \$1 billion—will occur.

Prime Minister Paul Martin had announced the funding on Sept. 13, just before he and provincial and territorial leaders sat down with representatives from national Aboriginal organizations to discuss the state of Native health and health care programming.

Martin announced that a \$200 million transitional fund will allow federal, provincial and Aboriginal governments to sort out jurisdictional battles that have hindered the effective delivery of health care in the past. A \$100 million human resource fund will allow more Aboriginal doctors, nurses and other health care professionals to be educated and prepared for the workforce. And a \$400 million fund was announced to deal with issues that seem to be prevalent in all regions of the country, such as diabetes, youth suicide and maternal and child care.

It was also promised that an "escalator clause" would allow Aboriginal groups to get their share of new monies transferred to the provinces as a result of any agreement between the federal and provincial and territorial governments. This escalator clause will allow for money beyond the \$700 million to be targeted at improving Aboriginal health.

"If you put the two together we're talking about a financial

commitment of over a billion dollars," said national chief Phil Fontaine.

Reporters wanted proof that the money wouldn't disappear into a bureaucratic sinkhole. Fontaine said the money would not stay in Ottawa, but would go out to the communities.

"What I'm confident about is that a large percentage of the funds will go directly to the First Nation governments to deliver directly to their citizens in our communities," he said. "But that won't necessarily be at the front end in some cases. For example, the \$100 million for health human resources, that's directed to ensuring that we have more Aboriginal doctors and nurses and other health professionals. That won't necessarily be at the front end go to First Nation communities, but the long-term benefits are going to be substantial. But the \$400 million for diabetes, youth suicide and maternal and child care, that goes directly to First Nation citizens and hopefully a good effort will be made to ensure that we have a more effective public education program with respect to diabetes."

Minister Andy Scott said the government will judge the success or failure of its attempt to improve Aboriginal health by the

results achieved.

"This is going to be measured against outcomes, not about how much money's spent. Everybody today was talking about this isn't about just spending money; it's about changing various health and wellness outcomes in the Aboriginal community where they fall well behind the rest of the country. My sense is that's going to require us to make sure this gets to the ground because otherwise the outcomes won't be affected," he said.

But when he was asked how that would work, he was not prepared to offer any detailed response.

"The one thing that everybody agreed on is it won't be one size fits all. The needs in some areas of the country are very different from others," the minister said.

He defended spending \$200 million to sort out jurisdictional disputes among the three levels of government.

"My most personal experience around this had to do with a task force I did as a backbencher in the mid-1990s on disability and, quite frankly, it was awful to the extent to which people, human beings with needs, were being subjected to all kinds of jurisdictional wrangling that got in the way of any government's ability

to offer what would be fundamental support. This has to be attended to. It's real. It's a real challenge, and the first thing you do with a real challenge is to acknowledge it. Then people with good will and creative intelligence can figure out how to deal with these things. And I think today was a step in the right direction in that regard," he said.

"Ultimately, it's to get to a place where the systems that exist in your part of Canada—some delivered by the provinces, some by us and some delivered by First Nations—so that those support systems that exist are done in a much more integrated way so that they're really based on the need of the client. It's going to cost money to get from here to there," he said.

He was asked if he saw the poor housing situation as a health issue.

"I would agree completely that to look at health or wellness exclusively from a perspective of illness is a mistake. There are a number of educational issues, housing is particularly important, even the kind of hope that comes from knowing that there are economic opportunities out there, all of these things bear on well-being," he said.

He was asked if bureaucrats would use the funding preparing

plans and doing studies.

"We're not talking about studying anything. We're actually talking about having different players from the community, from the provinces and from the federal government sit down and actually get the job done," he responded.

"The prime minister announced today that the government of Canada put \$700 million of new money on the table to dig holes and do things and get the outcomes that we're talking about. We can't do it by ourselves. We have to do it collaboratively, otherwise we'll get all kinds of attention but we won't get the outcomes that we want, and that wouldn't be good for anybody."

When he was asked who would check to see the money goes where it's supposed to go, Scott said that as vice-chair of the Cabinet committee on Aboriginal issues he would have a large role to play in that area.

Some regions of Health Canada have sizable deficits. Scott was asked if any of the "new money" would be used to pay down old debts.

"Those are the details that the Prime Minister of Canada has asked officials from the provinces and officials from the government of Canada to solve now. . . We're working out those details now," he said.

Asked if non-insured health benefits (NIHB) funding would be restored, he repeated that the government is "working out the details."

The NIHB are health goods or services not covered by other federal, provincial, territorial or third-party health insurance plans, and include drugs, medical transportation, dental care, vision care, medical supplies and equipment, and crisis intervention mental health counselling.

(see Health funding page 24.)

ADR

By Paul Barnsley
Windspeaker Staff Writer

Imagine a hockey game where one team gets to review a decision made by the referee and then rewrite the rules to their own purposes even after the game has begun.

A well-placed source says the going on right now in Ottawa with the alternative dispute resolution (ADR) process for survivors of residential schools.

One team can move forward whenever its opponent is to score. The team with the advantage is the federal government, the team without any advantage at all is made up entirely of Native people.

The source agreed to speak to *Windspeaker* on the condition that he or she not be identified and works close to the government's ADR process by Indian Residential Resolution Canada (IRRC). The ADR was designed to provide a way for survivors to sue compensation claims for physical and/or sexual abuse allegedly suffered in the residential schools without having to end in a confrontational atmosphere found in a courtroom.

Canada is faced with 700 of those claimants have filed for the ADR process.

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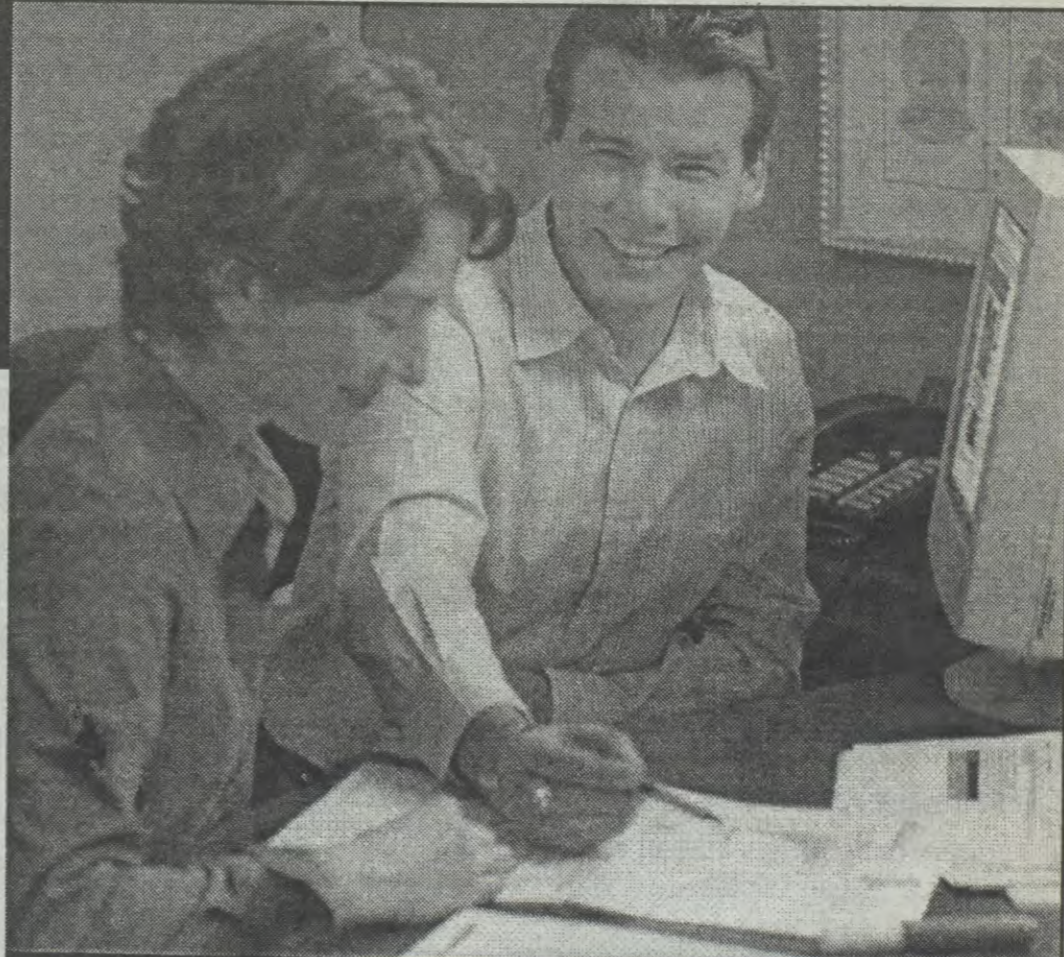
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- OCTOBER: Native Canada, Toronto, ON
- OCTOBER: Coast Terra, Edmonton, AB
- OCTOBER: Native Friendship, Val-d'Or, QC
- NOVEMBER: Hyatt Regency, Montreal, QC

ADR process open to government pressure

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Imagine a hockey game where one team gets to review every decision made by the referee and can then rewrite the rules to suit its own purposes even after the game has begun.

A well-placed source says that's going on right now in Canada with the alternative dispute resolution (ADR) process for survivors of residential schools.

One team can move the net whenever its opponent threatens to score. The team with the advantage is the federal government; the team without any advantage at all is made up entirely of Native people.

The source agreed to speak to *Windspeaker* on the condition that he or she not be identified, and works close to the federal government's ADR process set up by Indian Residential Schools Resolution Canada (IRSRC). The ADR was designed to provide a way for survivors to pursue compensation claims for physical and/or sexual abuse allegedly suffered in the schools without having to endure the confrontational atmosphere found in a courtroom.

Canada is faced with 12,000 residential school claims. About 700 of those claimants have opted for the ADR process.



Despite the fact that almost a year has gone by since Ralph Goodale, the minister then responsible for IRSRC, announced the ADR process, fewer than 50 cases have proceeded.

Several cases have been decided. We know that because several cases have been appealed.

The source said adjudicators know that the 80 or more Justice department lawyers working on residential school cases will closely examine every decision they make. Government can then re-write the ADR guidelines if a decision threatens to go in a direction that could end up costing the government more money.

And since the chief adjudicator, former Saskatchewan Court of Queen's Bench judge Ted Hughes, has not yet ruled on the

"With the appeal, the government is hoping, in my opinion, to show the adjudicators how strict the rules are. And these are rules written by the party being sued with no court supervision, and that is absurd... The system is fundamentally flawed and an enormous waste of bureaucratic time and money—tens of millions of dollars."

—Lawyer Darcy Merkur

appeals, the 38 adjudicators (of whom four are Aboriginal) don't know how much support they'll receive in the face of what insiders have no doubt felt is severe government pressure.

All the sources contacted for this story said the chief adjudicator is a man of impeccable integrity, but they worry nonetheless the process may be tilted too far in the government's favor.

Lawyer Darcy Merkur, with Toronto law firm Thompson Rogers, is working on the national class action lawsuit to have the government's arbitrary refusal to consider claims for loss of language and culture and other related claims overruled.

Merkur told *Windspeaker* that under the ADR rules, the chief adjudicator has "no significant rights to alter the process."


Merrick decision to be a government attempt to send a message to the adjudicators.

"With the appeal, the government is hoping, in my opinion, to show the adjudicators how strict the rules are. And these are rules written by the party being sued with no court supervision, and that is absurd," the lawyer said. "They're being shown they have no options. They can only assess credibility and award damages within a very strict set of rules. The system is fundamentally flawed and an enormous waste of bureaucratic time and money—tens of millions of dollars."

Windspeaker's inside source said adjudicators are being subtly intimidated by the fact that the Roman Catholic Church and the United Church, the two churches that ran schools that have not signed an agreement to pay a 30 per cent share of damage awards, are allowed to participate in ADR hearings. They do so on what is called an "ad hoc" basis, meaning they can attend as they see fit.

Adjudicators, our source said, are worried that a strong decision rendered against one of those churches will result in the churches walking away from the ADR process forever. That would mean that survivors who are awarded damage would not be able to collect 30 per cent of their just compensation.

(see ADR process page 24.)



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OCTOBER 20
Native Friendship Center
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NOVEMBER 10 - 11
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Montreal, Quebec



Thanks to all of you who have contributed your thoughts and ideas for a Renewed Assembly of First Nations. For more information contact: John Boudrias - Communications Officer (613) 241-6789 ext. 210


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Health funding page 24.)

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Implementation deal may be imminent

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

An announcement of a new process to oversee implementation of modern day land claim and self-government agreements may come in early October.

If it does become a reality it will be in large part because of a document prepared by a coalition of seven Indigenous nations that have signed self-government agreements with Canada.

Government sources say the Prime Minister's Office (PMO) is taking the concerns raised in the document to heart. Jim Aldridge, general legal counsel for the Nisga'a Lisims government, confirmed that on Sept. 29. "We get the sense that we are being taken seriously," he said. "Let's put it this way, we haven't been brushed off."

The coalition has offered to work together with the federal government to find a solution to several serious complaints.

Last November, more than 350 people associated with groups that have finalized land claim agreements met for two days in Ottawa for a conference entitled "Redefining Relationships: Learning from a decade of land claim implementation."

They identified several key elements and concluded that it must be recognized that it is the federal Crown, not Indian and Northern Affairs Canada (INAC) that is the partner in land claim and self-government agreements if the relationship is to be a healthy one. There must be a federal commitment to move beyond "mere technical compliance" to the agreements to build a new relationship with self-governing nations. And a body that is independent from INAC must oversee how things are progressing.

It was in March that a 20-page

policy discussion paper was sent, along with a letter, to Prime Minister Paul Martin urging fundamental reforms to "the federal government's approach toward implementation of land claim agreements—modern treaties." A copy of the paper was only recently acquired by this publication.

The leaders of the Council of Yukon First Nations, the Grand Council of the Crees, the Gwich'in Tribal Council, the Inuvialuit Regional Corporation, the Nisga'a Lisims Government, Nunavut Tunngavik Inc. and the Sahtu Secretariat were signatories of the letter. Senior officials of all the group members signed the policy paper. The group calls itself the Land Claim Agreement Coalition (LCAC).

They reminded the prime minister that Auditor General Sheila Fraser had audited the management of two of the agreements—10 years after they were signed—and concluded that INAC officials "had not worked to support the full intent of the land claim agreements."

Many officials with LCAC member organizations have long complained that implementation of agreements was not a priority with the department. The report makes those complaints public.

"There is growing frustration with the federal government's approach to implementing agreements," the letter to the prime minister states, "and unmistakable signs that the original good will and hope generated with the signing of these agreements is being undermined."



The signing of the Nisga'a Final Agreement in 1998 was something to sing about, but the years of implementation that followed have the Nisga'a Lisims government unimpressed.

The letter adds that "federal agencies, in particular Indian and Northern Affairs Canada, take the view that agreements are successfully implemented if federal contractual commitments have been discharged in a way that withstands legal challenge. This is a minimalist view that prevents agreements from delivering to us the full range of rights and benefits that we negotiated. Federal agencies have lost sight of the objectives of these agreements."

LCAC again quoted the auditor general in the letter.

"INAC seems focused on fulfilling the letter of the land claims

implementation plan but not the spirit. Officials may believe that they have met their obligations, but in fact they have not worked to support the full intent of the land claims agreements," Fraser reported.

LCAC called for "a new attitude."

