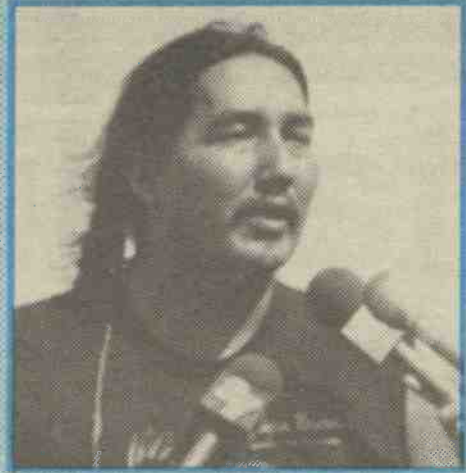


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Bert Crowfoot  
Milton Born With A Tooth

# Wind speaker

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Don Wise

Demonstrations similar to this one which stopped rush hour morning traffic on Calgary's Louise Bridge last week will be urged by former Siksika chief Roy Littlechief against major tourist sites in Alberta if sincere negotiations don't begin on land claims by spring.

## Leader was prepared for shoot-out

### AN EXCLUSIVE REPORT

By Rocky Woodward  
Windspeaker Staff Writer

PEIGAN NATION, ALTA.

He held before him a letter from Mohawk Warriors he received after travelling to Montreal looking for support for his Lonefighters Society.

The letter to Milton Born With A Tooth read in part. "You know in your hearts and minds you are right...don't ever surrender."

Born With A Tooth is the leader of the Lonefighters Society. He is determined to shut down work on the Oldman River dam that Lonefighters say threatens the existence of the Peigan Nation, 30 km south of Fort Macleod.

Construction on the \$353-million dam is 80 per cent completed. On Aug. 2 the Lonefighters Society began work to divert the Oldman River away from a weir that supplies water to Lethbridge area farmland.

Their diversion would put the river back into the original riverbed. In 1923 the weir diverted much of the river water towards the Lethbridge area.

The area depends on the Lethbridge Northern Irrigation District (LNID) weir for irrigation water.

But Born With A Tooth said the fight is not over the weir or wa-

ter rights but over the dam, which he said will destroy sacred Peigan grounds and ruin Peigan land. So it must be stopped.

Although government ministers and the media are calling Born With A Tooth "militant" and "a renegade Indian" his Lonefighters, non-Native supporters and many Peigan people believe Born With A Tooth is right.

"Milton had farmers who were angry with us invited to our camp. And now they understand why we're doing this," said spiritual leader Devalon Small Legs.

Born With A Tooth said there is a desperate need for the general public to be educated on Indian culture, tradition, religion and politics.

"We learned about their system. We learned how to speak their language, how to count, how to live like them. But on the other side of the coin, the white man has never learned about our system," Born With A Tooth said.

Born With A Tooth has made it public that the Lonefighters are seeking a peaceful solution. He wants the provincial government to halt work on the Oldman dam until negotiations can take place.

"We're trying to preserve an area for future generations. We've always maintained that.

"This is a peaceful camp and I'd like it to stay that way. I have proved for over a month to the government that we wanted a peace-

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# Little Hunter chief standing firm

By Monte Wilton  
Windspeaker Correspondent

MAYERTHORPE, ALTA.

The chief of the Little Hunter band says his members won't budge from plans to occupy Crown land in west-central Alberta unless government officials prove their land claim invalid.

"If Rostad and Fjordbotten expect us to move off the land once we move onto it, they better have the documentation proving us wrong in one hand and the eviction papers in the other when they come to kick us off," said hereditary chief Garnet Desjarlais in a recent interview.

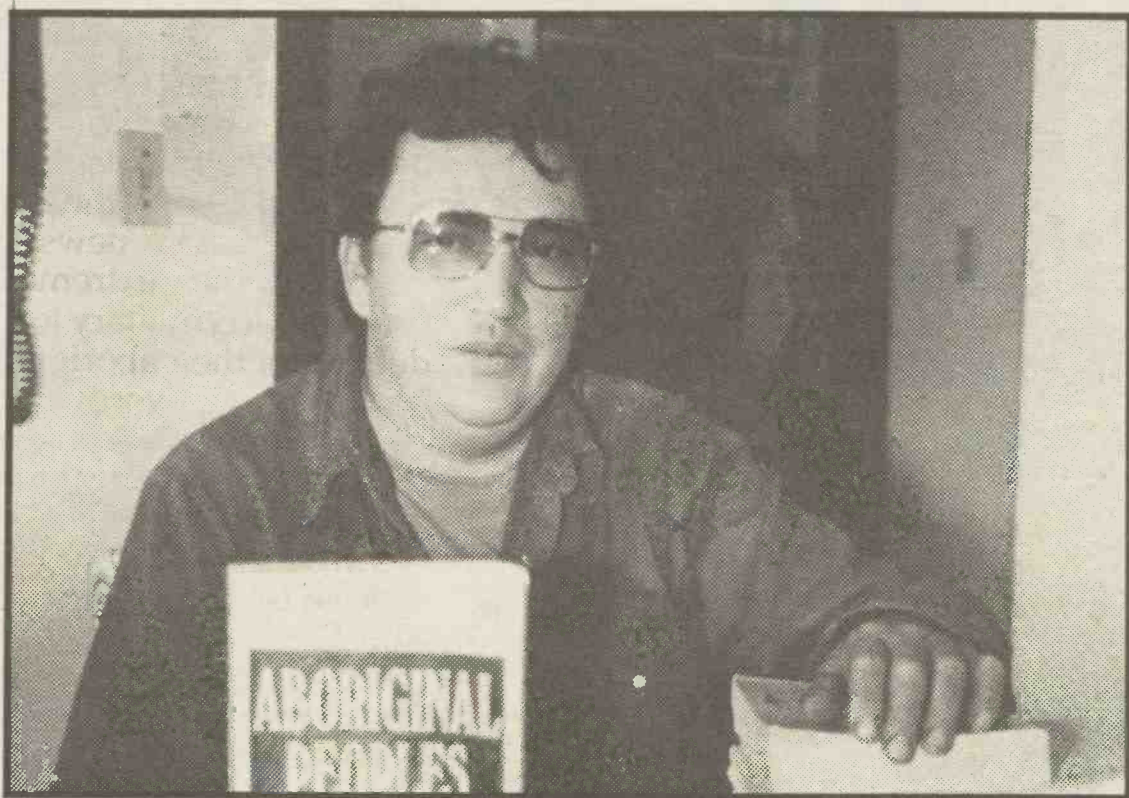
The band's claim has been met skeptically by Native Affairs Minister Ken Rostad and Leroy Fjordbotten, minister of forestry, lands and wildlife.

"They don't have any recognition as far as legal status as Natives and they certainly do not have any claim to this land they're on," said Fjordbotten.

Rostad told reporters he was advised the Little Hunter band is from Saskatchewan. He said there is some doubt whether the band exists.

Some Little Hunter members have already moved onto the disputed land to build houses. They claim to have Indian status and that Treaty 6 gives them the right to 2.6 sq. km of land each. They are claiming a total of 58,700 hectares of land.

Desjarlais said in an interview



Monte Wilton

Garnet Desjarlais with documents backing up the band's claim

from his Mayerthorpe home the two ministers are mistaken in their assertion the Little Hunter band doesn't exist and that the land claim is invalid.

"The fact is most members of the provincial government have never studied the actual Treaty 6 document. And the saddest part is they're not using what the Crown said when they gave us our rights, but they will use the power of the Crown to go against us," he said.

He said the land now claimed by the Little Hunter band was given to his grandfather Dave Desjarlais in 1958. He said the proof is contained in a foot-high pile of documents gathered during his 10 years researching the

issue.

"In the letters I received from the National Archives over the years it clearly states the Little Hunter band exists and that as long as there is one member of the band alive, the provincial government must abide by the text contained in the Treaty 6 agreement.

"I feel very fortunate to have the documentation to back up what I'm saying because I think it would be much more difficult today to get the information I would need to prove what I'm trying to say," he said.

It hasn't been an easy battle for Desjarlais, who has listened to people ridicule him and his claim over the decade he has researched the subject.

"It doesn't matter to me what they say. I've been called everything under the sun and I'm not going to give up just because a few people call me names or dispute what I say. I believe I have the necessary evidence to back up the land claim I've made on behalf of my people.

"One Indian Affairs official, Perry Bennett, told me my grandfather took land scrip and therefore I wasn't entitled to any land. I told him that didn't matter because I shouldn't be held responsible for the actions of my grandfather.

"Should I hang for my grandfather's crimes?" he asked.

Desjarlais said the government's claim he isn't entitled to any land for a reserve stems mainly from his great-grandfather Daniel Desjarlais having been kicked off Saddle Lake reserve for marrying a white woman.

"The government said my great-grandfather married a white woman but that was another mistake on their part. When she first arrived in Alberta, the officials asked her where she came from before moving to Alberta. She didn't understand the nature of the question and told them she had lived across the Big Water. They assumed that meant the ocean and they labelled her a European immigrant. She actually came from the Great White Plains in Manitoba, the exact same area her husband originated from."