"What is called for is a change in the perspective, indeed in the very culture of the government of Canada in respect of its view of the new relationship set out in land claims and self-government agreements," the report states.

The coalition proposes that it should work directly with the Cabinet Committee on Aboriginal Affairs "to formulate and adopt a clear statement of measurable objectives."

Edward Allen, the chief executive officer of the Nisga'a Lisims government, said the coalition members find that some federal departments "are more informed than others" when it comes to understanding the concept of a nation to nation comprehensive land claim. Some sources in government say that many officials do not believe in the concept of a third order of Aboriginal government. Those officials continue to act like Indian agents by treating the Aboriginal parties as junior, rather than equal, partners. The report touched carefully on this problem.

"The members of the coalition are not aware of any policy having been explicitly adopted by the government of Canada that the ob-

jectives of entering into the agreement are to be forgotten or ignored once it has obtained the Aboriginal signatures on the document. And yet that has become the entrenched attitude of department of Indian Affairs and Northern Development," it states. "This attitude has led at least some of the Aboriginal peoples who have entered in good faith into these modern land claim agreements to conclude that there have been deliberate, continuing efforts on the part of the federal Crown to minimize, frustrate and even extinguish the rights and benefits that Aboriginal parties expected would accrue from their treaties."

Allen said there are negotiations underway that could see changes in this area. He could not comment further. Aldridge confirmed that but also would not comment further.

"These are delicate times," he said.

But he left the impression that something would happen soon.

Aldridge said when all the nations with modern treaties spoke with one voice and were backed up by the auditor general, it carried a lot of weight with the PMO.

"We believe there are two key elements. We need a system of measuring results against objectives. And there must be a mechanism so that all departments in government are aware of the requirement to act in conformity with the new relationship the modern land claim agreements represent," he said.

This home is perched on an eroding embankment. The chief says the people living there may one day wake to find their home in the bay.



Chief Henry Scow gets emotional when he talks about the health problems his community has had to endure.


This M

By Debora Steel
Windspeaker Staff Writer

KWICKSUTAINIUK, B.

In a classic case of irony, the community of Kwicksutaineuk First Nation, in which the water is undrinkable and the houses are unlivable, rests on the shore

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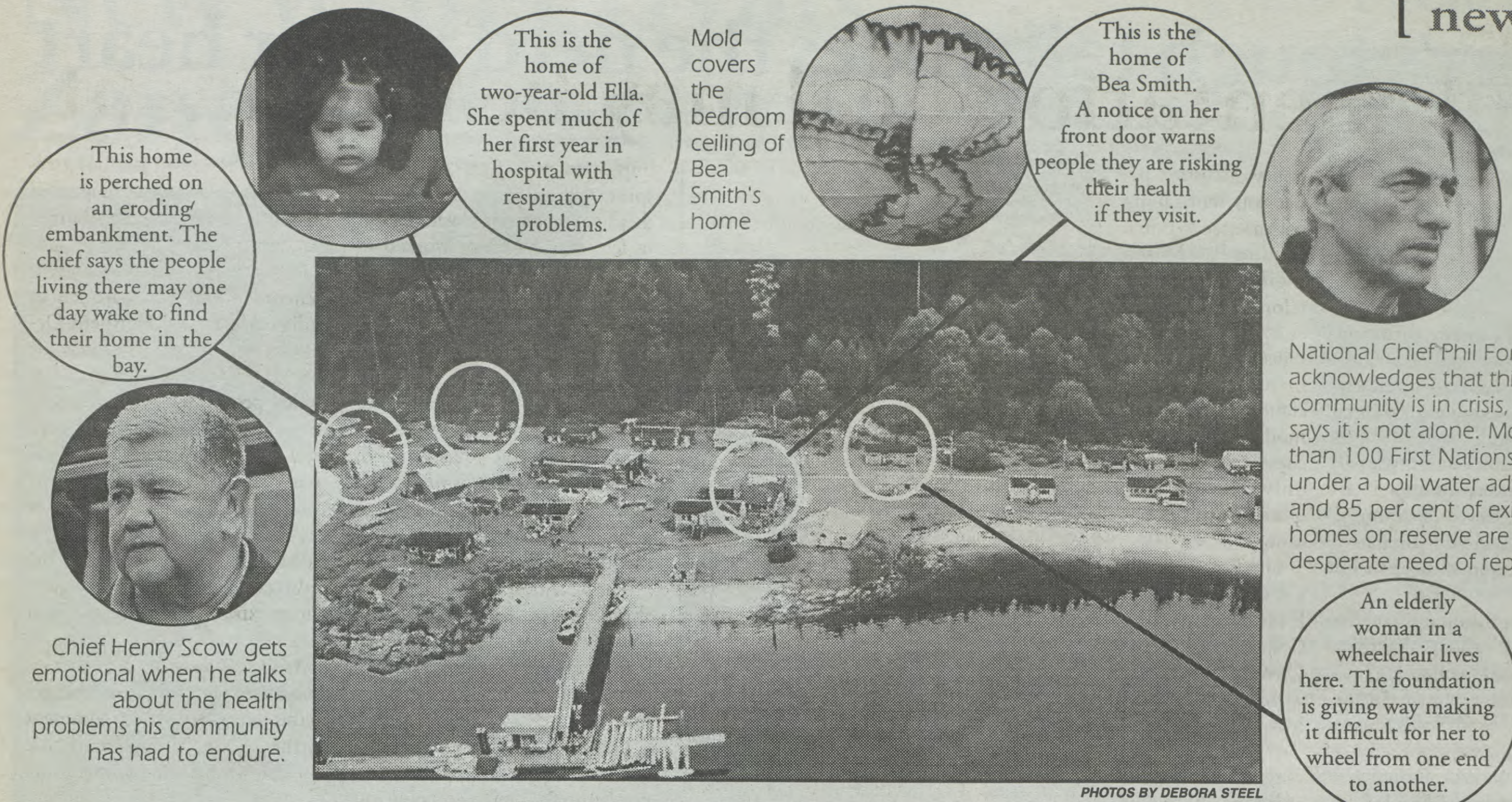
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This home is perched on an eroding embankment. The chief says the people living there may one day wake to find their home in the bay.

This is the home of two-year-old Ella. She spent much of her first year in hospital with respiratory problems.

Mold covers the bedroom ceiling of Bea Smith's home

This is the home of Bea Smith. A notice on her front door warns people they are risking their health if they visit.



Chief Henry Scow gets emotional when he talks about the health problems his community has had to endure.



National Chief Phil Fontaine acknowledges that this community is in crisis, but says it is not alone. More than 100 First Nations live under a boil water advisory and 85 per cent of existing homes on reserve are in desperate need of repair.

An elderly woman in a wheelchair lives here. The foundation is giving way making it difficult for her to wheel from one end to another.

PHOTOS BY DEBORA STEEL
The community of Kwicksutaineuk is located on Gilford Island off the northern tip of Vancouver Island and accessible only by boat or air.

This Mold House: A community at risk

By Debora Steel
Windspeaker Staff Writer

KWICKSUTAINEUK, B.C.

In a classic case of irony, the community of Kwicksutaineuk First Nation, in which the water is undrinkable and the houses are unlivable, rests on the shores

of a place called Health Bay. Health Bay is located in a remote area on Gilford Island near the northern tip of Vancouver Island accessible only by float plane or boat.

Respiratory illnesses caused by the mold-infected homes send small children and the elderly out of the community to hospital with regularity. A water system

in disrepair for the last eight years has the 40 residents, determined to maintain a presence there, bathing in salt water, their skin prone to rashes and other ailments.

Drinking water is shipped in from Fanny Bay, and has been for five years at the cost of the water and a \$300 cargo fee each month.

The health centre is infested with mice, and the doctor, who has been visiting the community for the past 28 years, is concerned about hanta virus and other diseases such as infestation brings.

The community health rep lives in one of the 21 homes in the community. Tacked to her door is a warning: "Atten-

tion Visitors. It has been found that I have MOLD in my home," it reads. "Please be aware when you come to my house that you are putting yourself at risk." She's been made to sign a waiver freeing the government of liability for any health complaints if she continues to reside there. (see Mold page 20.)

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Starr's tough talk hides the nerd in her heart

By Suzanne Methot
Windspeaker Contributor

TORONTO

Kinnie Starr might look delicate, but looks can be deceiving. During a recent show at Toronto's Harbourfront Centre she told the audience if they remained in their seats they would be "asked to leave." Everyone laughed, but they stood up as instructed, because they knew she wasn't kidding.

"I'm not known for being polite," Starr said in a pre-show interview. "I respect people, but I don't hold my tongue."

Starr was thrust into the spotlight in the early 1990s when a friend pushed her onstage during an open-mic night at a club in New York. By her third encore, legend has it, the predominantly African-American audience was providing an improvised backbeat of djembe drumming, hand claps, and stomps. The experience convinced Starr, who had just started her first band after teaching herself drums and guitar, that she should write more songs. She released her debut cassette, *Tidy*, in 1996.

Starr's material often concerns itself with the history of the dispossessed. She believes that one of her jobs as a performer is to educate others about that history.

"I've started to realize lately that I get schooled, too," Starr said. "I'll be on stage shooting my mouth off, up there all arrogant, thinking I know something, and I'll get off-stage and someone will pull me aside and tell me I'm wrong. It's kind of cool. I don't mind stumbling publicly."

Starr recently stumbled in a big way. She signed on as a performer in *Cirque du Soleil's Zumanity*, a non-touring show performed twice daily in Las Vegas. But the regimented performance style bored her. She lasted only a few weeks.

"I'm glad I worked for *Cirque*,"

she said. "It was a sex show, so I was constantly told to be more sexy. I learned to be less restricted in my body, and I'm grateful for that."

Starr's music is an eclectic mix of hip-hop, spoken word, and pop, with dashes of grunge and hard rock thrown in for good measure. It's hard to categorize, and it means that she will never get mainstream radio play and the wide success that brings. But that's something she says she's comfortable with.

"Growing up, I was never the star athlete, or the star student," Starr said. "I was very awkward. My mom would take me and my brothers to get our hair cut together, so I had a boy's hair cut. I couldn't do sports. I was extraordinarily skinny, and a total geek. I am totally comfortable being the nerd. I really don't mind. I've realized that it's kind of my position in the world, as the outsider."

Starr did have a record deal with a major label, Mercury Records (Island/Def Jam), back in the late 1990s. But her music didn't conform to their formula, so they had no idea what to do with her. She was released from her contract and the album she'd recorded was shelved. Starr worked independently for a while, but in 2003 she signed a deal with Maple Music, which released her most recent CD, *Sun Again*.

"Maple Music is an open-minded record label that doesn't believe in sinking hundreds of thousands of dollars into the marketing of an artist. There's no pressure on me to sell a bazillion records or take my clothes off. It's the type of label where I can call up the president and he'll take my call," Starr said.

Her reluctance to play on her looks wasn't the only way she resisted major-label marketing. She also refused to exoticize her Native ancestry. "When I started my career," Starr explained, "I didn't feel like I should talk about my Mohawk blood. I thought it might

be used as a press tool. The white press is always like, 'Wow, you're part Native. That is so fabulous.'

But why is that fabulous? To me, there's so much pain in being Native, and in being of mixed ances-

try. It's a tough place to be sometimes." (see New label page 21.)

Artists Wanted

to represent Canada in the **cultural competitions of the V Games of La Francophonie** in Niamey, Niger, from December 7 to 17, 2005

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November 30, 2004 is the deadline to submit an application.

Information:

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V Games of La Francophonie Cultural Competitions
Ottawa, Ontario K1N 9M2
Telephone: (613) 755-2550
Fax: (613) 789-3562
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Northwest Territory Métis Nation Negotiations Secretariat

Invitation to be enumerated in the land, resources, and government agreement

The Northwest Territories Métis Nation Negotiations Secretariat is currently negotiating a lands and resources contract with the federal and territorial governments. This process is historic and unprecedented in Canada, and provides a range of benefits to Métis including land and resources, harvesting, economic measures and self-government. An integral part of the process includes enumerating (counting) all of the eligible indigenous Métis beneficiaries to the final agreement. So this is your invitation to be counted as a beneficiary!

The Métis Nation defines "Indigenous Métis" as a person who meets the following criteria:

- You or one of your ancestors resided in or around the communities of Fort Smith, Fort Resolution or Hay River on or before December 31, 1921 and used and occupied the traditional territory of the NWTMN
- You are not registered as an Indian under the Indian Act
- You are of mixed aboriginal and non-aboriginal descent or of Chipewyan, Slavey, or Cree descent

A "Designated Community" means one or all of:

- Fort Smith and area
- Hay River and area
- Fort Resolution and area

REGISTER NOW!

If you would like to be enumerated or if you have any questions on the eligibility criteria, please contact the Enumeration Project Manager at the address below:

Leah Desjarlais
Enumeration Project Manager
NWTMN Negotiations Secretariat
Box 129, Fort Smith, NT X0E 0P0
Phone: 867-872-4044
Toll-free: 1-877-345-7075
Fax: 867-872-2404
enumeration.nwtmn@auroranet.ca

New v Zane

Sun on the Mountains, Book 1: The Story of Blue Eye
By Tyler Trafford
ThistleDown Press Ltd., 2004
\$18.95; 349 pages (sc)

Not since I devoured saga after saga by that great chronicler of American West, Zane Grey, years ago have I enjoyed a story of the wide open spaces so much.

Canadian author Tyler Trafford's first *Sun on the Mountains* series novel set in our own unique 19th century Prairie landscape fills two voids that Grey, wonderful a writer as he was, could not. Back then, I wonder why we didn't have any stories about the Canadian West as good as the ones Grey wrote. Now, with publication of *The Story of Blue Eye*, we do, and I hope Trafford follows with another absorbing and meticulously researched Western adventure novel soon.

I also used to wonder why Indians never got to be the main characters in Grey's books, but fully unaware as I was back then of social mores spilling over into the publishing trade. Who could have known I'd eventually see a writer as good as Trafford step to the plate and fill that void?

Trafford has produced a first-rate and historically accurate depiction of Plains Indian horse culture that, while it spans the 49th parallel, is unabashedly centered on the Bow River area of Alberta. When the story begins, Blue Eye is 16. He is the grandson of a white Quaker fur trader and a Nahathaway woman who established the Sun On The Mountains trading post on the bank of the Bow River facing the Rocky Mountains. Blue Eye's mother, Hannah, and a Piikani man named Grey Horse raise extremely fast horses they call Runners that are eagerly sought after by buffalo hunters. The story about Blue Eye's epic journey against a backdrop of violent and changing times to try to preserve that way of life.

Grey, who died in 1939,

Windspeaker

Canada's National Aboriginal News

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see New label page 21.)