Desjarlais said the federal government at that time was willing to use almost any tactic to take away the rights of Canada's original inhabitants.

"It's no different than when the past governments took away our Indian names and gave us the names of the white man. All they were trying to do was strip us of our true identity and make us white.

"I'd like to ask Rostad and Fjordbotten if they honestly believe Indians don't exist anymore. Do they think we simply stopped being Indians because they took our land and our names away from us?" asked

Desjarlais.

He said the federal government was actually breaking the law when it began issuing land scrip to Native people, who chose not to live on reserves because according to the treaties written in the Queen's name the Indians were entitled to own land anyway.

"I am the hereditary chief of the Little Hunter band. My great-grandfather Frederick Desjarlais (Ka-Kake or Hawk) was chief of the Little Hunter band when the federal government was negotiating the land treaties. I am a direct descendant of him."

Desjarlais believes the federal government doesn't want to deal with the land claim issue and is shirking its duty by passing the buck to the provincial government.

"They think we're going to give up or go away after a while but they don't realize a few more years isn't much to a race of people who have spent generations waiting for the government to live up to their end of the agreement."

Desjarlais said he's ready to go to court anytime with either level of government to resolve the situation but he feels it should be Ottawa and not the provincial government that deals with the problem.

"After all Alberta wasn't even a province when the federal government and the Indians signed Treaty 6, so it shouldn't be the provincial government we're negotiating with now."

He said the issue will be resolved some day but if there is no progress made in the near future, band members are prepared to move onto the land in order to force the federal government's hand.

"All I want is what I'm rightfully entitled to," Desjarlais said.

## Desmeules re-elected

By Everett Lambert  
Windspeaker Correspondent

EDMONTON

Larry Desmeules has been re-elected to another three-year term at the helm of the Metis Nation of Alberta.

Desmeules garnered 1,234 votes or about 37 per cent of the votes cast, beating out seven other contenders for the top post including former MAA president Sam Sinclair.

Desmeules said he was pleased with the campaign, which was "based on issues. Participation was greater," which showed greater voter interest, he said.

Desmeules who leads the Metis Nation (formerly the Metis Association of Alberta) out of the 1980s and into the 1990s said he

wants to focus on a process for dealing with Metis aboriginal rights.

"We do have rights. We have to develop a process," he said, noting he wants federal ministers involved and emphasis given to consulting local Metis.

Some 3,336 people went to the polls in the Sept. 4 election.

The following won positions as vice-presidents and directors, respectively: Zone 1: Gerald Thom, George Quintal; Zone 2: August Collins, Roy Dumais; Zone 3: Ephram Bouvier, Freda Martel; Zone 4: Stan Plante, Tim Collins; Zone 5: Peter Campion; Elmer Gullion; Zone 6: Gary Gaudet, Louis Bellerose.

The zone 4 vice-presidential race between Plante and Lyle Donald was one of the closer contests. Plante gathered 431 votes; Donald was 21 votes back.

## NEWS FLASH

### Born With A Tooth arrested

Lonefighters Society leader Milton Born With A Tooth was arrested in Calgary Wednesday on two weapons-related charges. He was attending a meeting of the Alberta Wilderness Association.

He has been charged with possession of a weapon and pointing a firearm at another person.

Born With A Tooth made his first court appearance Thursday at Lethbridge provincial court and was remanded in custody.

He was to appear in court Friday for scheduling of a bail hearing. The charges stem from a Sept. 7 standoff with RCMP when they moved in to enforce a court injunction forbidding the attempt by the Peigan Lonefighters Society to divert the Oldman River.

Born With A Tooth fired two warning shots forcing police to retreat. Meanwhile, RCMP entered the Lonefighters camp late Wednesday to seize a piece of construction equipment used in the diversion work. The contractor maintained the Lonefighters weren't paying their bills.

But Lonefighters spiritual advisor, Devalon Small Legs, said the group had yet to receive a bill. He suggested the contractor, who is also helping to build the controversial Oldman dam, was pressured by the provincial government to get the equipment back.

Also on Wednesday, lawyers for the Lonefighters and the province appeared at Calgary's Court of Queen Bench to present arguments on whether the Lonefighters had the right to divert the river.

The hearing was still underway at press time.

## Leader was prepared for shoot-out

Continued from front page

ful solution to end this crisis, but they don't seem to hear," said Born With A Tooth.

Federal Indian Affairs Minister Tom Siddon refused to talk with the Lonefighters Society and Alberta Attorney General Ken Rostad still maintains that Lonefighters will be arrested and charged for attempts to divert the Oldman River.

He started to make good on his threats Sept. 7 at 8 a.m. when RCMP moved in to surround the Lonefighters' camp and the area where they were diverting the river.

By late afternoon the area was completely cordoned off.

During the confrontation, Born With A Tooth fired two warning shots because police were moving too close to Lonefighters' lines.

He also ordered an RCMP helicopter to be removed from Peigan air space or it would be shot down and that an RCMP officer from the Pincher Creek area who Lonefighters don't trust, be removed in full view of them.

RCMP complied with the requests but now say they have an arrest warrant for Born With A Tooth on two firearms' charges.

Born With A Tooth has told the media he will never give up.

On the second day of the standoff (Sept. 8), Born With A Tooth held a meeting with the

people in the Lonefighters' camp.

The RCMP were waiting for a Calgary judge to make a decision on a court injunction that prohibited the Lonefighters from diverting the river before moving on the camp.

The police moved into the area after they say they monitored Lonefighters breaking the injunction and because LNUID officials wanted to "fix" the river before freeze-up.

"I am going to protect the truth and no one is going to stop that," Born With A Tooth told the gathering. All media had been asked to leave except for a lone *Windspeaker* reporter.

"I'm probably going to die today but I won't take any of you with me," he said over the crying from Lonefighters and their supporters.

While trying to hold back his tears, he said he had pursued a peaceful solution "for 35 days."

Born With A Tooth said he has always depended on his spiritual leader, Devalon Small Legs, and other advisors for advice.

"When I left here people thought I ran. But Devy (Small Legs) knew I didn't. I tried to find the last avenues for peace. I went all over the country and I just can't find it anywhere."

In the camp people cried.

"I have lived on my own and I'll die on my own. The truth is too precious to me. There has to

be a sacrifice if the government won't listen to us.

"In my heart I will always seek a peaceful solution. So Devy, a lot falls on you.

"This day is real long, this day is real cold," said Born With A Tooth as he prepared himself to "run the rivers."

Running the rivers meant he would elude the police in the brush and creeks and along the Oldman River for as long as he could.

"They only want me," Born With A Tooth said.

He put on his war paint, tied on a black cloth armband and smoked the sacred pipe.

Around his head he tied a scarlet cloth. He smiled up at the lone reporter present and said "No pictures."

Then he silently walked away from camp to say good-bye to his family.

Only news from Court of Queen's Bench Justice William Egbert ordering the province and the Lonefighters to maintain the "status quo" stopped Born With A Tooth from his quest.

Egbert ordered the adjournment because Lonefighters had not given the government 48 hours notice of their application and he wanted further time to review the evidence on the original injunction.

Soon after, the police movement stopped and they pulled out from the area.



## Siddon's resignation demanded

EDMONTON — The newly-formed group Citizens Against Genocide is demanding the resignation of Indian Affairs Minister Tom Siddon. The organization said he has "abdicated his trust responsibility to the Mohawks at Oka and all aboriginal peoples in this country." Siddon's conclusion "the defeat of violence as a political tool is a triumph for Indians and non-Indians alike — a victory for democracy and common sense" is a joke considering the lack of leadership displayed by his government," said a news release. "We commend the Mohawk people for their extreme constraint and courage in the face of unwarranted military force and their uncompromising stand in defence of their aboriginal rights," said spokesman Leo Campos. It is long overdue for Prime Minister Brian Mulroney to show leadership by recalling Parliament for an emergency debate on the crisis at Oka, to recognize the Mohawk's jurisdictional defence of their land and peoples, to ensure the Mohawks receive food and medicine and to immediately institute a fair process to deal fairly with aboriginal rights in this country, he said. Citizens Against Genocide also condemned the actions of the army and Quebec provincial police in forcibly entering the traditional Longhouse at Kahnawake and using brutal force against Mohawk women.

## Telegram sent to PM

EDMONTON — Noting the situation in Oka is "critical," 35 Edmontonians have sent a telegram to Prime Minister Brian Mulroney urging him to get "directly involved by meeting with the Six Nations Iroquois Confederacy now." It was endorsed by IAA president Regena Crowchild, Edmonton Mayor Jan Reimer, Alberta New Democrats leader Ray Martin, Edmonton Ald. Brian Mason, Don Aitken, president of the Alberta Federation of Labor, eight MLAs and seven religious leaders.