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New writer rivals Zane Grey's genius

[rare intellect]

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The Story of Blue Eye*
By Tyler Trafford
Thistledown Press Ltd., 2004
\$18.95; 349 pages (sc)

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Grey, who died in 1939, was

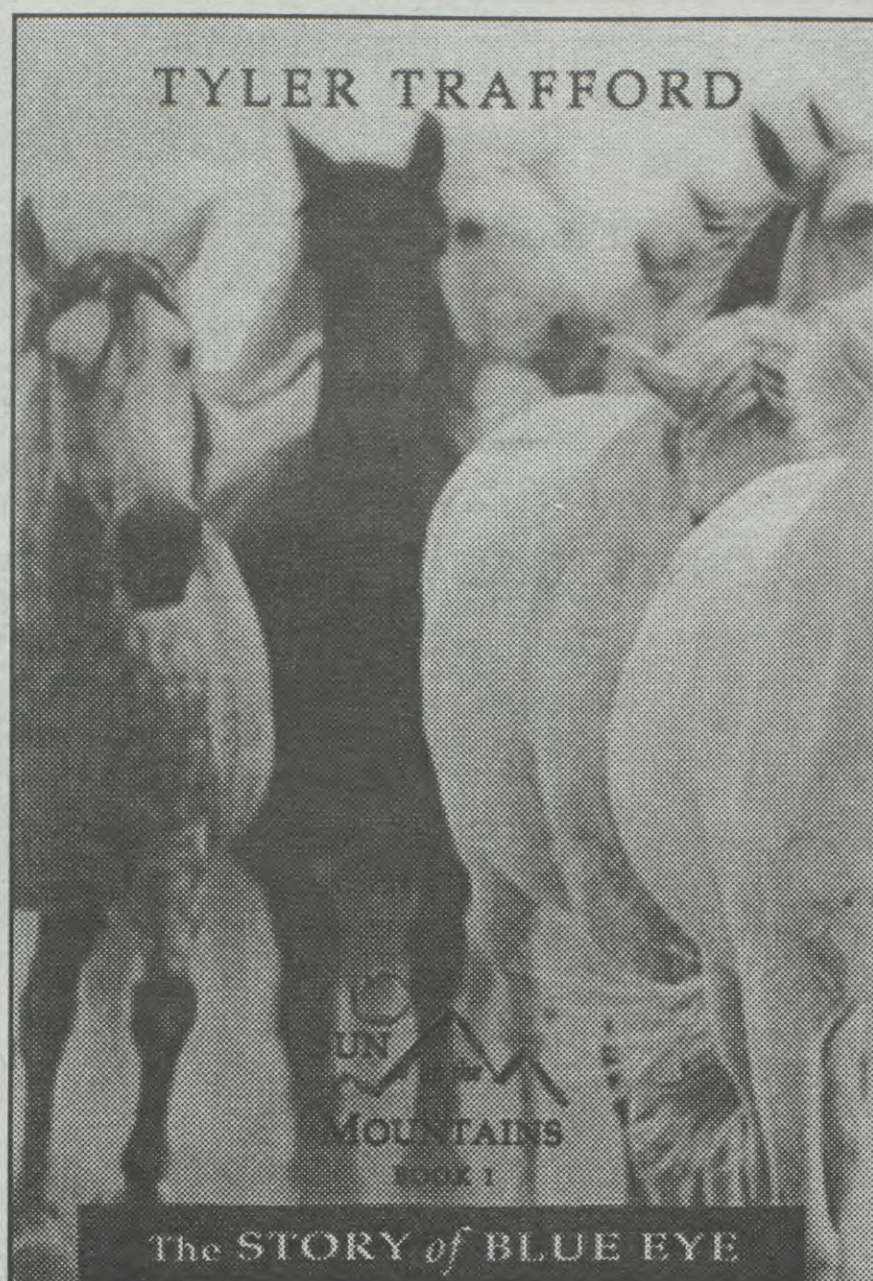
considered to be respectful, for the times in which he wrote, of Indigenous people who were characters in his stories. He wrote about them sympathetically, casting them as oppressed by whites. But the thrust of his work was cowboy culture and the oft-glorified Code of the West. Ranchers, Mormon settlers and gunslingers got top billing.

He stretched the boundaries of what was acceptable to publish in the 1920s when he wrote *The Vanishing American*. That novel exposed U.S. Bureau of Indian Affairs corruption and it created a Navajo athletic hero who was supposed to marry the white heroine in the end. Under pressure from his publisher, however, Grey rewrote the ending to have his hero die of influenza rather than marry outside his race.

Trafford's modern tale, on the other hand, acknowledges both prejudice and co-operation on all sides of the multi-race equation. It reflects Indigenous heroism and Quaker gentleness in tandem, as he writes entirely free of the constraints Grey faced.

The Story of Blue Eye fits a coming-of-age designation for Canadian fiction. The Piikani Nation steeped in horse trading and racing enters centre stage on page one.

Throughout, we see Blackfoot, Cree, Assiniboin, and Métis in conflict with the newcomers and with each other, but they dominate rather than play bit parts in the rugged and still-wild terrain



of Trafford's novel. Encroachment by the Hudson's Bay Company, the railroad and the Dominion of Canada creates the necessary shadows on the landscape that make this dramatic fictionalized history a success. In addition, places such as Fort Edmonton, the Saskatchewan River and Cypress Hills did not have to be disguised as American locales for the book to be published, as would have happened if Trafford had been a contemporary of Grey's.

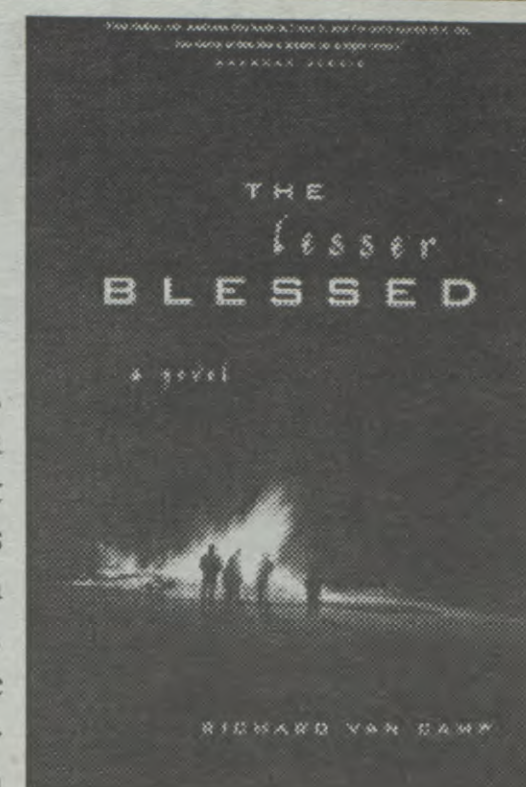
Trafford doesn't trade reality for a happy ending, though, such as might have happened in a Zane Grey novel. In 1877, the Blackfoot tribe signed a treaty committing the tribes to a life on reserves:

"The Canadian Pacific Railway's steel tracks and steam engines reached Sun On The Mountains in 1883. Surveyors measured the prairie, hammering in pegs to mark townships, sections and a town. Railway agents in offices sold squares of land marked neatly on a map.

"Nobody needed a fast buffalo Runner."

Review by Joan Taillon

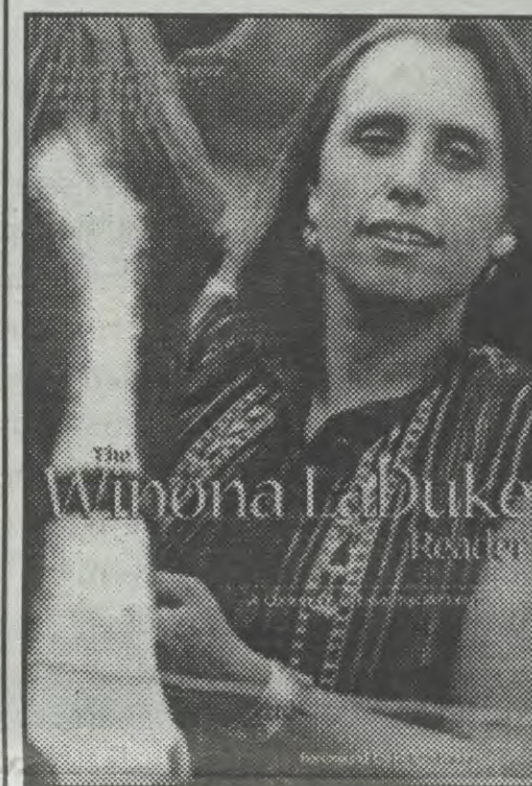
The Lesser Blessed re-issued



If you missed it the first time, don't miss it now. Richard Van Camp's *The Lesser Blessed*, first published in 1996 to rave reviews as a powerful first novel has been re-issued by Douglas & McIntyre.

Sherman Alexie describes the book as First Nation noir madness. "I love it, and I'm sorta scared of it, too," he comments on the cover. The publishers describe the novel as "an eye-opening depiction of what it is to be a young Dogrib man in the age of AIDS, disillusionment with Catholicism and a growing world consciousness." The main character is Larry, a 16-year-old growing up in the northern town of Fort Simmer. Larry loves Iron Maiden, the North and Juliet Hope, the high school tramp. He is dealing with an abusive father, blackouts from sniffing gasoline, and an accident that killed his cousins. And he's being hunted by a pack of blue monkeys. How could you not be interested?

Think pieces worked into a blood-boiling collection



Want to be inspired all over again? Check out a 2002 offering titled *The Winona LaDuke Reader: A Collection of Essential Writings* published in Canada by Theytus Books. You remember Winona, that Harvard-educated, Chippewa who served twice as Ralph Nader's running mate on the Green Party's presidential

ticket? LaDuke and publishers have combined 40 of her most important speeches, articles and fiction excerpts in this collection designed to get your blood boiling and your dander up. Nader writes the foreword and in it challenges you to "savor, digest, reflect, and see if you can contain your moral indignation ... leaving you no option but to engage." Strong words from the fellow that may have tipped the scales of the last presidential election in favor of the Bush/Chaney Republican ticket. But we digress. LaDuke writes about Native environmentalism, Native traditions, women's issues and politics and the presidency. LaDuke has received other acclaim for her novel *Last Standing Woman*, published in 1997.

Coming Soon

The American Indian Integration of Baseball By Jeffrey Powers-Beck will be published by University of Nebraska Press in December. The book chronicles the presence of the Native American in professional baseball from the arrival of Louis Sockalexis in the major league in 1897. It will provide biographical profiles of Native players.



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[windspeaker confidential]—Carsen Gray



Carsen Gray, 13, may seem like a typical Grade 8 student, but how many of her classmates can say they've appeared in a major motion picture? Carsen was 11 when she flew to Australia to join the cast of the movie Peter Pan in the role of Tiger Lily. Her performance earned her a nomination in the Best Performance in a Feature Film—Supporting Young Actress category in the 2004 Young Artist Awards, handed out in California in May. This young Haida girl from Skidegate on the Queen Charlotte Islands is also a jazz singer, and it looks like a record deal may be soon in the offing.

W: ... she calls me spoiled. When I'm at my worst...probably spoiled.

W: What one person do you most admire and why?

C.G.: That would have to be, have you heard of Jessica Simpson? Yes, I like her. Even though she seems kind of bratty sometimes, it seems like she's not afraid to be herself and she's just very open and out there. And she's a fun girl. And I love her voice.

W: What is the most difficult thing you've ever had to do?

C.G.: That would have to be a math test. I am like mathematically challenged, I swear. It's one of my worst subjects.

W: What is your greatest accomplishment?

C.G.: That would be to become famous. I'd love to be a role model for younger girls, definitely.

W: What one goal remains out of reach?

C.G.: To just be myself. Always be kind, happy. I don't know. And also, my singing. I sing every single day of my life. And like, between acting and singing, I have trouble kind of deciding which one I like the best. I guess I think singing's my natural talent, and I'll always keep up with that.

W: If you couldn't do what you're doing today, what would you be doing?

C.G.: Let's see ... probably being a teacher.

W: What is the best piece of advice you've ever received?

C.G.: To always do my best, try my hardest and never give up.

W: Did you take it?

C.G.: Yes.

W: How do you hope to be remembered?

C.G.: Let me see ... someone that started out their career very young and had a good one and has done a lot of great things with her life.

Windspeaker: What one quality do you most value in a friend?

Carsen Gray: Honest, kind, very caring and very supportive.

W: What is it that really makes you mad?

C.G.: It would have to be when I'm not exactly treated fairly. That does bother me a lot because I like people being treated fairly too, and if I'm not, it kind of bothers me.

W: When are you at your happiest?

C.G.: When I'm like with all my friends or my mom or at my favorite movie theatre or shopping.

W: What one word best describes you when you are at your worst?

C.G.: That would have to be ... what's the word I'm looking for? My mom says something to me

Aboriginal, Female and Francophone Canadian Forces personnel and Canadian veterans



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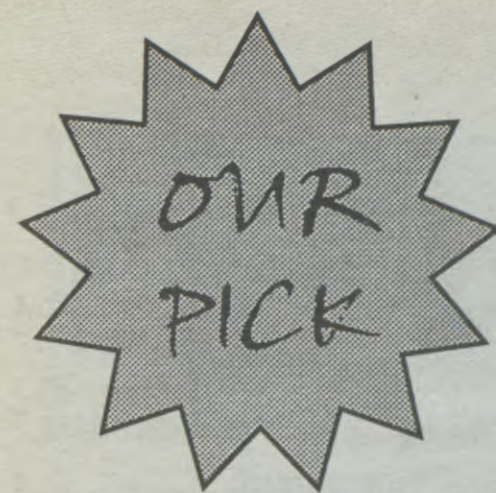
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Courtesy of the Department of Canadian Heritage and its Canadian Culture Online Program.



Line-up on com

Silver Wave Records' released album *Many Ble* features 15 songs that show the diversity of today's contemporary Native American music with styles and influences originating from all four corners of the Americas.

The songs on the CD range from New Age to jazz rock melded with Native American rhythms, themes and sounds.

The album is a true marriage between traditional and contemporary, with flutes and drums heard alongside oboes and synthesizers. It's also a showcase of some of the top performers of the day, including Rose Mirabal, Joanne Shenandoa and Mary Youngblood. The CD features three songs by each of the artists.

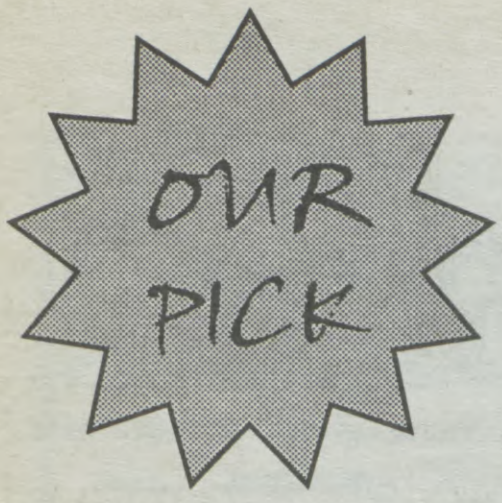
Youngblood, who won a Grammy for Best Native American Music Album in 2003 for her CD *Beneath the Raven*

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Artist—Compilation
 Album—Many Blessings
 Song—100 Winters
 By Joanne Shenandoah
 Label—Silver Wave
 Records
 Producer—James Marienthal

Line-up impressive on compilation CD

Silver Wave Records' recently released album *Many Blessings* features 15 songs that showcase the diversity of today's contemporary Native American music, with styles and influences originating from all four corners of the Americas.

The songs on the CD run the gamut from New Age to jazz to rock melded with Native American rhythms, themes and soul.

The album is a true marriage between traditional and contemporary, with flutes and hand drums heard alongside oboes and synthesizers. It's also a showcase of some of the top performers of the day, including Robert Mirabal, Joanne Shenandoah and Mary Youngblood. The CD features three songs by each of these artists.

Youngblood, who won the Grammy for Best Native American Music Album in 2003 for her CD *Beneath the Raven Moon*,

demonstrates her mastery of the flute on one cut and provides vocals on two others.

Mirabal sings *Indians Indians* from his newest CD, and one from his acclaimed live CD *Music From a Painted Cave*.