## Group fears provincial force may be used

EDMONTON — Citizens Against Genocide says it's "extremely concerned the province might again commit aggression against the peaceful Lonefighters' camp on the Peigan reserve. We also fear lives may be lost this time," said a news release. "The Lonefighters' struggle against the Oldman Dam is certainly indicative of a reborn assertiveness among Canada's Native people. It also clearly shows the power of the grassroots across the country and the potential for several Okas in Alberta if there are not immediate and serious negotiations to settle long-standing aboriginal grievances." The group is urging the province to leave the Lonefighters and the Peigan reserve alone, to drop charges against Milton Born With A Tooth and to halt construction of the Oldman Dam and review the project.

## Child-care projects funded

OTTAWA — A day-care program at Alexander has been given a \$77,335 grant by the federal government. The program known as Developing the Whole Child is operated by the Alexander (Kipohtakaw) Education Centre. The project was one of 11 to benefit from almost \$1 million in grants from the Child Care Initiatives Fund.

## Housing help for Native seniors

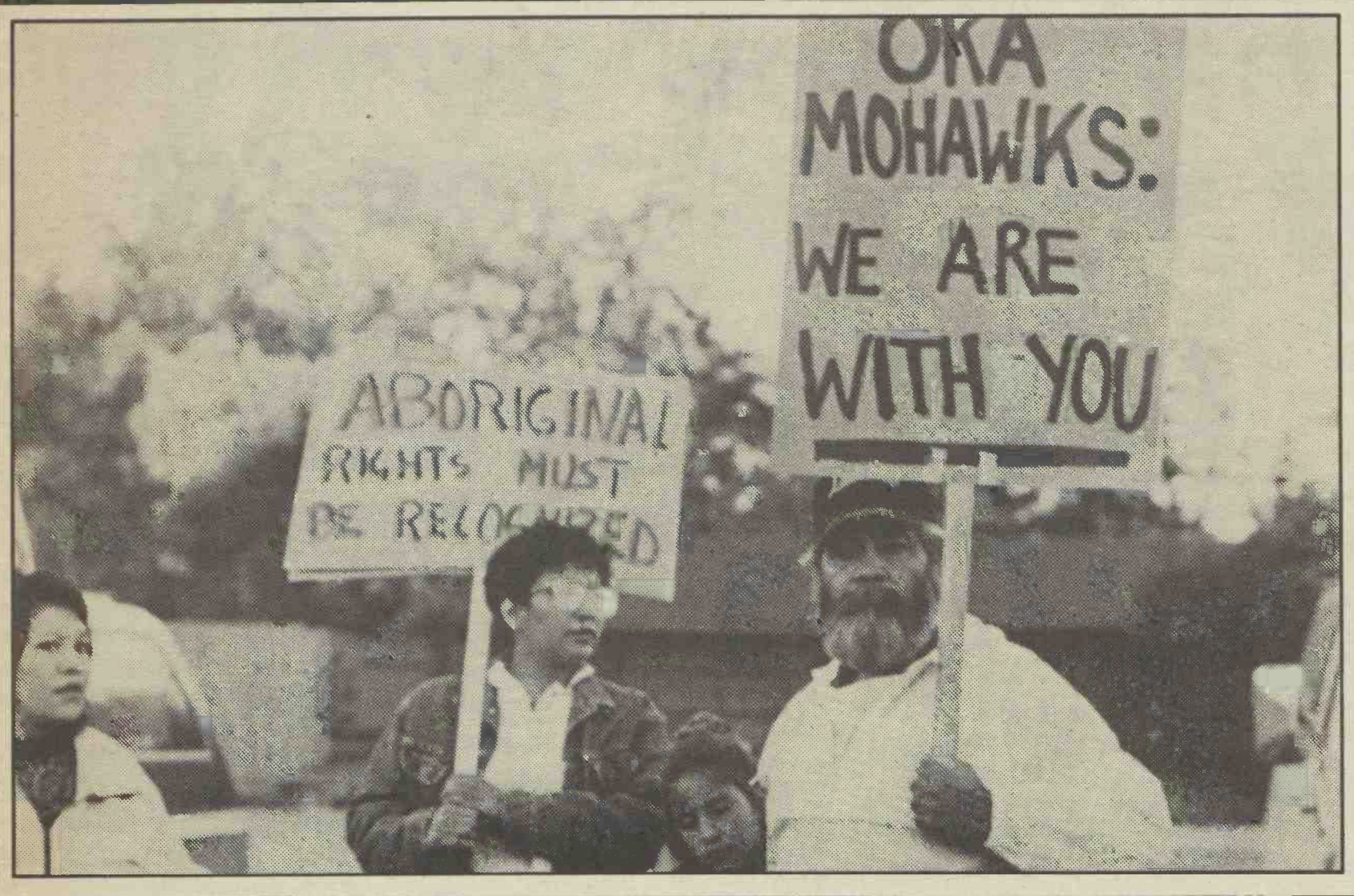
EDMONTON — An interest-free loan of \$25,000 to develop a Native seniors' housing proposal, has been approved for the Metis Urban Housing Corporation by Canada Mortgage and Housing Corporation. The \$25,000 loan will be used to develop plans to purchase and renovate property for the 27-unit Edmonton project, which is intended to provide homes for Native seniors as well as adults over the age of 55, who don't have children. "Seniors' housing is very important," said Larry Desmeules, president of Metis Urban Housing. "Older people come in from the North often because of health reasons and need a place to live closer to medical centres."

## Navajo election

WINDOW ROCK, ARIZONA — Navajo Tribal Chairman Peter MacDonald, who has been suspended from his position since March 1989 pending the outcome of his criminal trial, has won a place on the ballot in November's Navajo general election. MacDonald will face long-time political opponent Peterson Zah in the bid for the Navajo tribal presidency. MacDonald has chosen as his running mate Dr. George P. Lee, 47, of Shiprock, who formerly was the highest-ranking American Indian in the Church of Latter-Day Saints (Mormon). MacDonald's trial on bribery and racketeering charges is set to begin in Navajo Tribal Court Sept. 18.

## Scholarships awarded

EDMONTON — The provincial government has awarded Pope John Paul II Commemorative Scholarships to two northern Alberta students. Leslie R. McLaren and Marion J. Dick will each receive a \$5,000 scholarship to assist them in completing their undergraduate degrees in Native studies. McLaren, a student from St. Albert, is attending the University of Alberta and will complete the fourth year of her bachelor of arts in Native studies this year. Dick, a student from Slave Lake, has already completed some of her course work at Grand Prairie Regional College and will continue her studies under the Sunrise Project in Slave Lake, a project co-sponsored by the Canada Alberta Tourism Development Subsidiary Agreement, the Lesser Slave Lake Indian Regional Council and funding in-kind from Alberta Vocational College-Lesser Slave Lake. She then intends to transfer to the U of A during her second year to complete her bachelor of education in Native studies.



Protesters show solidarity with embattled Native people

Don Wise

## Former chief to lead boycott of province's largest tourist attractions

By Scott Ross  
Windspeaker Correspondent

## CALGARY

A former Siksika Nation chief has declared he will lead "a network of boycotts" against five of the province's largest tourism revenue makers.

Roy Littlechief told a small gathering of supporters and media at a Sept. 7 news conference he is "appalled by the hate, jealousy and revenge being shown" by politicians towards Canadian Indians.

"We intend to set up a network of resistance against the big money tourism (centres): the Jasper and Banff parks, the Calgary Stampede, Edmonton's Klondike Days and West Edmonton Mall," said Littlechief, who was Siksika chief for one term in the early 1980s.

"Meetings will be held beginning early next week, which will lead to the establishment of a network of Natives who are prepared to begin real action against big money and tourism sites, which will be hit first."

Littlechief, referring to Mohawk blockades in Quebec and the Peigan diversion attempts of the Oldman River, said Canadians and First Nations have to seriously seek peaceful and fair solutions to these problems by focusing attention on "governments, business and our community leaders to force change on the part of the federal government which continues to ignore the very real problems."

"I directly appeal to the Indian chiefs of Canada to get serious about our land claims, water rights and the theft of raw resources. A war chest should be established and a national network created to develop strategy and action which would hit big business, whose priorities are profit and greed. Let's hit them where it hurts — in their pocketbook."

Littlechief was vague on the degree of support his new protest group has but insisted they will "be ready for action" by the spring of 1991.

"Natives across this country are becoming extremely frustrated with governments and with people within their own community who have gone over

to the side of those with the most money. These people have half their body on the reserve and the other other half in the department of Indian affairs...They've been bought off and it's time for action without involving those who don't care for our interests."

Littlechief was critical of the role being played by Siksika Chief Strater Crowfoot but denied he intends to run again for the position.

"I will not run again but I and others are fed up with the situation as it now stands," he said.

Littlechief said the group will

start organizational meetings in Alberta immediately and then begin moving across Canada.

"We will be prepared by spring to begin serious boycott movements against big money tourism sites in Alberta if real concrete decisions have not been made in the area of land claims and other outstanding issues between us and senior governments."

Littlechief, who has just completed four years of training at a Bible college, was active in the American Indian Movement in the 1970s.

## Mass celebrants pray for peace at Oka

By Ralph Leckie  
Windspeaker Correspondent

## EDMONTON

Sacred Heart Church (10821-96th St.) was crammed with both Native and non-Native people last week as they celebrated a mass to pray for a peaceful end to the Oka crisis.

The audience at the Sept. 5 mass was predominantly non-Native and middle-aged or older but it indicated there's a lot of support for Native people.

Priests with leather vestments over white robes and several Natives in ceremonial dress mixed with the crowd.

Before the service began a medicine bundle was opened on the dais and sweetgrass was burned, which was then carried down the aisles as the processional came forward.

Chief Jerome Morin of Enoch Cree Nation said "the opportunity given to meet as one people in the house of the Lord is a great honor and privilege. Many chiefs met to discuss Native issues and Oka in particular. The Catholic church was asked to become involved to offer prayers for our people."

"My heart bleeds every day for our people — spiritual people who rely on the creator for his blessing and divine intervention. These sad times will affect the rest of our lives. Pray for the Indian people as brothers and sisters, that justice will be served and the governments will deal in a sincere and expedient manner. Our time is not forever," he said.

Songs and sweetgrass blended in the air as Archbishop MacNeil entered the standing room only church.

After an opening prayer, he compared the Mohawks' situation to the injustice and persecution Jesus and his followers suffered. "The Jews were an enslaved race and survived. Wars and oppression have plagued the world since the beginning of time."

"The warm hospitality offered by Native peoples has been met by them being driven from that land to sections of country worthless to white society," said MacNeil.

"Blessed are the peacemakers responding to a call for justice, who are never satisfied. Working and praying we all will live with dignity and in peace with each other and God," he said.

"The mission of Jesus was the great gift of peace. Peacemaking begins at home."

Prayers were then offered in both English and Cree.



# Wind speaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every second Friday to provide information primarily to Native people of Alberta. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index. 35mm Microfilm: Micromedia, 158 Pearl St. Toronto, Ont M5H 1L3

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Bert Crowfoot  
General Manager

## Get out of the way, Canada

*The clock is ticking.*

*The hands are almost at midnight.*

*But it's not too late, Canada, to pull back from the brink to which your prime minister and the premier of Quebec have taken you.*

*Open your ears and listen. Open your eyes and see. Get out of the way. Your home's on Native land.*

For a brief time, it looked as if the country had pulled back from the edge of the abyss into which it threatened to be pushed.

Now thanks to the unyielding attitude of the nation's top leaders, the outlook is ominous.

That damn stubborn attitude, which is based largely on the illusion that Warriors are criminals, that Natives have no legal right to govern themselves and that Native people have got it pretty good in Canada, is dangerous.

It's far more dangerous than the weapons in the hands of the Warriors, weapons which they have yet to use — July 11 notwithstanding. That attitude drives the arrogant federal government, which refuses to negotiate with Indian people. And that arrogance is making Natives and their non-Native supporters more and more angry as each day goes by without a resolution in sight to the crisis in Quebec.

That crisis was started after Surete du Quebec police stormed a private road on Kanesatake settlement in an attempt to preserve the legal right of the municipality of Oka to build its golf course on a Mohawk burial ground.

A law like that is absurd as many Canadians have acknowledged.

The realization was hammered home at the point of a gun — the great Indian sin of the summer of 1990.

Believers in non-violent political action are uncomfortable with the bearing of arms to accomplish political aims, but many of them are realists.

They rightly see there is little difference between Canadian soldiers and police officers carrying weapons and Indian soldiers.

What's good for the goose is good for the gander.

If it is wrong for Indian soldiers to carry weapons on their land, then it is also wrong for Canadian police officers and soldiers to carry weapons on non-Native land.

The politicians so quick to condemn the Warriors for carrying weapons were just as quick to arm their own forces and to send them after the Warriors.

No one on the international stage has quibbled with the right of Iraq to have a standing army. What's been so offensive to many states is that army was used for the invasion of an independent country.

Why then would Canada object to the right of Mohawk and Peigan Indians to arm and defend themselves against aggressors?

The armed Indians are in a Catch-22 situation. They are committing illegal acts, only because their aggressor, the Canadian state, has for its own self-interests declared those acts to be illegal.

And if Mohawks are tried on the charges laid against them by the state of Canada, they will face them in Canadian courtrooms and be heard by Canadian judges.

Little wonder then Mohawks have so little faith in the Canadian justice system, which has loaded the deck.

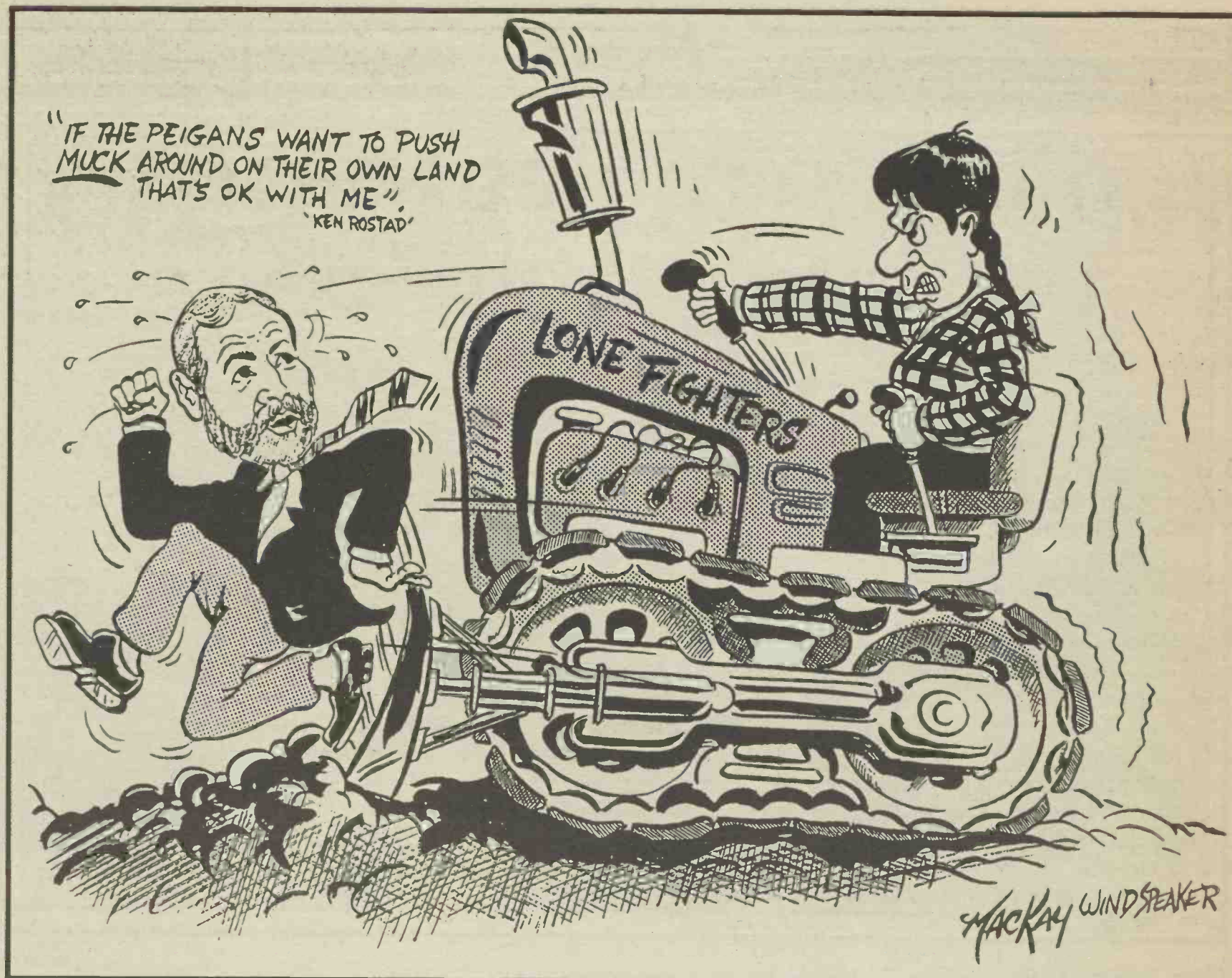
One of the most absurd phrases now being tossed around is armed insurrection. The users of that phrase speak of Warriors as criminals, as bandits, as militants.

They should review their history books on the settling of Canada and take a close look at the treaties. Then they should think about the fact non-Natives were allowed to settle peaceably in Canada by Natives on condition that the terms of treaties were met.

If those terms have been defaulted on, clearly then Native people would certainly have the moral and legal right to foreclose on the property and to repossess the land.

Some rather unsympathetic people see attempts to enforce those conditions as an armed insurrection.

The Canadian state reserves the right to use armed force to defend itself. It cannot logically deny that right to sovereign First Nations with which it has treaty agreements.



## Warriors first to step to the front lines for their people

*Don't forget the warriors, we may never see their like again.*

These words were uttered by a veteran of the modern-day Indian wars of the early '70s in response to the apparent end of the American Indian Movement's most active era.

From 1968 to 1976 AIM and its leaders were the focus of a virtual media circus whose progeny remain hunkered down around Oka, Que., awaiting either resolution or revolution.

While it is true the major venue of AIM activity was the United States, the movement did attract and affect many like-minded Canadian Indians.