Shenandoah's tracks include *100 Winters* from her newest release *Covenant*, *The Great Law of Peace* from the CD *Peacemaker's Journey*, and *I Am Your Friend* from the CD *Orenda*.

Also featured on *Many Blessings* are Tito La Rosa, who provides an Incan flavor to the recording with two cuts from his CD *The Prophecy of the Eagle and the Condor*, as well as the team of Peter Kater and R. Carlos Nakai, who successfully combine the sounds of piano and Native flute.

Rounding out *Many Blessings* is a song by Lawrence Laughing from his CD *Our Minds Are One*, and one from the new Alice Gomez CD *Obsidian Butterfly*.

[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Eagle & Hawk	Sundancer	Mother Earth
Susan Aglukark	Big Feeling	Big Feeling
Killah Green	Eagles Fly	Single
Conrad Bigknife	Run Where You Want To	This World
Wayne Lavallee	Sacred Journey	Green Dress
Jay Ross	Tough On The Outside	Old Town
Jess Lee	Born In The North	Born In The North
Shane Anthony	I Got Up Today	Single
Los Lonely Boys	Heaven	Los Lonely Boys
Bruce Bell	The Real Me	Single
Rodney Ross	Proud Indian	Single
Ashley Green	Like No Other	Me Desire
Crystal Anne	Bye-Bye	Single
Burnt	Blue Skies	Project 1—The Avenue
Terri Anne Strongarm	Who I'll Be	Anymore
Wees Jaguar	Ain't Gonna Cry Anymore	Single
Donald Bradburn	From The Reservation	Single
Rayne Delarond	A Little On The Wild Side	Rayne
Kimberley Dawn	Return To Madawaska	Healing Jane
Dawn Marquis	Choosin' To Lose You	Single

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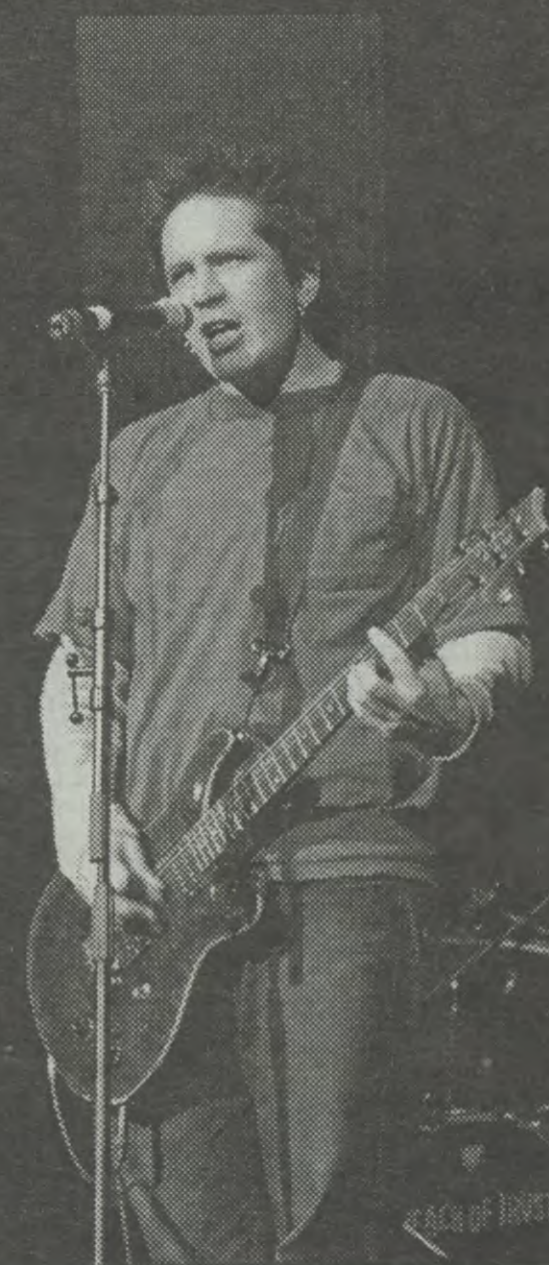
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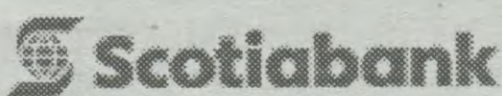
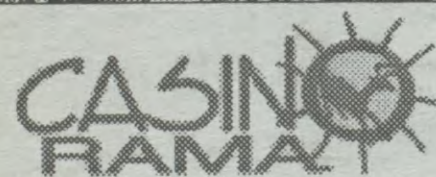
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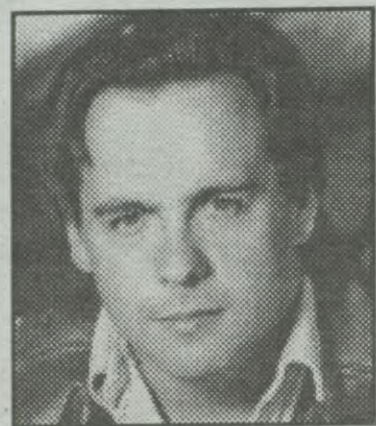
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[strictly speaking]

Life as a starving artist is difficult enough

Not that long ago I was at a conference in Montreal on traditional knowledge, or as its affectionately known around our circles—TK. And as it drew to an end, we were all given a button to put on our jackets. It said "Mais avez-vous payé l'artiste?" Translated it means "But have you paid the artist?" Deep, philosophical, almost religious words for a freelance writer like myself.



THE URBANE INDIAN Drew Hayden Taylor

you have to expect a certain amount of deadbeat-ism with your career. It's like waitresses who return to a table with the bill only to discover the customers are long gone. Instead of a dine and dash, it's a write and dash. It's par for the course. Kinda like treaties. You are promised one thing, but suddenly, when it's convenient, the promises evaporate.

Looking back over the years, I figure the amount of money I have not been paid by organizations that approached me for work... well, let's just say could buy a hell of a lot of T-shirts on the powwow trail this summer.

Granted, being a freelance writer is an existence fraught with potential liabilities. That is unfortunately the nature of the beast. Working with some Native newspapers and magazines,

In some cases, you understand many of these papers are just starting up and have very limited finances resulting in little to of-

fer writers. The magazine is legitimately a labor of love. That's fine, if they tell you that up front. As members of the community, it's expected that we put something back into that community. But there is a fine line between putting back into the community and being taken advantage of by that community. And it should be up to us, the writers, to decide what pro bono work we do.

I was once offered the opportunity to record some of my commentaries for a Native radio net-

work for broadcast. I did it on faith and a handshake... I know, I know, my first mistake. As I finished taping the second one, I asked when I was going to get paid for them. We had previously negotiated and worked out a fee for them. It was then I discovered the agreement had been slightly altered, unbeknownst to me. Instead, the producer asked me if I would consider letting them advertise my Web site and books on air in lieu of payment. I thought about this for a moment, weighed the suggestion, considered the situation. In the end, I felt pretty sure my landlord wasn't interested in having my Web site publicized, especially since I didn't have a Web site. I don't think the Loblaws on the corner would accept a promise to have my books advertised on radio in exchange for a loaf of bread and some

baloney. There seemed to be something missing from the equation somewhere.

While bartering is a legitimate part of our culture, I don't think Revenue Canada would be interested in a free lecture or two on Native literature instead of my taxes. Mom, no birthday present this year, but my name is all over the place on the radio!

In another situation, I wrote a lengthy article for a prominent Toronto Native magazine last year. It was published last fall; looked fabulous and glossy. Haven't seen a cent from it since. I have called, pestered, e-mailed and complained... all for naught. Evidently, I don't exist. Neither does my cheque. There is a gaping hole in my bank account with the name of this magazine on it. And I'm not alone.

(see Freelancing page 27.)

The time to sue may be have already passed

Dear Tuma:

I had my eyes enucleated three or four years ago and have been experiencing excruciating pain ever since. I am getting the feeling that the doctor who did the surgery must have made a mistake. Is it too late to do anything? I'm getting really depressed because not only do I have to deal with my blindness but also the pain in my eye. I feel as though I'm getting the run around from this doctor.



PRO BONO Tuma Young

period for medical negligence may be longer (up to six years). You need to look into when the clock started ticking. A lawyer will be able to tell you what the limitation periods are in your province.

Seeing Red

Dear Seeing Red:

You need to think about a few issues here. The first is whether the time to sue has passed. Usually, you have up to two years after an injury to sue. The

Another issue is whether you were properly informed of the risks, complications or any potential side effects of the surgery. Did you sign a consent form?

The question of whether the

eye doctor caused the blindness and pain will come up in any lawsuit. You will need to prove the doctor, not outside forces, is at fault here. There is also the issue of mitigation. The court will look at whether you have mitigated the damages by following up with further treatments or consultations with another doctor.

Lastly, if you feel that the conduct of the doctor was not up to standard, you can launch a com-

plaint against that doctor through the provincial medical association.

Dear Tuma:

I am writing to you in regards to civic annulments. How does one go about filing for one, what is the cost of one and is it true that if one is filed for they can take away the status of a non-Native person who married a Native person?

The love is gone

Dear Love:

An annulment differs from a divorce in that a divorce terminates a legal marriage whereas an annulment establishes that a marriage never existed. The requirements for obtaining an annulment are different from province

to province. Furthermore, a religious annulment is also different from a civic annulment because the requirements needed for a religious annulment are also different.

You need to prove that the marriage was not legal or could have not been legal under the law. For example, the parents of an underage child did not give permission or that two siblings married each other without knowing that they were siblings until after the marriage. The other way is to show that all of the requirements of a valid marriage were not followed, i.e. the marriage was not consummated or that there was no one who had the legal authority to officiate at the ceremony.

(see Marriage page 27.)

Remembering Harry "Qimmiq" Daniels

Harry Daniels, Métis leader and spokesman extraordinaire, has passed away. I was blessed to know Harry well, and associated with him excellently during the Aboriginal constitutional conferences of the 1980s. The defining ingredient in our relationship was the sharing of a lot of intense non-seriousness, in the backdrop of solemn business itself; of defining, and defending, Aboriginal rights in the nation's Constitution.

Harry was primarily responsible for getting the Métis peoples recognized in the Constitution Act, 1982. This was just not done. Unless, of course, you were Harry Daniels, working and succeeding against impossible odds. The unconditional support extended by Inuit leaders to the Métis people for their recognition forged a deep and lasting bond among their respective leaders.

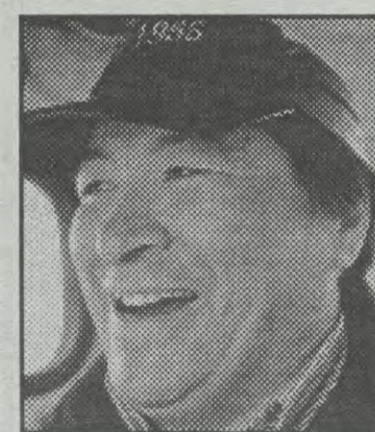
I once helped arrange having Harry "badged" as an "Honorary Eskimo" at one of the countless inter-Aboriginal meetings of the time. He was extremely and genuinely proud of the honor,

and would kid others with, "Don't mess with me, I'm an Honorary In-OOK!" or, "I'll sic my Inuit brothers on you!"

During speeches at meetings with government ministers, he relished quoting something or other I had said, calling them "Nungak-isms." Chief among these was calling the whole process of Aboriginal people seeking constitutional protection of their rights as one of "seeking to do constructive damage to the status quo."

Among his own people, Harry was nicknamed "Harry the Dog." When I told him that "dog" was qimmiq in Inuktitut, he insisted on training his tongue phonetically on saying the word right. Thereafter, many an overly serious discourse on constitutional minutiae was pleasantly interrupted by Harry trying to wean his tongue off "kim-MILK" to "qimm-IQ." He would get it perfect, but would have to be trained all over again at the next meeting.

Had we known of Harry's other nickname, "Harry the Hat," we



NASIVVIK Zebedee Nungak

would have had an easier phonetic training assignment, of teaching him to say nasaq.

But then, the meeting sessions would have been dreadfully monotonous. Harry was delighted to master the few words in Inuktitut we taught him, and was never shy to test-drive them on any Inuit "brothers" he encountered.

Harry Daniels was a gifted orator who spoke from the heart. He did his job of asserting the rights of the Métis people with vivid passion. I never once heard him merely read a speech in drab monotone. He spoke as he lived, with color, with humor, and in a manner that could be described by all who heard him as being really alive!

People with charismatic char-

acter are often described as being one-of-a-kind. Harry was certainly that, and more. If he stepped on more than a few toes in the course of shaking out some recognition and respect for the Métis people, he did it with class, and without insulting anybody. This was no small feat, considering what was arrayed against upgrading any legal regard for the Métis by some very powerful forces in the country.

Although his people have been downtrodden through history, Harry never carried himself with any sense of inferiority to anybody else. In one speech, he lectured, and educated, government ministers about the damage done to Aboriginal peoples by artificial divisions imposed upon them by

governments into different legal statuses. He spoke movingly about the inanity of the term, "non-status Indian."

"You're a non-something! How can anybody be proud of being a non-something?"

Whatever else he was, Harry was never a "non-anybody."

"Hey, brother! Hey! Fellow Eskimo!" His voice would boom deep across the lobby of a hotel or a meeting room. Then he would embrace me in a vise-grip bear hug, and, without skipping a beat, slide right into how we'd have to lean hard on such-and-such, a minister at the next ministerial sit-down. He'd have me on side before we sat down. This was just not done. Unless, of course, you were Harry Daniels, pouring it on in complete sync with your Inuit brothers!

He was a born leader, blessed with charm.

The Métis people have lost a great asset in Harry Daniels. But all who knew him have been enriched by his natural magnetism.

Rest in peace, Harry, our honored fellow In-OOK!

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CONGRES OF ABORIGINAL PEOPLES
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Traditional foods contaminated, study reveals

By Jennifer Chung
Windspeaker Staff Writer

GRASSY NARROWS FIRST NATION, Ont.

A two-year study has revealed high levels of contaminants in the wild meat and fish consumed by the people of Grassy Narrows and Wabauskang First Nations.

One hundred and eighty samples of animals that include otter, beaver, muskrat, moose, rabbit, deer, marten, jackfish and pickerel were collected. Lab results for 93 per cent of the samples collected show high levels of mercury, arsenic, cadmium, lead, tin or other heavy metals.

"Our study found that mercury was higher in animals that were top predators of the food chain and carnivores. The otters are at the top of this food chain because of what they eat. This study found otters to have the highest levels of mercury. Mink, marten and fishers, which are predators, also showed mercury contamination," said Dr. Leanne Simpson, the project co-

ordinator and a member of the Alderville First Nation.

Simpson cautioned members of the two communities to avoid or cut down their consumption of fish and otter until more studies can be done.

This is the third contaminant study conducted on the wildlife at Grassy Narrows First Nation. At Wabauskang First Nation, this is the first time testing of fish and game has been completed.

Grassy Narrows First Nation is located 80 km north of Kenora and 500 people live on reserve. About 90 live at Wabauskang First Nation, situated 67 km northwest of Dryden, which is 150 km east of Kenora.

Judy Da Silva is the project manager for the Grassy Narrows study. She believes that many of the ailments seen on reserve, including babies being born with tumours, is linked to contaminants that come from paper mills located in Kenora and Dryden.

"We started questioning the pollution that's coming from them, like 'how would it get to us?' And we thought of the wild

meats that we still eat and the water, the plants, blueberries, wild rice, things we take from the forest," said Da Silva.