The 70-day standoff in Pine Ridge, South Dakota in 1973 became the prototype used by the Ojibway Warriors Society when they occupied Anishinabe Park in Kenora, Ontario during the late summer of 1974.

Both incidents, like Oka, involved armed Indian "warriors" taking a stand against government inactivity regarding land or rights or both.

Both incidents attracted legions of journalists and the resultant public paranoia. Both incidents ended peacefully, although a Cherokee man was killed by a stray bullet in Pine Ridge.

Not so strangely, the public outcry over the death of an Indian by misfortune was but a whisper when compared to the similar fate of a Quebec policeman.

AIM was more a vehicle for cultural and traditional resurgence than it was for armed confrontation and militancy. It had its beginnings in the "red ghetto" of Minneapolis, Minnesota in 1963.

The first years of activity were centred on the essential needs of city-living Indians. Education, housing and employment are hardly the hue and cry of treason-minded insurgents eager to hold a country at bay.

Over the next six years, AIM entered the fight for Indian fishing rights, land claims, educational needs, housing concerns and examination of treaty violations.

Their prime motivation was increasing the awareness of the plight of the Indian in contemporary North America and rekindling the flames of the old tradi-

tional campfires in the people themselves.

In situations that required it, AIM was more than ready to stand up and fight for its people.

With the slogan "in the spirit of Crazy Horse" as their motto, AIM and its followers emulated the warrior creed of the most famous of Sioux war chiefs. In this, they were more than ready to die for their people. Unfortunately, some of them did.

That we are seeing a mirror image confrontation in Oka is testimony to the widespread effect AIM people had on their cousins all across Indian country. However, we don't need any more dead red heroes.

Since the early '70s the Indian mentality in Canada has evolved into a cohesive political intellect.

Prior to the so-called insurrections of that decade, and consequently the current Oka stalemate, the Indian people of this country had yet to unify themselves into a solid front.

In the post-AIM backwash of the last 12 years the Indians have become educated, enlightened and empowered.

If the militancy of the AIM years did anything, it served to show Indian people they could indeed take control of their lives, make changes and nurture their own growth and development.

The warriors themselves were first to admit their actions were always for the long-term benefit of the people.

So the term "warrior society" presents a curious dichotomy.

For the Indians it is a reconnection to tribalism.

The warriors of those ancient tribal ways were the first to go hungry so the people could eat. They were the first to step into the front lines in defence of the people. They stood staunchly behind their traditionalism and stood as staunchly beside each other when the crunch was on.

For the Indians, the warriors represent the spirit of 1300 in the

context of 1990.

For non-Indians it is a flagrant breach of societal structure. The warriors represent a vision of Canada that just doesn't fit the standard refrain of "the true north strong and free."

They represent a seething undercurrent of a reality that is not obvious from reclusive urban neighborhoods. They represent the possible wrongdoing of the system and that is more comfortably ignored than confronted.

That implied wrongdoing gave rise to the American Indian Movement in 1968. In turn, AIM itself gave rise to the rebirth of Indian consciousness amongst the people themselves and their supporters across Canada.

In its turn the situation in Oka will give a further transfusion of tribalism into the lifeblood of Indian circles and rejuvenated initiatives against a system ultimately responsible for everything.

Neither God nor the Indians created AIM, militancy or the Oka conflict; society did.

The harder issues of Indian life in Canada need to be addressed, resolved and clarified by government because, as is obvious today, the Indians have never forgotten their warriors.

**Eagle Feathers:** To all non-Indians unafraid to raise their voices in support of the wrongness that created Oka.



**Richard  
Wagamese**

(Richard Wagamese is a full-time reporter with The Calgary Herald. He is also an associate producer of Spirit People, a Native documentary program produced by CFCN-TV in Calgary. Having recently reached an agreement with the Southern newspaper chain, Wagamese is the country's first nationally-syndicated Native columnist. His column, which has been running in The Toronto Star and The Herald, will now appear weekly in Southern newspapers across Canada.)



## Your Letters

# Fighting to protect territory is in keeping with nature

Dear Editor:

I am very pleased to see our Native people taking a stand. We are being called terrorists, savages and worse just because we are finally standing up for ourselves. I hear and read about people who say they do not believe in violence. I believe the true Native person who has grown up with nature would see nothing wrong with fighting for what is his territory. There are examples to learn by.

A grizzly bear takes a territory he is going to hunt in. This is his area in which to find food and to live in peace. If another bear or animal comes around, he will fight to the death for what is his. A mother bear will fight to the death to protect her young ones. So would a mother moose or any other animal. These are all examples concerning life if you look at nature.

I believe our Creator gave these animals a way of life they could live by. I have learned a lot about life by observing our wildlife. I am nothing more than an animal myself, so why should I think I am better than animals or people? I try to fit in with nature whenever I can, but it is getting to be very difficult to do that.

When I do go out camping, I am supposed to go to a campground but who wants to listen to a radio blaring or see a drunken party going on? There

is no peace there, so I camp other places. But then the fish and wildlife or RCMP officers will come and I am charged with an offence just because I want a little peace and quiet. It is my nature to feel a little angry and frustrated when this happens.

If we don't take land now, we will end up with no land at all the way the immigrants are coming into Canada.

Stan Gladstone  
Edmonton

## Canada needs a facelift

Dear Editor:

Tansi.  
I would like to address a few issues in Canada concerning all aboriginals. As a Metis I have come to recognize Canada, as a democratic nation, has in its perimeters an inequitable government structure. It's about time aboriginal concerns in all aspects are finally and justifiably resolved.

I have watched atrocities take place in South Africa, South Korea and many Third World countries. I speak of hunger, racism, human-rights neglect and complete government exploitation.

Many Native people I know realize this occurs worldwide. However, in its purest form all the aforementioned sicknesses are prevalent in 'our' country. Take for example a few government downplayed struggles and miscarriages of justice displayed not so long ago in our democratic societies.

There's been so many it is quite difficult to list them all. How about the Oka situation in Quebec or Meech Lake? Another rude display has to be the Donald Marshall incident or the Helen Betty Osborne traumatic affair in The Pas, Manitoba. Native women from all walks of the soil experience a form of alienation, only now their struggles are being fuelled by more aggressive measures to make public their long overdue grievances.

Land-claim issues from the East to the West Coast have come to a head and should be the basis for self-government control.

I see people from all over the

globe lining up to enter this peaceful democratic country. We are known and respected internationally for our humane and just treatment of each other and for our fair and unconditional financial aid we so graciously offer to any country which 'screams' help.

Canada's aboriginal issues have to be addressed now. We do not require anymore conferences of first ministers who seem to forget to invite Indian representatives. We do not need any more federally-funded task forces to try to determine the nucleus of our concerns. Finally, Canada's Natives do not require any more time-wasting 'accords,' which end up collecting dust in stacks of binders in some government closet.

Canada needs a facelift like East European countries recently experienced! Aboriginals from the youngest to the oldest must now take a stand and say 'Enough's enough.'

Why couldn't Canada, which seems to ignore its aboriginal people so efficiently simply allow us the grace to separate and take what is rightfully aboriginal possessions. Aboriginal peoples deserve the right to self-government which would cover all the required institutions: educational, financial and political.

Aboriginals across Canada are seeking peaceful negotiations for complete sovereignty which would allow our people to prepare our societies of today for our children of tomorrow.

We are real people with real ideas to resolve our problems once and for all with the centre-controlled castle which stands so shrouded with a grey cloud above its Ottawa setting.

We need a thousand more Elijah Harpers. I am positive there are many more aboriginal people's voices which speak with clear consciousness and clarity who could meet the challenge. Canada's real people have to rise to the surface of Mother Earth just like the sicknesses have done.

In order for aboriginals to keep the 'centre' in check, we must not allow ourselves to become still or passively calm. No way do we want another South Africa. Or is it too late?

My advice to all aboriginal voices is continue to speak, publish, write and sing 'n' dance because if you do not, Canada's real historical identity will fade away. Continue to be Canadian though not for Canada's sake. Do it for you, do it for us.