In the late 1960s and 1970s, the Reed Paper Mill located in Dryden dumped inorganic mercury into the English-Wabigoon River system, which tainted the food supply of the First Nations in the area. In the early 1980s, Grassy Narrows and Wabaseemong First Nation near Kenora received financial compensation from the mill and the federal government.

Betty Riffle, project manager for the Wabauskang study, said her community has never received compensation for the effects of mercury contamination.

Around the time of the mercury dumping, Riffle said many people from Wabauskang First Nation were living in Quibell, 60 km from Dryden. Riffle recalls at least six bottle-fed babies, including her own nine-month-old brother, who died as a result of what she believed to be mercury poisoning.

Riffle also has a hunch that people within her own family, including a niece who has spina bifida, a

condition characterized by nerve and spinal cord damage, have fallen ill as a result of contaminants.

"Mercury doesn't go away in the environment, and it works its way through the water, ecosystem, onto the land," said Simpson.

Although tests point to a relationship between mercury and the illnesses that people in both communities have suffered, Simpson said more studies need to be done to establish a solid relationship between the two.

"The biggest cause and effect relationship in the Grassy and Wabauskang story is really between that mercury and some of the symptoms and the illnesses that people have developed now.

"Because there's documentation of that large spill (in Dryden), we know that it's in the environment. We know that we've been exposed to it. That's an easier thing to do, but we would definitely need to have more studies to say anything to make those links," said Simpson.

Da Silva said she would like to see more studies done before launching official inquiries into the

effects of industry on human health. Further testing may include blood and hair samples from young mothers and other women of child-bearing age.

"A priority we're looking at is the health of our children and our grandchildren that are coming and our great grandchildren ... if we don't do something now, they have a very bad future ahead of them. The water's going to be no good, the air's going to be no good, the plants will be no good," said Da Silva.

Riffle said she would like the Wabauskang First Nation compensated with follow-up care for the mercury poisoning and land in Quibell where some Wabauskang members are buried.

"I'd like to have something done... I'm getting old and I'd like my community to have something that we're entitled to ... I'm thinking it would be nice if we could have our road done. Our road is so bad. If we ever get compensation, those are things I'd like to have done, and also housing is a very bad thing in every Native community," said Riffle.

Mold, water problems plague B.C. community

(Continued from page 13.)

There is no safe alternative housing in the community in which to move. She could pick up sticks and settle in an apartment in Port McNeil on Vancouver Island, in theory at government expense until new accommodations in Kwicksutaineuk can be built, away from her job, her family, friends; off reserve with all that means.

Or she can stay, and breath in mold spores as she sleeps, cooks her meals, watches TV, knowing that in Kwicksutaineuk she is not alone. The homes there are not safe.

The houses at Kwicksutaineuk were built in the 1950s and '60s and the shoddy construction of them was such that it created a comfortable environment for mold to live and breed.

The naturally moist climate certainly plays a role in creating that environment, as does the lack of vapor barrier and adequate insulation in the homes, but so does over-crowding. People create moisture through bathing, cooking, being, said Jamie Clark, a consultant with a hazardous waste removal company called Envirovac who has inspected the homes. He points to one two-bedroom, 600 sq. ft. home and says seven people live there, two adults and five children. Ella, just two years old, spent every second weekend being flown out to the hospital last year with ear infections, bronchitis and such, said her mother as she bounced her youngest, Shania, on her knee. Shania had just returned to the community from the hospital that week.

Kwicksutaineuk First Nation



DEBORA STEEL

Carver Sam Johnson presented Assembly of First Nation National Chief Phil Fontaine with a talking stick on the occasion of his visit to the Kwicksutaineuk First Nations. The gift was to encourage the chief to present the case of the community's health situation to Indian Affairs minister Andy Scott.

Chief Henry Scow has had enough. Despite years of negotiation with Indian Affairs, over which time countless proposals for improvements to his community have been rejected, his community remains in difficulty.

Despite warnings from the

community's third party manager that he would embarrass himself, said Scow, he decided to make Kwicksutaineuk's plight public. He flew Assembly of First Nations National Chief Phil Fontaine, regional Chief Shawn Atleo and media

representatives in to his community on Sept. 24 to see the living conditions there first hand and to speak to residents about the grievances.

Scow greeted Fontaine at the entrance to Kwicksutaineuk with a speech seething with frustration and despair.

"We are in dire straits for no unearthly reason," he said, his voice breaking with emotion. "The public has to understand."

Chief Scow seems a sturdy man of gentle demeanor, but he has no love of the department of Indian and Affairs, and particular disdain for a third party manager in charge of the community purse from Campbell River; a third party manager who, Scow says, hasn't stepped foot in the community in all the time he has been chief, and probably at no time before that.

At a luncheon in the Big House after the tour of the community, Scow let loose on the department.

"It's criminal why we have to fight for anything we need on reserve," he told Fontaine and guests. "Indian Affairs is our worst enemy. They want to push us over the edge and leave us there."

Fontaine seemed sympathetic to the community's plight.

"It's not a happy situation you find yourselves in," he said, and promised to speak with the new Minister of Indian Affairs, Andy Scott, at the earliest opportunity.

"That's what we wanted to hear," responded community member Lucille St. Germain, whose father, carver Sam Johnson, later presented the chief with a talking stick to encourage him to present Kwicksutaineuk's case in Ot-

tawa.

When pressed for details on the course of action Fontaine would be asking the minister to take, the national chief said there were three steps.

The first was to get rid of the third party manager and give full control of the finances back to the community, saying to not have that control was like going back to the days of the Indian agent.

The second, said Fontaine, was to deal with the situation with the drinking water, saying there was sure to be an economical way to provide potable water to the community.

And the third step was to address the terrible housing situation.

Fontaine told reporters that while Kwicksutaineuk's case was one of crisis, it was not unique.

At least 100 First Nation communities in Canada live under a boil water advisory, he said. At least 20,000 new housing units are needed and 85 per cent of the existing housing stock on reserve is in desperate need of renovation.

He said Indian Affairs and Canada Mortgage and Housing needed to get out of the business of providing First Nations housing. There has been "whispers" that a First Nations housing authority will be soon established, he confided. "That's the only way this can be dealt with."

He acknowledged though that Kwicksutaineuk's housing situation was urgent and promised to tell Scott what he had seen there.

In speaking with the media after Fontaine's speech, Scow became emotional. "It shouldn't be like this in the year 2004," he said.

System

By Cheryl Petten
Windspeaker Staff Writer

REGIN

A new student data system being brought online by Saskatchewan Learning will help the province and First Nation departments of education to ensure all school aged students are in school and getting the programs and support they need to succeed.

The new system will include data on all school-aged children in Saskatchewan, both on-and off-reserve, but it's unclear whether First Nation schools will want to take advantage of the new database.

The system will contain records for children from kindergarten to Grade 12, but inclusion of the records is only mandatory for grades 10 to 12.

Terry Myers, former executive director of Saskatchewan Learning's Strategic Partnerships and Aboriginal Education Branch, was involved in the project from onset until she left her position with the branch at the beginning of October. She said the new database replaces the old system that has been in use "ever since we've had to issue transcripts for Grade 12 graduation." Under the old system, students weren't added to the database until they reached Grade 12.

In order to design a new database system that met the needs of First Nation schools, representatives from the Federation of Saskatchewan Indian Nations (FSIN) were



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System developed to track children in schools

By Cheryl Petten
Windspeaker Staff Writer

REGINA

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"The Children's Advocate is telling us that some of the cases they've been involved in are with kids that are eight, nine and 10 and have never been in school."

—Terry Myers

included on the advisory board working to help put the new system together and First Nation directors of education were consulted about their needs and concerns, Myers said.

One of the people involved in that consultation was Gary Mirasty, superintendent of schools for the Meadow Lake Tribal Council.

While Mirasty is working to get the schools under his jurisdiction to sign on to the new system, he is well aware of the reasons why other First Nation jurisdictions are more hesitant about taking part. One of those reasons is the cost involved. While there is no charge for First Nation schools to use the database, there is a cost associated with having someone to run the system at the school level. With bigger schools, Mirasty estimated the time it would take to update and administer the system would be equivalent to anywhere from a quarter to a half of a full-time position.

Myers said one of the things the new system will allow the province to do is to identify school-age children who aren't attending school. Both the FSIN and the province's Children's Advocate office have indicated to the department there are

a number of children who fall into this category, and up until now Saskatchewan Learning had no way of knowing about them.

"The Children's Advocate is telling us that some of the cases they've been involved in are with kids that are eight, nine and 10 and have never been in school," Myers said. Similar reports have come from workers in the province's pre-kindergarten program, who have made similar discoveries during home visits.

Mirasty said he believes the children that fall through the cracks of the current system are a big problem, but the problem exists in the urban centres, not on the reserves where the smallness of the communities make it easy to identify children who should be in school but aren't.

"There's a high number of non-Native and Native kids not attending school in the cities who should be," he said. "This, hopefully, will help to resolve some of those issues and problems."

To allow the new system to identify these children, Sask Learning is working with Saskatchewan Health, using the province's health data to ensure all school-age chil-

dren with health care numbers are also in the new database.

That has raised concerns about privacy issues, with some people worried about inappropriate use of their health records. But, Myers said, the department has done everything it can to safeguard that information.

"First Nations, some of them, have been afraid that we're going to use the information or share it with INAC. And it's very clear that that's not what we're going to do with this information. This is for the school and appropriate use," Myers said.

The new system will also provide the department with more information about which students are dropping out of school and at what age and for what reasons so that programs can be developed to try to keep children in school.

"Part of it is preventative, in that if we can figure out what's happening and have a better understanding of the reasons kids are leaving school, we can prevent that, make changes in the programming, make changes in the support systems, whatever's needed in order to keep kids in school," Myers said.

The new system will make it easier for information about a student to be transferred from school to school as that student moves, even if they are moving back and forth between provincial and First Nation schools. In the case of students with special needs or involved

in special programming, this information sharing can also help a school provide consistency in the student's education when they switch schools and eliminate the need to go through assessment processes over and over again.

The system will also help First Nation schools get information about what provincial grants new students might be eligible for from the province. Up until now, that information wasn't always forthcoming, Mirasty said. "And as a result of that we ended up wasting a lot of time and the kid wasn't getting the proper programming until they kicked in their financial contributions from the grant that they were eligible for."

The system will also make it easier for schools to deal with new students, Mirasty said.

"If a kid shows up on our doorstep who came from a Saskatoon school and is showing up in Canoe Lake and he's saying, 'Well, I was registered in Grade 7, so I'm going in Grade 7,' and we don't know [anything] about the kid, then we can go online and actually put his name in there and find out where he was registered. And we can say, 'No, you're lying, man. You're only in Grade 6.'"

The process of entering the data into the new system has begun and Myers is hoping that all provincial schools and as many First Nation schools as possible will be on the system by the end of the year.

New label signed

(Continued from page 14.)

She started researching her Native roots after meeting Mi'kmaq folksinger Willie Dunn at a music festival. "I didn't know a lot about my Mohawk heritage," Starr said. "Willie told me I needed to study Native history. I took him seriously, and I started reading. Then I started exposing myself as a mixed-blood Native person."

"The music world isn't exactly full of Indians," Starr said. "So talking about my heritage has been a really good thing. I know a lot of Native people say, 'Whatever,

you're white, shut up.' And that's fine, because I am white too, and some people know me that way. I'm a different kind of Indian, but that doesn't necessarily mean that I can't be a kind of Indian."

"There are hundreds of thousands of mixed-blood people in Canada who are really scared to say who they are. It's a real problem, because if those hundreds of thousands of mixed-blood people were to align themselves and educate themselves—imagine how different it would be. We'd have such power in numbers."



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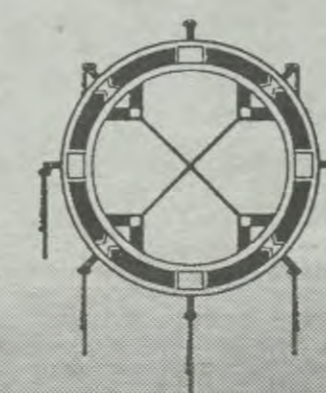
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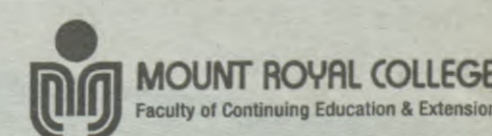
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[education] BCIT partners with First Nations

By Cheryl Petten
Windspeaker Staff Writer

BURNABY, B.C.

The British Columbia Institute of Technology (BCIT) is taking a new approach to provide technical training to the province's First Nations people, bringing both the training and the technology needed to use it out to the communities, and letting the communities call the shots.

The goal of the training program is to help Aboriginal communities reap economic benefits from their resources. What makes this program different is that the training takes place within the community and is designed around the specific goals of the community, explained John English, dean of BCIT's School of Construction and the Environment.

The training can also be tailored to the specific learning requirements or challenges of the students taking part, although all students taking part in the training will have to meet national standards for the trade they're being trained in.

"This is a big change for an institution like BCIT, because we've tended to say, 'Look, here's our program. Here's what it takes to get into it and it's up to you to get there.' And I think the tactic is fundamentally different in the sense that we're saying we'll actually take some responsibility here in helping you get there. And if that means that we have to advise you on some preparatory material or we have to adjust the way we teach to accommodate that, we will do that," English said.

As the program first gets off the ground, communities will be able to access training in carpentry,

forestry and wood products, the three areas organizers believe will meet with the most success. In the future, English hopes the list of programs can be expanded to include other areas like piping and electrical.

What this new program does for BCIT is allow it to develop working relationships with First Nation communities, something that up until now hasn't happened much. What it does for First Nations is give them the trained workforce they need to allow them to keep more of the money being made through the exploitation of their resources within the community.

One truly unique feature of the training program is that not only does BCIT provide the participating communities with training for its members, but it also provides it with the infrastructure it needs to be able to put the newly-trained members to work.

"In the area of, let's take the forestry area," English explained. "We're not only just teaching skills on saw milling, we're also delivering a piece of technology called a community kiln to the community as part of that capacity building. So that not only do they gain the skills, they also have the hardware on the ground to use."

In addition to the economic benefits they hope to realize once the training is complete and technology is in place, the communities will also reap benefits during the training program. A couple of training programs have already been run, including a carpentry program with the Seabird Island band and a forestry program at Boston Bar First Nation. During the carpentry program, rather than have students practise their new skills in the classroom, they went out and rebuilt one of the community's main buildings.

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On behalf of the Faculty and staff of the Native Human Services Program, we wish to extend our warm wishes of success to all students in their educational endeavors.