## A young boy wants to live on in Guinness

Dear Editor:

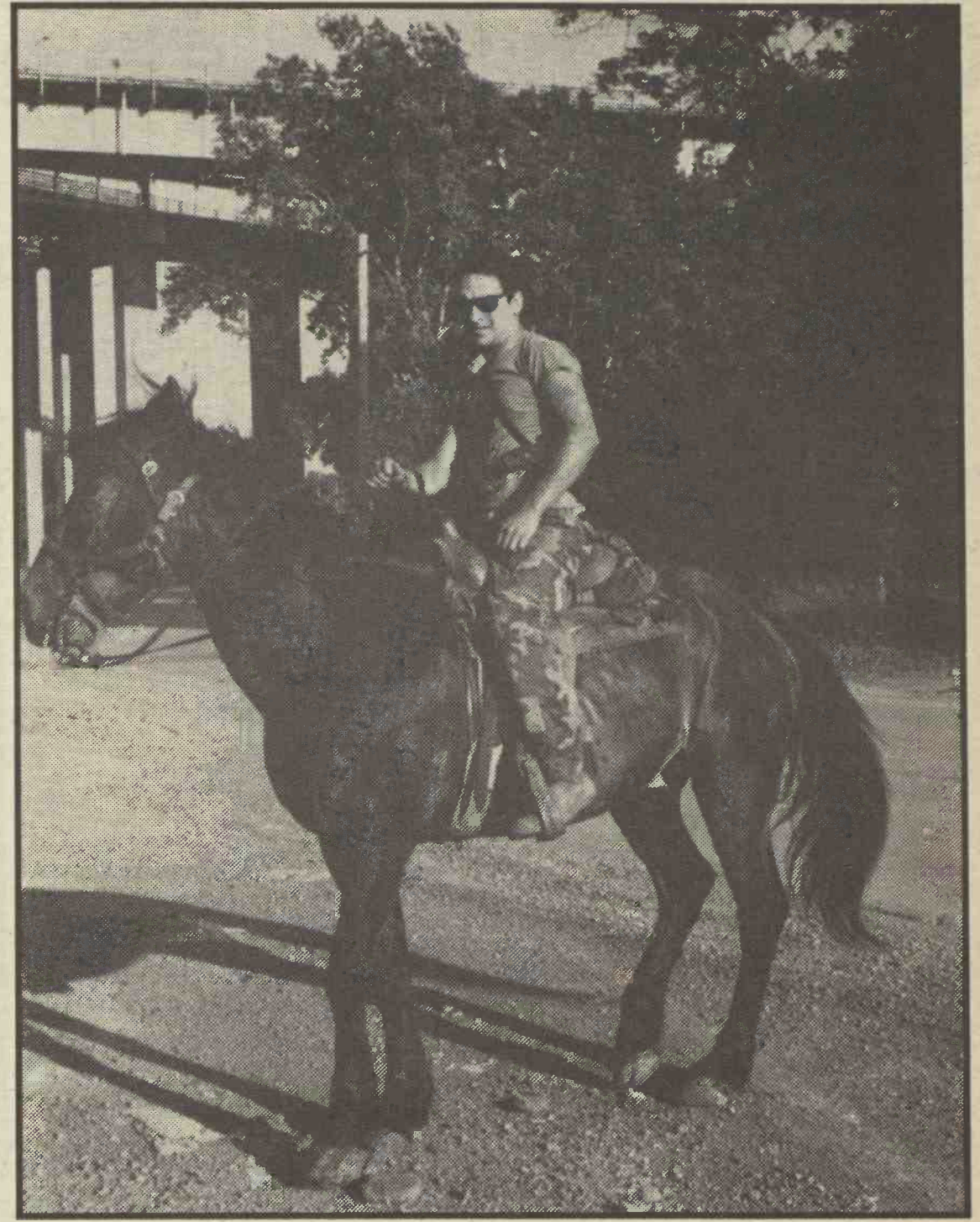
I have been requested through a chain letter from Meadow Lake Tribal Council to help a young boy who is terminally ill. Craig Shergold is seven years old, has a brain tumor and is given very little time to live.

His one ambition is to be listed in the Guinness Book of World Records for the largest number of get-well cards received by an individual.

If you would like to help, please send a card to: Craig Shergold, 36 Shelby Road, Carshalton, Surrey, England, SN8 1LD

Warren W. Hannay  
President and CEO  
Peace Hills Trust Company  
Edmonton

Davey C. Maurice  
Matsqui Institution  
Abbotsford, B.C.



Dana Wagg

An armed warrior on patrol on Kahnawake reserve beneath Montreal's Mercier Bridge before the army moved in

## Native people degraded at Big Valley Jamboree

Dear Editor:

I've always enjoyed country and western music. Therefore it was a great privilege for me to attend the Big Valley Jamboree in Saskatchewan for the first time in July. The music was great, but was marred by the ignorance of the master of ceremonies and some of the performers with their backwards and outdated jokes about Native Indians.

The MC and some performers at this great jamboree joked that Indians are lazy, drunkards and on government assistance. The jokes were tasteless and out of line. These jokes may bring a laugh or two, but the jokes are actually encouraging the perpetuation of negative stereotypes of Native Indians that still prevail in today's society.

Tasteless jokes are bound to continue the cycle of ignorance with the white society. The irony is statistics show Native Indians are the largest buyers of country and western tapes and records.

To be certain I will not travel 800 miles again to hear my people degraded.

Bertha Laboucan  
Edmonton

## Help needed with newsletter

Dear Editor:

My name is Don Stow. Recently a Mohawk brother and sister did me the honor of asking me to help them start up a Native youth centre's newsletter.

The problem seems to be we have never done this thing before and so don't know how to go about it. We'd sure appreciate it if you guys at Windspeaker and any of your readers who have knowledge of this thing could give us some advice, ideas, etc. on how to go about this.

I've come to you guys because you have a really good informative paper. Ours will be only a newsletter and will mostly be about the youth centre's activities, etc. But spiritual, historical, cultural information and legends would be real good. It'll help the youths to have pride in self and their tribe

and so hopefully keep them off the "streets" and out of trouble.

Any advice, ideas, or information would be very much appreciated and we say meegwetch as Native Brothers/Sisters!

You can reach us at: Tona & Kathy Mason, Native Youth Centre of Hamilton, 393 Cope Street, Hamilton, Ontario, L8H 5C2.

Meegwetch ... keep up the great paper!

Here's my address: Don Stow/61480, Arizona State Prison, 10,000 S. Wilmot Road, Tucson, Arizona, USA 85777-0005

Stay strong.

Respectfully in the Spirit,  
Don Stow  
Chippewa Nation  
Tucson, Arizona

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### Letters Welcome

Windspeaker welcomes your letters. But we reserve the right to edit for brevity, clarity, legality, personal abuse, accuracy, good taste, and topicality. Please include your name, address and day-time telephone number in case we need to reach you. Unsigned letters will not be printed



## Native youth on the move

# Gold medal athlete attends addictions' conference

EDMONTON

Indigenous games' gold medal winner Travis Dugas says being chosen as a youth representative to attend an alcohol and drug addictions' conference in West Berlin was one of the happiest moments of his life.

Dugas said it was during a life skills training seminar for coaches that he was told by the Alberta Alcohol and Drug Abuse Commission (AADAC) that he was chosen.

The youth delegation's objectives were to exchange views on alcohol and drug abuse, share their culture and "basically have fun," Dugas smiles.

The Canadian delegation left for a one-week visit to Germany June 10.

Before the trip the furthest east Dugas had been was 60 km east of Edmonton.

"We flew to Toronto and from there to London, England, Hamburg, Germany and eventually West Berlin. It was a thrilling experience," he said.

"Did you know all the taxis in West Berlin are either Mercedes-Benz or BMW's?" Again Dugas laughs.

Dugas learned at the conference that alcohol and drug abuse is not unique to North America; Europe has its problems too.

"I listened to doctors and researchers explain the negative

effects about alcohol and drug abuse — family violence, suicides, school dropouts and drunk drivers.

"But nothing touched me more than the presentations made by aboriginal and indigenous people from around the world, who attended the conference," Dugas said.

Dugas said during his turn to talk at the conference he related personal information and "talked from the heart" of his struggles after his family broke up when he was 10 years old.

"I began to cry." People in the audience also wept as Dugas spoke.

What awed him, Dugas said, is while he was talking he began to find awareness and explanations of what happened to his family and him.

"And all of this I shared with people from all over the world.

"I found without love and support at home I had felt uncared for. Therefore I did not care for myself and I began to smoke and drink," said Dugas, who won the 1989 Rita Houle Memorial award for best athlete of the year.

From the age of 10 to 15 Dugas said he struggled "until one day I finally received the love and support I desperately needed from my family."

Dugas said his strength now comes from the Great Spirit.

"Without his guidance and what I am learning today about Mother Nature — how Native culture flows with nature and how Indian people follow the path of nature — I would be lost.

"I am beginning to know what (being) a true Indian means and it makes me proud and makes me want to learn more," he said.

Another highlight at the conference was a presentation by Marlene and Steve Belleau of Al-

kali Lake, B.C., who spoke of the reserve's success in striving for sobriety.

"Then they played the drums and sang to all the delegates. It was powerful," Dugas said.

Conference co-ordinators said it was the first time they ever had such touching presentations.

During breaks many of the delegates had a chance to go sight-seeing.

"We strolled to where the concrete wall once divided East

and West Berlin. It's all torn down now but it still gave me a chill," Dugas said.

But Dugas was unable to find historical notes, pictures or statues on Adolf Hitler in museums and libraries.

"Most monuments we saw were dedicated to the Second World War."

He said his European trek "was a learning and fun experience. The people I met there have really touched my heart."



Travis Dugas (right) and other Canadian delegates who attended the West Berlin addictions' conference



**Rocky Woodward has been on assignment. His column will return in the next issue.**

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR (FREE) FOR THE SEPTEMBER 28 ISSUE, PLEASE CALL TINA WOOD BEFORE NOON WEDNESDAY, SEPT. 20 AT (403)455-2700, FAX 452-1428 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

### POWWOW TRAIL

TREATY FOUR 1ST ANNUAL TRADITIONAL POWWOW; Sept. 14 - 16; Fort Qu'Appelle Rexentre, Ft. Qu'Appelle, Sask.; for more info. call (306)332-5664.