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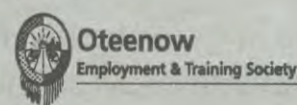


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Aborigi

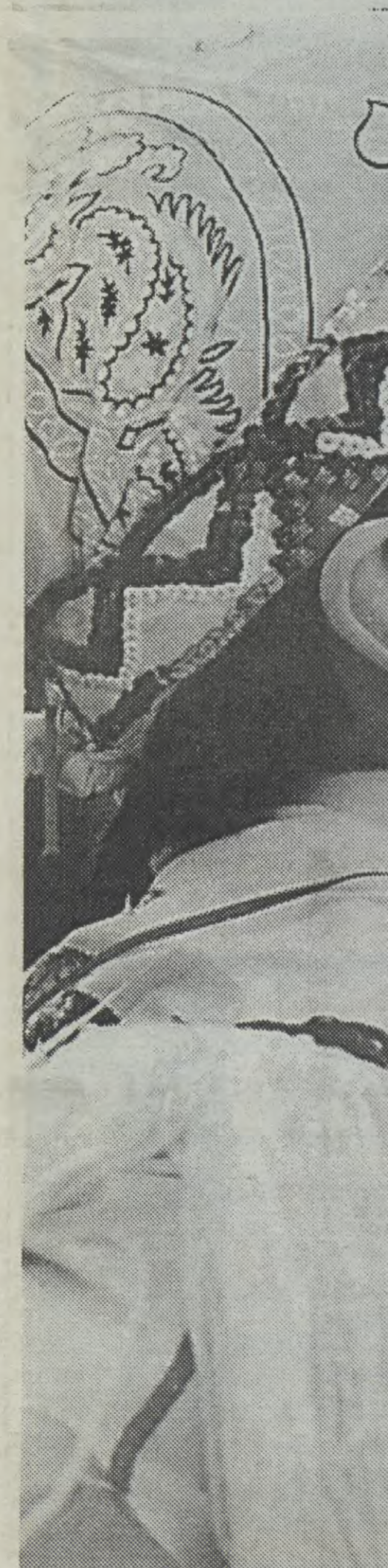
When you think of Aborigi food, what comes to mi Bannock? Pemmican?

Many people might be surprised to discover that many of the foods we consume each every day have Aboriginal roots and were being cultivated and consumed by America's Indigenous people long before the European foot was set on this of the Atlantic.

Next time you sit down to dinner, take a look at the food on your plate. What's there? Potatoes? They were first cultivated by the Indigenous people of the Andes Mountains region of South America more than 7,000 years ago. They weren't introduced to Europe until the 1500s. Spanish conquistadors encountered them while wreaking havoc in Peru.

Have any corn on your plate? That, too, has been around for 7,000 years or so, cultivated by the Indigenous people of Mexico who domesticated a type of wild grass. The growing of corn spread north and south and was an important part of the Native diet the time Columbus arrived in 1492 and "discovered" this food in the name of Spain.

A fan of squash? It's been around for an estimated 10,000 years. Winter squash is thought to have originated with the Indigenous people of South America, where summer squash, including pumpkin, was originally



Aboriginal food much more than just bannock

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A fan of squash? It's been around for an estimated 10,000 years. Winter squash is thought to have originated with the Indigenous people of South America, while summer squash, including pumpkin, was originally

grown in Mexico and Central America.

What about wild rice? Not rice at all, but a type of aquatic grass, wild rice has been harvested by Indigenous people in North America for about 12,000 years.

Fiddleheads, the tightly curled shoots of young ferns, are a popular food in Atlantic Canada and were also a part of the traditional Native American diet. Add to that list buffalo and caribou meat, salmon and any number of other fish-harvested both from fresh and saltwater sources, goose, turkey, rabbit, well, it just goes on and on.

Ready for dessert? How about some fresh wild blueberries? Blueberries were important for Native people in North America for centuries before European contact. The berries were eaten as is, incorporated into recipes and used for medicinal purposes.

Still craving something sweet? There's always maple syrup, which Indigenous people in North America created by draining sap from maple trees and then boiling it down to a syrup by adding hot rocks to the liquid. And let's not forget the perennial favorite among dessert foods—chocolate, thought to have first been cultivated by the Olmec Indians of South America some 4,000 years ago.

Even chewing gum had its origins with Native Americans, who would chew spruce gum, a resin that flowed when you cut the bark of a spruce tree. In Central America, it was the



Wild rice is actually not rice at all but an aquatic grass that has been harvested by Indigenous people in North America for about 12,000 years. The Lac La Ronge Indian band—through its business arm Kitsaki Management Limited Partnership—has turned the wild rice harvest into a money-making business.

resin of the Sapodilla tree that was the gum of choice.

Today, some enterprising Aboriginal organizations and individuals are banking on these traditional foods by turning the cultivation or harvest of them into business ventures.

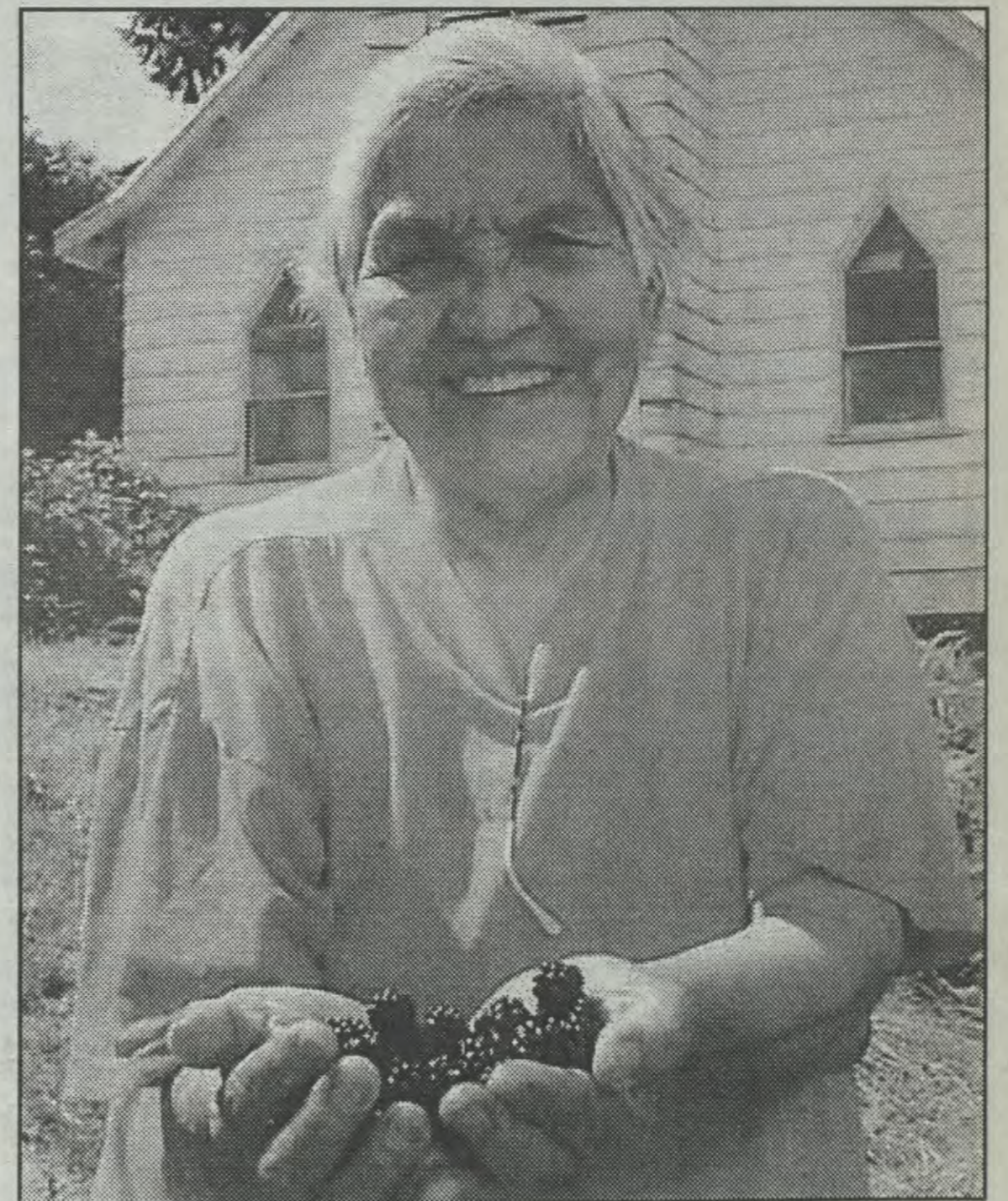
In northern Saskatchewan, the Lac La Ronge Indian band through its business arm, Kitsaki Management Limited Partnership, has turned wild rice and mushroom harvesting into a money-making proposition. In Mistassini, Que., Jean-Marie Fortin has created a successful family business by harvesting, processing and marketing wild blueberries. His company, Les Bluets Mistassini Ltee. sells fresh and frozen blueberries, and now cranberries, to customers in Canada and internationally.

In Westbank, B.C., Ellen Melcosky's company, Little Miss Chief Gourmet Products Inc. sells smoked salmon to an international marketplace, while in Saint Laurent, Que., caribou (sausages, burgers and pate) is the product of choice served up by Makivik Corporation's Nunavik Arctic Foods Inc.

A whole range of Aboriginal products are available in today's marketplace, from traditional Inuit teas to packaged bannock mixes.

There is also a growing number

of restaurants across the country offering Native dishes to their clientele: The Calm Waters Restaurant in Tofino, B.C., the Liliget Feast House in Vancouver, the Chief Chiniki Restaurant in Canmore, Alta., the Bannock Shack in Regina, the Aboriginal Centre Restaurant in Winnipeg and the Sweetgrass Aboriginal Bistro in Ottawa, to name but a few.



Berries have been an important food in the Aboriginal diet for thousands of years. Even today, a summer berry-picking expedition is a happy pastime.

Chewing gum had its origins with Native Americans, who would chew spruce gum, a resin that flowed when you cut the bark of a spruce tree.

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Métis health portfolio holder suspended

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

Harley Desjarlais, the president of the Métis Provincial Council of British Columbia (MPCBC), has been suspended by the organization's board of directors, though the reasons for the suspension are not clear.

A notice appeared on the MPCBC Web site several days before the MNC was scheduled to attend a special session with the first ministers on Health in Ottawa. As president of the MPCBC, Desjarlais was also a member of the five-person Métis National Council (MNC) board of governors. At the national level he held the health portfolio for the MNC.

"The MPCBC president has been officially suspended as per MPCBC board motion on Wednesday, Sept. 8, 2004 at approximately 6 p.m. at a special meeting of the MPCBC board," the notice stated, adding the decision was unanimous.

Desjarlais was suspended without pay, effective immediately. The board asked for his resignation before the organization's annual general meeting, which was scheduled to start Sept. 23. They also noted that if he did not resign a motion would be intro-

duced at the meeting to officially remove him. The board noted it would "forward all documentation outlining the serious issues to the proper authorities" but no further explanation was provided.

The board's explanation for the move raised more questions than it answered.

"The MPCBC board of direc-

tors has chosen to take the necessary, but very difficult steps to manage this unfortunate situation. All property currently in possession of the MPCBC president has been cancelled or must be returned immediately," the Web site notice read.

"In closing the MPCBC board of directors wants to reassure the

Métis community that the issues will be addressed diligently and by the proper authorities. The MPCBC board of directors has developed an action plan based on strong financial controls and effective management processes. The MPCBC Board and staff have identified the issues and as a result had to take necessary steps

to ensure the integrity of the organization. The MPCBC board of directors does not endorse unethical behavior and is adamant that accountability is key to the future direction of the Métis Provincial Council."

Niether Desjarlais or the MPCBC could be reached for comment.

ADR process flawed and costly

(Continued from page 11.)

And most adjudicators believe the survivors need and deserve a less confrontational forum to make their cases. Alienating the churches could mean forcing them back into court to seek full payment and defeat the whole purpose of ADR.

Darcy Merkur agreed, saying that problem is a "basic flaw in the process."

The lawyer called the government's claims to have created a more humane process "just a PR message" and "a scheme."

"They claim they wanted to create a more sympathetic process for the survivors. Well, the system doesn't compensate fairly but it is sympathetic," he said.

He said the analogy that the government reserves the right to move the net whenever the other side threatens to score is "100 per cent accurate."

"I'll give you an example. Adjudicators can only award damages for wrongful confinement as the government defines it. In their rules, it's not wrongful confinement if you're not alone. It's not defined that way anywhere else but that's the way it is in their rules. Miss Merrick was confined but she was not alone so there can be no finding of wrongful confinement," he said.

The source said the idea was that ADR would not resemble litigation but the fact remains that lawyers are involved. In some cases, survivors' lawyers say, there are several government lawyers in the room and that can be intimidating and distressing for their clients.

The source added that litigation lawyers are having a hard time adjusting their attitude for a supposedly non-confrontational setting.

Several sources criticized the new prime minister for making progressive sounding speeches about Aboriginal issues while doing nothing to correct the ADR process.

"The Paul Martin government has shown no interest to deal with the issue fairly," said Merkur.

"There's been a lot of talk but no action."

He warned that the process could backfire on the government down the road.

"Enough of this limiting liability game," he said. "It's just going to cost them more in the long run."

Health funding

(Continued from page 10.)

Phil Fontaine said "NIHB has always experienced a shortfall. It has ranged from \$31 million to \$115 million. So we want that particular part of [First Nations and Inuit Health Branch's] mandate to replenish, to secure an appropriate resource level so that it will be able to deliver according to its mandate and responsibilities."

Restoration of previous cuts to

non-insured health benefits is "part of our strategy and success will be very much dependent on how successful we are in putting the story together and that's something we're going to have to work out with Health Canada," explained Fontaine. "I get the sense though that we have the ear of government. I'm confident that we're going to be able to produce even better results in the next while."



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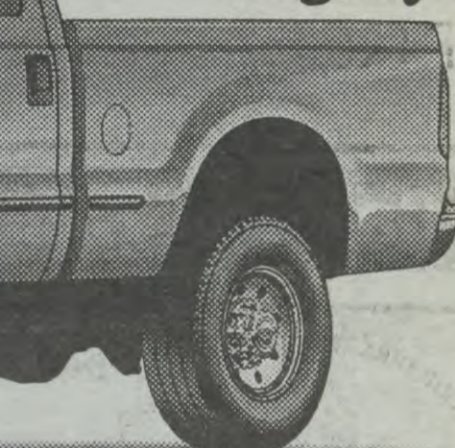
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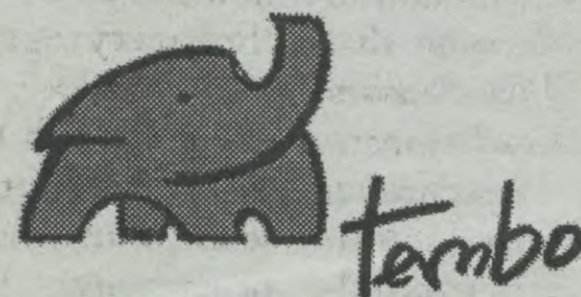


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"This workshop can also be presented to your community or organization"

[small business]

Home away from home

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

You can find a little bit of home—with an upscale twist—the next time you visit the nation's capital. Sweetgrass Aboriginal Bistro is about to celebrate its first anniversary. Located on Murray Street in Ottawa's trendy Byward Market, the restaurant is owned and operated by husband and wife team Phoebe and Warren Sutherland.

Phoebe is a James Bay Cree from Mistissini Lake in northern Quebec. Warren was born in Jamaica but moved to the United States when he was a teenager.

The two met while studying at the New England Culinary Institute. After apprenticing at a variety of upscale restaurants throughout the United States and Canada, the two chefs decided it was time to open up their own establishment on Nov. 15 of last year.

The building they chose to house their business is located on a street that is home to many restaurants that are known for adventurous and high level fare. The area is becoming popular with lovers of haute cuisine.

"This street is really coming up. There are lots of great restaurants here. They're pretty well known," said Phoebe, during an interview at the bistro on Sept. 25.

"Especially on this street," said Warren. "We wanted to be in the Market. The Market's centre is York Street, and as you come out of York Street, the rent goes down significantly. Lots of places that were available in the York area were really big and really expensive. This place was really nice because it's small, a heritage house, and it kind of fit what we wanted to do," he said.