EAGLE SOCIETY COMPETITION POWWOW; Sept. 21 - 23; Blackfoot Reserve, AB; for more info. call Robert Sun Walk at (403)734-3283.

AMERICAN INDIAN DAY CELEBRATION; Sept. 22, 10:00 a.m. to dusk; Balboa Park (Park Blvd. & Presidents Way) San Diego, California; for more info. call Indian Human Resource Center at (619)281-5964.

INDIAN DAY ENCAMPMENT POWWOW; Sept. 21 - 23; White Swan Pavilion (2 1/2 miles S. of White Swan); White Swan, Washington; for more info. call Jerry Meninick.

MASKWACHEES CULTURAL COLLEGE GRADUATION POWWOW; Sept. 29; banquet at 6:00; no contest powwow to follow; Montana Tribal Administration, Hobbema, tickets avail. at college; for more

info. call (403)585-3925. 4TH ANNUAL MT. CURRIE INTERTRIBAL THANKS-GIVING POWWOW; Oct. 5 - 8; Community Gym, Mt. Currie, BC; for more info. call Lavern Williams at (604)894-6867.

15TH ANNUAL INDIAN DAY POWWOW EVENT; Oct. 7; Bowden Institution (Hwy 2A), Innisfail, AB; sponsored by Bowden Native Brotherhood of Indian & Metis Society; for more info. call Terry Kostiuik at Ext. 352, (403)227-3391.

TRADITIONAL FEAST AND POWWOW; Oct. 21; Saskatchewan Penitentiary; sponsored by Prince Albert Native Awareness Group Inc.; for more info. call the Native Awareness Office at (306)953-8500 Ext. 2264.

ALEXIS INDIAN BAND #133 COMPETITION POWWOW & FASTBALL TOURNAMENT; July 12 - 14, 1991; Alexis Reserve, AB; for more info. call Dan Alexis at (403)967-2225.

LAST CHANCE MALE & FEMALE FASTBALL TOURNAMENT; Sept. 15 & 16; Alexis Reserve; for more info. call Chris Alexis at (403)967-2225/5762.

info. call (403)585-3925. 4TH ANNUAL MT. CURRIE INTERTRIBAL THANKS-GIVING POWWOW; Oct. 5 - 8; Community Gym, Mt. Currie, BC; for more info. call Lavern Williams at (604)894-6867.

## Indian Country Community Events

THE REZ SISTERS; opens Sept. 20; Martha Cohen Theatre, 215 - 8th Ave. S.E., Calgary, AB; for tickets call BASS at (403)266-8888.

POUNDMAKER LODGE 1ST ANNUAL CONFERENCE ON ADOLESCENT TREATMENT "HEALING OUR YOUTH"; Sept. 17 - 20; Edmonton Inn, Edmonton, AB; for more info. call (403)458-1884.

2ND ANNUAL TREATY 7 F.C.S.S. AND CHILD WELFARE CONFERENCE; Sept. 25 - 27; Convention Inn South, Edmonton, AB; for more info. call (403)737-3940/3974 (Blood), 965-3830/3940 (Peigan), 734-3040 (Siksika), 881-3737 (Morley), 281-4455 (Sarcee).

CHARLES CAMSELL HOSPITAL 45TH ANNIVERSARY; Sept. 27, 7:30 p.m.; 12804 - 114 Ave., Edmonton, AB; all present and former staff and patients are invited; for more info. call (403)453-5311.

FORT VERMILION INDOOR RODEO; Sept. 28 - 30; Community Cultural Complex; for more info. call

Ms. Odell Flett at (403)926-4441 (bus.) or 927-4634. "COMING THE FULL CIRCLE: RESPONSIBILITY AND RECIPROCITY IN NATIVE STUDIES"; Oct. 12 - 14; sponsored by Canadian Indian/Native Studies Association; National Archives of Canada, Ottawa, Ontario; for more info. call (613)788-2828 or Fax (613)788-2819.

ALL NATIVE FESTIVAL; Oct. 12 & 13; Continental Inn West and Saxony Hotel, Edmonton, AB; for more info. call (403)452-7811.

1ST NATIONAL CONFERENCE ON "NETWORKING FOR SUCCESS"; Oct. 19 - 21; Inn on the Park Hotel, Madison, Wisconsin; for more info./registration call Minority Publisher Exchange at (608)244-5633 or write P.O. Box 9869, Madison, Wisconsin, 53715.

(SLAVE LAKE) CHILDREN'S HALLOWE'EN PARTY; Oct. 31, 6 - 9 p.m.; Slave Lake Native Friendship Centre; for more info. call (403)849-3039.

ADULT EDUCATION CONFERENCE - "STRENGTH AND NETWORKING"; Nov. 1 - 3; Leithbridge, AB; for more info. call Henry at (403)320-3499.

ST. JOSEPH COMPOSITE HIGH SCHOOL REUNION - 1980 GRADS; Nov. 3, 6:00 p.m.; Edmonton, AB; \$25 per person; for more info. call Bert at (403)457-6991.

CALGARY ANNUAL CRAFT SHOW AND SALE; Nov. 16 - 18; Calgary, AB; for more info. call (403)426-2048. NATIONAL ADDICTIONS AWARENESS WEEK; Nov. 18 - 24; "Keep the Circle Strong"; for more info. call Nechi Institute (403)458-1884.

ALBERTA INDIAN ARTS & CRAFTS SOCIETY ANNUAL NATIONAL SHOW AND SALE OF CANADIAN NATIVE ARTS & CRAFTS; Nov. 23 - 25; Edmonton Convention Centre; interested artists or Native crafts people who want to participate with the C.N.F.C. call Anne Cardinal A.S.A.P. at (403)452-7811.

HERITAGE THROUGH MY HANDS; Dec. 8 & 9, 10 a.m. - 4:30 p.m.; Head-Smashed-In Buffalo Jump Interpretive Centre, Ft. McLeod, AB; show and sale of Native arts & crafts, traditional Native foods; for more info. call (403)553-2731 or 265-0048 (Calgary direct).

EDMONTON ART EXHIBITION; Feb. 23 - Mar. 11, 1991; Beaver House Gallery, Edmonton, AB; for more info. call (403)426-2048.

CALGARY ART EXHIBITION; March 1991; Calgary, AB; for more info. call (403)426-2048.



## News

# Nojack Native defies eviction order

By Monte Wilton  
Windspeaker Correspondent

NOJACK, ALTA.

Allen Decoteau is continuing work on his house despite being served with a ministerial order to vacate the land immediately.

Officials from the provincial government served the order Sept. 7, which was signed by Forestry Minister Leroy Fjordbotten and demanded that Decoteau stop all construction and remove any building materials by Sept. 10, 1990 or face possible prosecution.

The stop work order did little to deter Decoteau as a cement truck from Entwhistle arrived with a load of concrete shortly after the two government officials left the site.

While Decoteau, his brother Darryl and brother-in-law Russell Epp spread the cement in the forms, a government helicopter circled overhead keeping an eye on the work.

The house is being built in a clearing off an Amoco Canada access road. Alberta Forestry

Service officers say Decoteau is squatting and must stop. But he claims to have Indian status under Treaty 6 giving him the right to 2.6 sq. km of public land near Nojack, about 140 km west of Edmonton, where he's building the house.

Darryl and Epp have also staked out claims nearby and have built shacks. Another 50 families with the so-called Little Hunter band have similar plans to occupy land. They are claiming a total of 58,700 hectares of land.

The Decoteau brothers aren't recognized as status Indians by the federal government but they say they have proof that contradicts the government's claims and would welcome the opportunity to take the matter to court.

"If they take us to court, it's going to open up a Pandora's box nobody is going to be able to control," said Darryl, adding that the provincial government really has no jurisdiction in what is essentially a federal matter.

"I used to be a fence-sitter, always hoping the governments would some day see the light

and settle the issue but it finally came time for me to quit talking and join the battle," said Allen.

Allen said he has received a positive reaction from local people in the area.

"One of the neighbors was willing to lease me his heavy equipment but was told by the provincial government they would impound anything he leased to us," he said.

"We don't have any enemies up here, we just don't have too many friends," said Darryl with a laugh. The gate at his driveway was recently set on fire in the dead of the night after apparently being doused with gasoline. He said RCMP are treating it as arson.

Both brothers say they're not out to take land away from people and companies in the immediate area.

"There's got to be a little give and take on both sides, but it won't work when one side is doing all the giving and the other is doing the taking. Sooner or later, though, they're going to have to sit down and talk to us," Darryl said.



Monte Wilton

Allen Decoteau at work on his new house

## Yalden renews call for royal commission

By Amy Santoro  
Windspeaker Correspondent

EDMONTON

A certain degree of autonomy for a Native justice system is realistic in Canada, says the chief commissioner of the Canadian Human Rights Commission.

The United States and New Zealand provide models for Native justice systems, Max Yalden told a Sept. 5 news conference in Edmonton.