Things fell into place nicely for

the new restaurateurs.

"It was funny. It used to be a dessert place and at the time we were looking at places that were going up for lease we happened to be coming here for dessert and saw this 'for lease' sign outside. It was perfect timing," Phoebe said.

With décor and an ambiance that makes Aboriginal people feel at home, the menu represents a five star version of down home First Nation cooking.

"A lot of game meat and a lot of fish," Phoebe said when asked what Aboriginal cuisine was all about.

"It's natural. There's not a lot of manipulation. Everything kind of showcases itself," Warren added.

"And we do everything in house, from the breads to the desserts," Phoebe added.

The restaurant seats 55 patrons inside and there's room for another five in a small bar area. When the weather's nice another 35 people can enjoy a meal on an intimate, tree shaded patio in the backyard.

The couple seems to have been destined to end up in the hospitality business. Warren studied engineering at the University of Michigan but frequently found himself scribbling recipes during class. His friends told him he had a special talent, so he changed majors and not only gained a new career but met his future wife.

Phoebe studied hotel management at Ottawa's Algonquin College before heading south to culinary arts school. A college as-



PAUL BARNESLEY

Warren and Phoebe Sutherland own Sweetgrass Aboriginal Bistro on Murray Street in Ottawa.

ignment prompted her to envision a restaurant adorned with Native art and Native foods on the menu and Native music playing quietly in the background. That idea has become a reality.

The biggest challenge they face in getting the business established for the long term is also their biggest advantage in a very competitive marketplace.

"We're a different restaurant. It's a major positive, and a major negative is the fact that people expect exactly what they get everywhere else. All our meats are expensive. They're really not cheap. And some people have come in and said our restaurant is expensive," Warren said.

But worth it, Phoebe said. "My people, the Crees, when they come from up north to come here, well it is a little pricey. But one of the best comments I ever got was 'Oh, we wanted to come for something different but not too different. It's still kind of a reminder of what you would eat back up north.' The good thing is we do get a lot of repeat customers. We've got a lot of regulars now," she said.



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[small business]

Abor Group gives back to First Nations, environment

By Deirdre Tombs
Windspeaker Staff Writer

OHSWEKEN, Ont.

Drew Hill, the founder of environmental and energy consulting business The Abor Group (TAG) has inspiring words for all First Nations people.

"We can do it."

While working for Indian Affairs, the Six Nations of the Grand River man watched multi-million dollar projects contracted out to non-Native firms and became frustrated seeing the money flow through the reserves, but not stay in the communities. That prompted him to make a change.

Hill went back to school. He got an engineering degree to complement his biology degree, and after gaining work experience in the mining industry, Hill began to make his dream a reality to provide Aboriginal communities environmental assessment services from an Aboriginal perspective. In January 2004, TAG was born.

Hill knows first hand the big differences in approach between the mainstream engineering firms and his company, which follows the Native philosophy that land is not owned, but borrowed from the children. "I mean, that's fairly well understood within the First Nations perspective, but to see educated, grown, non-Native men grasp that and see that as a new frontier of thinking, that kind of blew me away."

TAG attempts to provide solutions designed to get to the root of the environmental issue at hand, rather than mask or limit the problems surrounding it.

"I'm a bit concerned now with the tendency towards... risk assessment and risk management," said Hill. Risk assessment is controversial in the industry and Hill believes this approach is a corporate Band-Aid solution.

"They say... 'OK, if we bury it deep enough or if we put a fence around it...'" To Hill, this behavior causes further, future environmental problems. It was this attitude that helped motivate him to start the company.

Awareness of First Nations issues gives TAG its edge.

"Non-Native firms kind of put this blanket over all [Aboriginal peoples] and ... they listen to the stereotypes and they'll look for those to come out," said Hill. "We understand the First Nation perspective on our environment, and we understand that, you know, just because you want to go and put your landfill over there, there are a lot of issues surrounding that land that have to be cleared up."

The component of Native spirituality when it comes to dealing with environmental concerns,



Drew Hill

whether its offerings to the land or a ceremony to help the spirits move on into the next world, is not foreign to TAG either.

"We probably have a greater tendency to listen and not discard other concerns as being trivial."

Another of TAG's many assets is its people, Hill said. TAG tries to employ people from First Nation communities.

"It's our belief that ...we can improve our economies. We don't need regulatory agencies like Indian Affairs to allow us to do things that improve [our] economy."

The path to entrepreneurial success has not always smooth for Hill. He found it a challenge to switch his engineering mindset to a business mindset. He grew up on reserve with little money and found it difficult to spend money for future benefits.

"That was actually the biggest challenge, was changing my mindset with respect to money that, you know, I have to spend this to get that."

Success is not without its pitfalls.

"There's this guilt that you can't bring everybody with you," said Hill. "That's something that I had to face and just say 'OK, well... the only way ...we are all going to succeed is if people like me succeed.'"

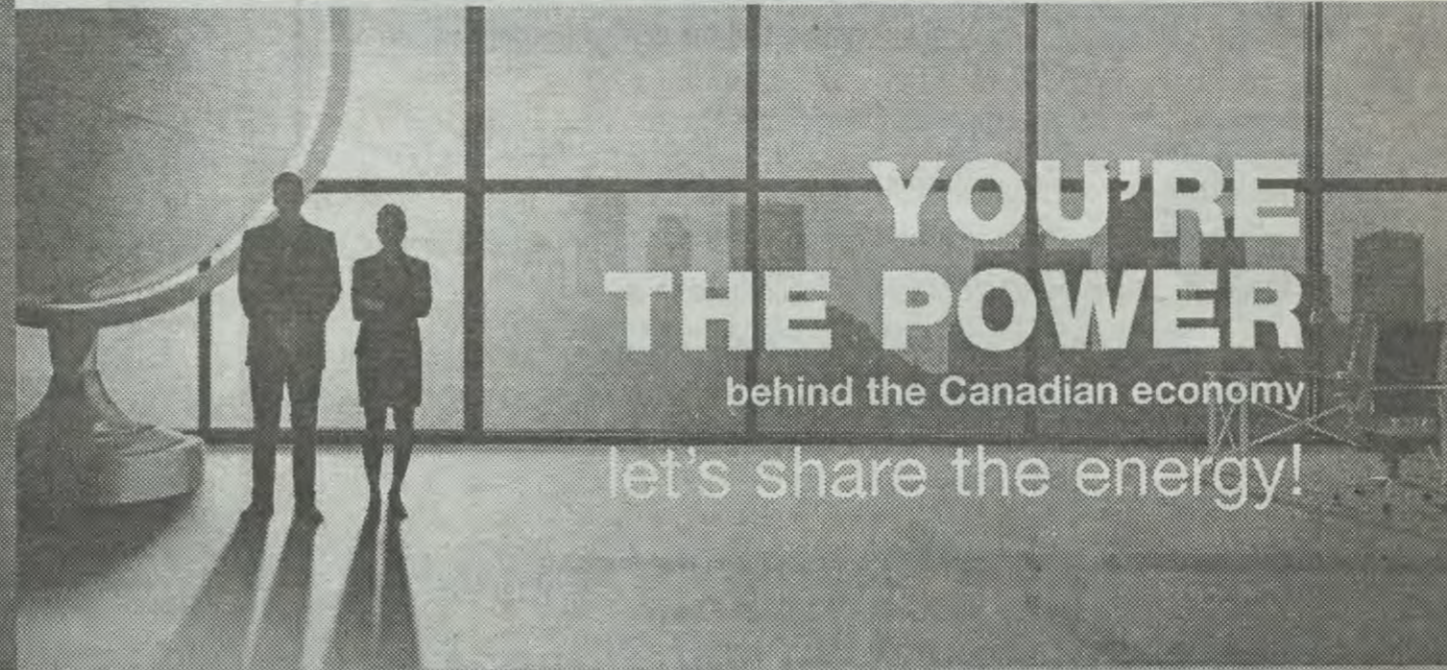
TAG is currently working on a landfill design and rehabilitation project. As well, Hill acts as a liaison for environmental assessments and provides environmental site assessment for a variety of clients.

Through his work, Hill observed that diesel spills are common on reserves that use the fuel for generating electricity. Knowing that renewable resources are a great solution to this problem, he began a wind energy program.

Training is particularly important for the program's success. As most of TAG's clients live in remote areas, they have to be able to assess environmental conditions on their own by taking soil samples or retrieving ground water.

The company recently constructed a Wind Resource Assessment Tower on Six Nations to determine if there is enough wind energy for local use or possible commercial distribution.

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Application procedure: Aboriginal, and other departments. Therefore, please indicate your should include an up-to-date evaluations, a teaching document by January 31, 2005 to:

Joyce Desjarlais
Assistant Dean
FIRST NATIONS UNIVERSITY
1301 Central Avenue
Prince Albert, Saskatchewan
Fax: (306) 764-3...
Email: Jdesjarla...

Freelancing/ freeloading

(Continued from page 18.)

Kim Ziervogel, founder of the Aboriginal Journalists Association of Canada, has contributed numerous photos to the magazine and has also not received credit or payment.

She added "This rarely happens in mainstream journalism. You write an article. It is published. You submit an invoice. You receive a cheque. It's not that complicated. I've done it a lot. Unfortunately, some organizations feel that just because they're starting out, or are profiling the Native community, they can play with the rules a bit."

While this may sound like a personal diatribe or rant, keep in mind I've been lucky enough to survive in this financially volatile world of freelancing. I do enough work and have other, more reputable organizations that actually pay their invoices. It's other writers, those not quite so lucky as myself, or just starting out, that have me concerned. Writing, like acting, is a tenuous profession at best. And there's the whole philosophy behind running a professional magazine or newspaper. The operative word here is "professional".

If you want professionals to work or write for you, you have to treat them like professionals. It's not a difficult concept. It has to do with a little word called respect. You may have heard of it. Aretha Franklin has a big song about it. It's also mentioned quite frequently in traditional teachings. In fact, going back to the beginning of my so-called rant, I do believe respect was mentioned quite frequently at that conference on traditional knowledge. Funny how things like this come around full circle.

Marriage

(Continued from page 18.)

As for the costs, I would think it would be the same as for a divorce. It would depend on a number of factors, such as whether the other side was opposed, if children were involved or property or other assets were involved.

Now the interesting question is about whether a non-Native who had obtained status would keep it after a civic annulment. I would think that since the marriage was not valid in the first place, a person who obtained status through marriage would not be able to keep it, as they never obtained it legally in the first place. Remember, the marriage would have had to occur before 1985. This is when Bill C-31 was passed and the practice of obtaining status through marriage became no longer available.

This column is not intended to provide legal advice but rather highlight situations where you should consult with a lawyer. Tuma Young is currently studying for a PhD in law at the University of British Columbia and questions can be sent to him via e-mail at: puoin@telus.net

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The First Nations University is academically federated with the University of Regina and has a growing enrolment of over 2000 students and over 65 full time faculty. In addition to the main campus located in

Regina, the University features two other campuses located in Saskatchewan's main centers. It offers on-campus degree and certificate programs, including some graduate programs, in Indian Art, Indian Education, Indian Communication Arts, Indian Languages, Indian Health Studies, Business and Public Administration, Indian Social Work, Indigenous Studies, Nursing, Dental Therapy, Environmental and Health Science, and Science disciplines. The University also provides off-campus classes and programs in First Nations communities within Saskatchewan and in other provinces and is also actively involved with Indigenous communities internationally through its Indigenous Centre for International Development.

First Nations University of Canada is inviting applications for three tenure-track positions at the rank of Assistant Professor in our innovative nursing program. Successful candidates will be eligible for registration with the Saskatchewan Registered Nurses Association (SRNA) and will have a minimum of two years relevant nursing experience, and will be able to teach in a wide range of nursing, including but not limited to mental health, medical-surgical nursing, gerontology, and northern nursing. Previous teaching experience, including the use of distance education technology, is an asset. Preference will be given to applicants with a strong commitment to both teaching and scholarship and a Masters in Nursing or related discipline, although candidates with a BScN and progress towards a Masters will be considered. The First Nations University is committed to providing opportunities for continuing education.

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Application procedure: Preference will be given to First Nations, Aboriginal, and other designated group members (SHRC #E93-13) therefore, please indicate your status on the covering letter. Applications should include an up-to-date Curriculum Vita., transcripts, teaching evaluations, a teaching dossier, and the names of at least three referees by January 31, 2005 to:

Joyce Desjarlais
Assistant Dean Health Sciences
FIRST NATIONS UNIVERSITY OF CANADA
1301 Central Avenue
Prince Albert, SK S6V 4W1
Fax: (306) 764-3511
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Qualified applicants should have experience working with Aboriginal people at the post-secondary level, preferably in both on- and off-reserve settings; familiarity with Native (First Nations) experiences and traditions; experience in an advising or an advocacy capacity; and excellent communication skills. The ideal candidate will have a Master's degree in a related field of study.

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[passed]

Métis leader left his mark on Canada

On Sept. 6, Harry W. Daniels passed away after a lengthy battle with cancer.

Daniels was many things to many people—an actor, a storyteller, a teacher, an author, and a politician. But the accomplishment long-time friend Tony Belcourt believes Daniels was most proud of was his work to have the Métis people of Canada recognized in the Constitution.

Belcourt, now president of the Métis Nation of Ontario, first met Daniels 36 years ago and remembers that he demonstrated the tenacity that would help to make him a strong leader for the Métis people.

"I was vice-president of the Métis association of Alberta at the time, and Harry applied for a job as our field worker co-ordinator," Belcourt said. "And he didn't get the job. We didn't offer it to him. But he came back to us and he was really, as only Harry can be. He demanded another interview and wanted to know why. And so we hired him. Because he just had that much drive and we thought, 'Hey, this guy could really whip



TERRY LUSTY

Harry Daniels

up the troops. So we hired him and never looked back."

Daniels was president of the Native Council of Canada (NCC) from 1975 to 1981, and served in that capacity again from 1997 to 2000, after the organization changed its name to the Congress of Aboriginal Peoples.

It was while he was president of the NCC that Daniels stepped into the constitutional fray and began his fight to have the Métis recognized in that historic document. His efforts helped to ensure Aboriginal and treaty rights were included in the Constitution, and that Métis were in-

cluded when Canada's Aboriginal people were defined.

"I think most of Harry's lifetime, the part of his life that he was most proud of and thought the most of were his days when he was working on the national scene with the Native Council of Canada," Belcourt said. "But I think it was that period leading up to patriation that was certainly the highlight of his life. Personally, I know that he was very proud about that period of time and what had transpired."

Daniels loved to act and tell stories, and had a personality that commanded attention, Belcourt said.

"He was just an absolute outstanding presence of a person when he walked in the room. You just couldn't help but notice Harry when he walked into the room. And he just had that kind of commanding personality."

He was also very proud of the Michif language, and loved to speak it, Belcourt added. But one of the things about Daniels most people will remember is his humor.

"One of the things about Aboriginal people, Métis people, is laughter is a very important medicine for us, and Harry, if there was ever a good doctor that could administer laughter it was Harry. He was just wonderful to be around, and very quick-witted. I don't know of anybody that I've ever met that's faster with a comeback than Harry," Belcourt said.

"He was really fast on his feet. Very charismatic and was able to really do something. He was the kind of guy that could actually do what happened there, pull off getting Métis into the Constitution, grab Jean Chrétien by the arm and make sure it happened."

Internationally, Daniels headed up a Canadian delegation to the Fourth Russell International Tribunal and was director of the World Council of Indigenous People.

Daniels, who was known by many as "Harry the Dog" or "Harry the Hat," was born in Regina Beach, Sask. on Sept. 16, 1940. He attended the University of Saskatchewan, and later Carleton University where he earned his master's degree. He

was the first member of the NCC executive to be awarded an honorary presidency for life. This past June, Daniels' contributions were again recognized when the University of Ottawa presented him with an honorary degree.

"Harry was a student of life. He loved to read and to learn," Belcourt said. "He was a very intelligent man. I think, because he joked around so much, a lot of people never really understood how intelligent and brilliant Harry was—very intellectual. He's a beautiful guy. Good writer, great speaker, a wonderful Métis leader, just absolutely wonderful."

In a memorial written by Paul Chartrand, a law professor at the University of Saskatchewan and another of Daniels' many friends, the importance of Daniels' contributions is spelled out clearly.

"Harry Daniels will share with Louis Riel the honor of having introduced the rights of the Métis people in the Constitution of Canada: Riel in s. 31 of the Manitoba Act, 1870, and Harry in s. 35 of the Constitution Act of 1982," Chartrand wrote.

Off-reserve champion gone, not forgotten

On Aug. 8, Aboriginal lawyer Gary E. Corbiere, 41, drowned in Lake Simcoe in Ontario while out on his boat. He had a cottage on Georgina Island and travelled frequently to the mainland to work in Toronto.

His body was found on Aug. 12, and a memorial service was held in Newmarket on Aug. 16, followed by a funeral in Sault Ste. Marie on Aug. 19.

Corbiere was the lawyer who argued in the Supreme Court of Canada for, and won the right of, off-reserve people to have a substantial say in the decisions made on their reserves. The case has become known as the Corbiere decision.

Evelyn J. Baxter was a friend. "I met [Gary] in 1988 at the University of Saskatchewan summer law program for Native people. Along with a few other students, we all formed a lasting friendship that carried us through our legal education and careers. He was a quiet guy who never tried to be the centre of attention. He preferred to sit back and watch the rest of us. Gary was very easy going, thoughtful and intellectual. He always thought before he spoke and never answered a question without saying, 'Hmmm. I have to think about that,'" she wrote in an e-mail to this publication.

She said Corbiere took on the now famous case on behalf of his family. He had only recently been called to the bar.

"Most lawyers would never dream of taking on a case like that on their own, but it didn't faze Gary at all. He enlisted the help of a couple of friends to do research, draft



Gary Corbiere

documents and court filings. His office was heaped with papers, but he knew where everything was. We all watched, amazed that he was doing this thing and that it was headed to the Supreme Court of Canada."

The victory changed the face of Aboriginal rights in Canada. Corbiere went on to practice criminal law in Toronto and to earn a master's degree in law.

He was sometimes seen as eccentric and was a committed athlete, using his daughters Renee and Alicia as weights and resistance in his workouts. He even considered making an exercise video for dads to show them how to incorporate their children into their workouts, said his partner Kim. He loved Elvis.

"We have all lost someone important and unique in Gary, and because he would never blow his own horn about who he was and what he did, I am doing it for him now," said Baxter. "I will miss him and think of him often. He was a good friend. Next time you receive your ballots in the mail, I ask you to remember Gary and thank him. I will."

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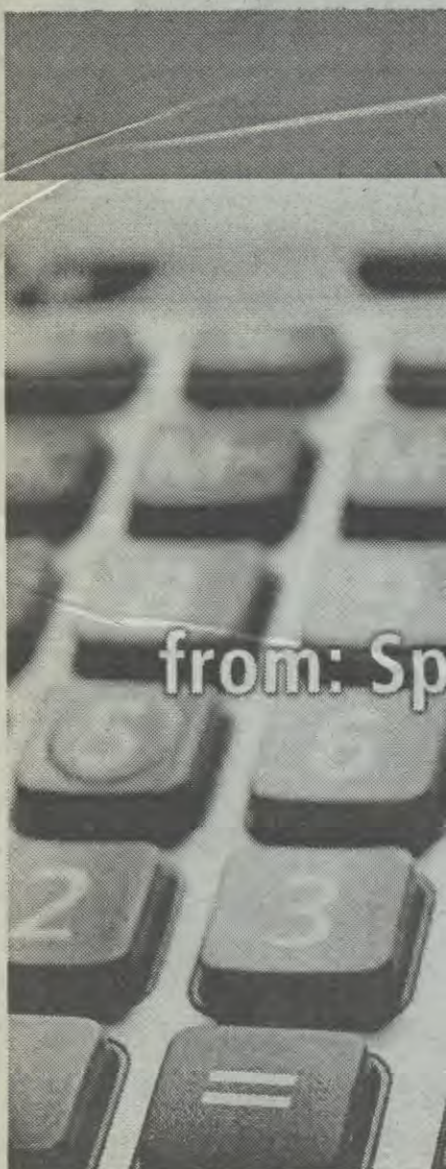
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Worlds of art, education mourn loss

[passed]



Bob Boyer

Bob Boyer, a world-renowned artist and head of the department of Indian fine arts at First Nations University of Canada (FNUC), collapsed and died of a heart attack while dancing at a powwow in Nebraska on Aug. 31. He was 56.

At the funeral service on Labour Day, people paid their last respects to a man who influenced the lives of artists and students in a variety of ways.

"This facility—the department of Indian fine arts—is his legacy," said Carmen Robertson, assistant professor of fine arts at the university. "He created this like he created one of his pieces of art. He created it from his heart."

Born in Prince Albert in 1948, Boyer graduated from the University of Saskatchewan, Regina campus (now the University of Regina) in 1971 with a bachelor of education specializing in art education. While attending university, Boyer came under the tutelage of Ted Godwin, an art professor and one of the influential "Regina Five." Godwin helped Boyer to develop his artistic side.

"Ted told us that when he was teaching art history classes, he would see a sea of white faces, and then notice Bob," said Mary Weimer, owner and curator of Assiniboia Gallery, where Boyer exhibited many paintings over the years. "There weren't many Aboriginal students at the university at the time, especially in the art department."

Boyer made the first of his "blanket statement" artworks soon after graduation. These were artworks done combining traditional Aboriginal design patterns with elements used in contemporary art and used as a political statement. Blankets played an important role in Aboriginal culture in the 18th and 19th centuries, when Aboriginal people would barter with fur traders for them. Often the blankets provided would be infected with disease, such as smallpox and tuberculosis, sometimes purposely.

"Much of his early work was very political, making a lot of statements that weren't that common at that time," Weimer said. "As he developed and matured as an artist, he turned to celebrate his heritage."

Boyer also became interested in teaching the next generation of Aboriginal artists. In the late

1970s, he became a professor of Indian art at FNUC, then called the Saskatchewan Indian Federated College, an academic post he held through the remainder of his life.

"It was an academic area Bob created by himself. He had taken art history classes at the [University of Regina], and realized that the voice of Aboriginal artists at the time was non-existent," Robertson said.

"He conceived of art history from an Aboriginal viewpoint, and started by creating, with the input of Elders, a series of classes and conducting courses celebrating what First Nations artists had to offer."

He was also a big promoter, behind the scenes, of the next generation of Aboriginal artists.

People within Saskatchewan's art community remember him as a warm, kind-hearted man who loved nothing better than driving his Harley Davidson from his home in Rouleau, about 15 kilometres south of Regina, to the city. Boyer was a fixture on the powwow circuit, attending many events across North America.

Boyer is survived by his wife of 34 years, Ann, two sons and two grandchildren.

By Stephen LaRose

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Métis woman painted vibrant picture of the West

By Cheryl Petten

When Victoria Belcourt was born in Lac Ste. Anne on Nov. 19, 1861, the formation of Canada as a country was still almost six years away. Her home community and the territory surrounding it was under the control of the Hudson's Bay Company (HBC) and wouldn't become part of the new country of Canada until 1869, when the HBC would sell Rupert's Land to the federal government.

Victoria spent her entire life living in the Lac Ste. Anne area—a life that spanned more than a century. She was five years old when Canada was formed. She was almost 44 when Alberta became a province. She was alive when the first treaties were signed in Western Canada and was there to witness first-hand the decimation of the buffalo herds that had once been the mainstay of her people.

Victoria's father, Alexis Belcourt, was French; her mother, Nancy Rowand, was Métis. Her father supported the family by farming, hunting and trapping, and occasionally did some freighting. Her mother was a medicine woman, and shared her knowledge of healing plants with her daughter.

Victoria was 13 years old when she joined the buffalo hunt for the first time. The families going on the hunt left Lac Ste. Anne in the spring after fields had been sowed and gardens planted.

Victoria travelled with her mother during the hunt. As a medicine woman, it would be her mother's job to care for the men thrown from their horses while chasing down the buffalo.

The people from Lac Ste. Anne would set out for the hunt first, joined along the way by Métis from St. Albert. By the time they arrived at the hunting grounds, about 100 families would be assembled, Victoria said in her recollections of those

days long gone.

She described the buffalo herd as a "dark solid moving mass."

"We, of those days, never could believe the buffalo would ever be killed off, for there were thousands and thousands," she recalled.

While the Cree and Blackfoot still used bows and arrows, the Métis used guns for the hunt, she said. When a buffalo was killed, the women would go and bring the meat in, while the girls worked to keep the fires going, creating smoke to keep the flies away as the meat was hung.

Before the trip home, the dried meat would be pounded into a pulp and mixed with sun-dried Saskatoon berries and grease to make pemmican, then sewn up in buffalo robes to help preserve it. Another hunt would take place in the fall.

When she was 17, Victoria married Louis Callihoo, a young Métis man who grew up in the area. Together they had 12 children, six sons and six daughters.

The Callihooos were a farming family, although they also owned and operated a sawmill for a time and later a hotel in Lac Ste. Anne. The couple spent some time living on the Michel Reserve and some time living in Lac Ste. Anne. Both husband and wife worked as teamsters for the HBC, driving freight teams between Edmonton and Athabasca Landing.

After Louis died of cancer in 1926, Victoria continued to live in the family home, with numerous family members and friends around to ensure she was never lonely or had to do without. She continued to live on her own until she was 101. She moved in with one of her daughters for a time, then spent her last days in the Youville Home in St. Albert.

In her later years, Victoria decided her wealth of memories and experiences should be preserved for future generations, and she

took on the role of Métis historian. She is credited with writing a number of articles for the *Alberta Historical Review*, chronicling her life as a young Métis woman on the Prairies in the 1800s, as well as relaying stories of even earlier times shared with her by others.

In the Autumn 1953 edition of the *Review*, Victoria shared with readers her memories of what life was like in Lac Ste. Anne and St. Albert in the 1870s. She told of how spruce logs were used to build homes, with dried bark for shingles and rawhide in place of glass for the windows. Open fireplaces, called mud stoves because they were made of a mixture of mud and hay, were used for cooking, with high chimneys to ensure any sparks flying out wouldn't land on the roof and catch the house on fire.

Houses, she recalled, had no tables, no chairs and no beds. People sat on the floor to eat, and slept on the floor as well, folding up the bedding each morning and putting it away in a corner.

There was no flour available, Victoria recalled, so the people would grow barley and fry up the dried grains to use as a bread substitute. Unhulled barley, blackened in a frying pan, was also used as a substitute for coffee, she explained.

When the buffalo were gone, the people turned to other animals to fill the void. They hunted moose, deer and bear and used nets woven from thread purchased from the HBC to catch fish. Moose hide replaced buffalo hide for making moccasins and clothing, but neither moose nor deer hide could replace buffalo for the making of robes.

"The hair came off too easily," she recalled.

The Métis made their clothing out of cloth purchased at the HBC store. Purchases from the HBC store were done through

barter, Victoria explained. The purchases would be done on credit, and then the debt was settled when the trappers would bring in their furs. Usually the furs were worth more than the debt, and the trapper would have a credit at the store.

"As there was no money, this transaction was called 'fur.' So much fur for this, and so much fur for this other article," Victoria explained. "Later on, when the Indian commissioners came to pay treaty money (in the late 70s), money began to circulate. It seemed more confusing to deal in money when one

was accustomed to barter. I have heard of some Indians trading a used \$5 bill for a brand new \$1 bill."

In a later installment, written in 1948 but published in 1959, Victoria shared a story told to her by her husband Louis and his father, Batiste, about the arrival of their family in Alberta about 125 years before. Callihoo, Batiste's father, had been one of the first Iroquois to come west from Quebec, a voyageur for the HBC.

She had many such memories and stories to share. She counted Father Lacombe, who came to the area and set up a mission in St. Albert the year she was born, as one of her good friends. And she recalled the location where the family used to put up their tipi; the spot is now home to the Hotel MacDonald in downtown Edmonton.



Victoria Belcourt Callihoo lived for more than a century, saw Canada form, then Alberta, and then the buffalo hunted to near extinction. She decided she should record her memories of life on the Prairies and by doing so left the gift of the past for the generations of the future.

Victoria remained healthy and active for most of her long life. At the age of 74, she took part in a Red River Jig competition in Edmonton and won handily, claiming the top prize of a buffalo robe. When she turned 100 in 1962, Victoria's friends and family members threw her a birthday party and she celebrated again by doing the Red River Jig.

She died April 21, 1966 at the age of 104, leaving behind two legacies. The first was the many descendants that included, at the time of her death, 57 grandchildren, 165 great-grandchildren and eight great-great grandchildren. The second was the memories she took time to record. They paint a vibrant picture of the life lived in Western Canada all those years ago.

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West



Victoria Callihoo lived for more than 100 years, saw Canada form, then watched the buffalo hunted to extinction. She decided she should preserve memories of life on the Prairies and so left the gift of the past to generations of the future.

Victoria remained healthy and active for most of her long life. At the age of 74, she took part in a Red River Jig competition in Edmonton and won first prize, claiming the top prize as a buffalo robe. When she turned 100 in 1962, Victoria's friends and family members threw her a birthday party and she celebrated again by doing the Red River Jig.

She died April 21, 1966 at the age of 104, leaving behind two legacies. The first was the many descendants that included, at the time of her death, 165 grandchildren, 165 great-grandchildren and eight great-great grandchildren. The second was the memories she took time to record. They paint a vibrant picture of the life lived in Western Canada all those years ago.

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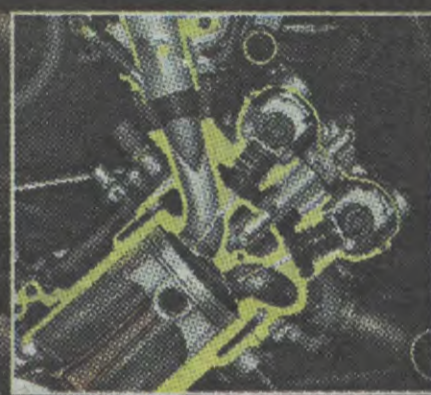
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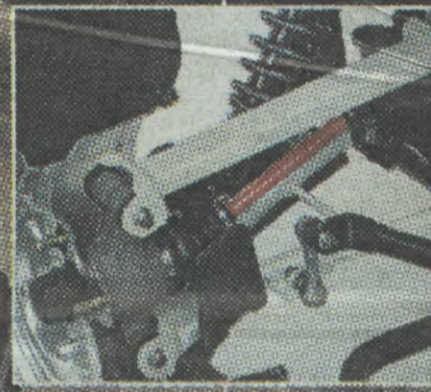
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