Yalden also tackled the issue in a submission to the Native criminal justice task force. There is substantial evidence the mainstream Canadian justice system has failed aboriginal peoples in matters of judicial fairness, Yalden said.

A parallel Native justice system is not revolutionary, said Yalden, since some of the same principles are already accepted by Canadian society.

But he could not suggest how such a system would be integrated with the Canadian system of justice such as when a non-Native commits a crime on a reserve or when a reserve Native commits a crime in the city.

Nonetheless, Yalden said a distinct Native justice system is consistent with growing demands for aboriginal sovereignty.

Yalden wants a royal commission established to consider the relationship between aboriginal and non-aboriginal Canadians to define the concepts being used. "Words like sovereignty and

justice are being thrown around more and more. But we're not all talking about the same thing. No one knows what a Native justice system is. If a royal commission of inquiry is set up, then more precision will be introduced into these notions. Then we can be certain we're all speaking the same language."

Only after the proposed commission has cleared up the meaning of the terms can sovereignty be negotiated, he said.

Yalden has been calling for such a commission since 1988.

The events in Oka, Quebec have brought the issue of Native self-government to the forefront, said Yalden. And the attention that the Mohawk situation has drawn to Native issues may help Canada break out of a 200-year cycle of injustice, he said.

Citing how land claims are settled, Yalden maintains the current system of administering justice to Natives is unfair.

"The whole approach is wrong. Right now a land claim is settled when the department of Indian affairs rejects it. Land claims can't be solved by simply closing the file."

Yalden proposed a permanent independent adjudicator be appointed to arbitrate land claim issues.

While he believes the Mohawk situation has changed the image of Natives in a positive way, he said they will always face a degree of intolerance. He said Canadians must work towards dealing with aboriginal peoples more equitably.

## Unexplained deaths of Indians raises fears of a serial killer

By Nancy Butterfield  
Windspeaker Correspondent

LAWRENCE, KANSAS

Too many questions remain unanswered in the deaths of four American Indian men here over the last 18 months, say students and staff of Haskell Indian Junior College.

The men all had ties to Haskell. Students and staff believe a serial killer of Native Americans is responsible and fear he will strike again.

Many Indian people believe the Lawrence police department is not taking the deaths seriously. And some say a local "skinhead" group may be implicated. The case is gaining national attention and was the subject of a recent page-one story in the Wall Street Journal.

Lawrence Police Chief W. Ronald Olin is not treating the deaths as homicides but has declared them "unattended deaths," saying there's no indication they were linked. Since three of the victims had blood-alcohol levels over the legal limit of .10 Olin said drinking might have led to the circumstances surrounding their deaths.

But Charlene Kelly-Johnson, director of the Lawrence Indian Centre, said there also is no evidence to indicate the deaths were not linked.

"The Native American community is filled with confusion and fear," she said.

If the deaths turn out to be the work of a serial killer of American Indians, it would be the second such case in the Midwest in the last four years.

Between June 1986 and April 1987 three Native American women were found murdered in Minneapolis. But Indian community leaders said it took several protests and meetings with local officials before police began to seriously investigate the killings.

Finally police arrested Billy Glaze, a 45-year-old drifter, in connection with the deaths. On

Feb. 10, 1989, Glaze was convicted of three counts of first-degree murder and was sentenced to life in prison. He will not be eligible for parole until 2039.

The most recent Lawrence victim was Christopher Bread, 19, a Kiowa-Cherokee whose body was found in a ditch on the edge of town last March. Bread was the son of Donald and Marilyn Bread, both Haskell faculty members. The exact cause of his death has not been determined and an autopsy was inconclusive, but Police Chief Olin believes he was killed in a hit-and-run traffic accident.

The first of the mysterious deaths surfaced 16 months ago, when the body of 19-year-old John Sandoval, a Navajo, was found in the Kansas River. He had been missing for several months. The last time anyone saw him, he left a party alone late at night and walked off in the opposite direction from the river.

Then, in October, hikers found the body of 21-year-old Cecil Dawes Jr. in the same river. Dawes, Creek-Seminole-Cheyenne-Arapahoe, and a former West Point cadet, was last seen leaving a bar late at night. His car was found stuck on the railroad tracks. Police said they think he abandoned the car out of fear of being caught driving drunk and tried to swim across the river to walk home.

But Dawes' father, Cecil, who teaches graphic arts at Haskell, said his son was an excellent swimmer. And his parents said they don't believe their son willingly went into the river, which is swift and often dangerous.

In December, the body of Harry Oliver, a 72-year-old Kickapoo man, was found on the main street of Lawrence the day after he had attended a powwow at Haskell. Police think he was the victim of a hit-and-run driver, but the case is still under investigation.

The last time anyone saw Christopher Bread was at a local bar called the Outhouse, which

was frequented by skinheads, a neo-Nazi group. That night there reportedly had been a scuffle between Indians and skinheads, but no one could remember Bread having had a part in it.

Other events that many Indian people in Lawrence believe are related have sent a chill through the community. Hit-and-run drivers, in separate incidents, have struck and injured three Haskell students on streets that had good visibility.

And the body of a murdered Puerto Rican-American woman was found last September in a culvert outside of town. She was known to take long walks every day for exercise. Native Americans think she may have been mistaken for an American Indian and murdered by someone intent on killing Indians.

There is encouragement, however, in that Douglas County Sheriff Loren Anderson has taken an interest in the case. Anderson believes the deaths may be connected and particularly disagrees with Olin about the circumstances of Bread's death.

Anderson said key indications of a hit-and-run were absent from the scene where Bread's body was recovered. There were no specks of paint in his hair or on his leather jacket and no skid marks or broken glass could be found on the street. Further, Anderson points out that the bottom of Bread's T-shirt was rolled up to his armpits and his back was scraped as if he had been dragged.

Indian students at Haskell have begun travelling in groups and many no longer go out after dark. Some, fearful they may be future targets, have dropped out of college and returned to their homes. Many are angry with the police, believing not enough is being done to find the killer.

If they have to wait for Olin — who has jurisdiction over all the deaths — to solve the cases, it may be a long time before Native Americans in Lawrence can rest easy.

### Windspeaker is interested in your contributions to our Drug & Alcohol and Christmas issues...

If you would like to contribute to the **DRUG & ALCOHOL** edition, Windspeaker is looking for:

- your experiences as they relate to alcohol/drugs
- stories, fiction or non-fiction
- illustration

(black on white paper please)

**DEADLINE:**  
OCTOBER 26/90

All submissions must include your name, address and phone number.

**Windspeaker**

If you would like to contribute to the **CHRISTMAS** edition:

- recipes
- stories, fiction or non-fiction
- illustrations

**DEADLINE:**  
NOVEMBER 23/90

Send your submissions today to:

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## The Peigan Standoff

# Lonefighters roots date back to 1700s

By Rocky Woodward  
Windspeaker Staff Writer

PEIGAN NATION, ALTA.

The Lonefighters Society has roots tracing back to the 1700s. But who are the Lonefighters? How they came to be and for what purpose can only be told by Peigan Nation elders.

The Lonefighters' Society members originally lived along the banks of the Oldman River, which runs a winding course through Peigan land in a one-kilometre long tranquil coulee.

There on the river's banks they buried their dead, held sundances, gathered for powwows and held war council against any enemy that threatened the Peigan people.

As you walk along the prairie you can feel the presence of the Lonefighters and it is there that elders will tell you "lies powerful medicine."

In the middle of the Lonefighters' territory is an old log house, which belonged to a Lonefighter named Goodrider.

The elders haven't forgotten many of the Lonefighters' names like Bad Eagle, Three Eagles, Grassywater and the leader of the Lonefighters' clan, Brings Down The Sun.

Both Brings Down The Sun and Three Eagles were able to carry out tasks through visions.

The Lonefighters protected their land and their people with vigor and flair. It was said that in battle "the Lonefighters must fight to the last warrior." And

they lived by that belief.

They were highly respected by other Indian tribes like the Blackfoot and the Bloods, who with their Brave Dog Society treated the Lonefighters with respect.

"They were fighters and the legend of their deeds goes back as far as time itself," said elder James Bad Eagle, a direct descendant of the Lonefighters himself.

When the white man outlawed the sundance and other Indian traditions it was the Lonefighters society that would not bend to these new laws.

"They continued practising their beliefs. Oh! they were a brave people," smiled Bad Eagle.

There were many clans within the Peigan Nation like the Padded Saddles, Gopher Eaters, White Chests, the Bullrush and the Never Lonesomes, but many Peigans will tell you "the Ni'taiitsskaiks (Lonefighters) were legend."

One direct descendant of the Lonefighters said that "sitting in this camp today here on their land, I can feel their spirits. Our presence and our need for their guidance (in the standoff with RCMP) brings them back to life," he said.

The Lonefighter said some Peigans are upset because the present Lonefighters have taken this noble name. "But most of us here are direct descendants of the Lonefighters society," he said.

For many years the Lonefighters had seemed to disappear "like ghosts," he said.

"Until now when this emergency has arisen," said another



Rocky Woodward

Lonefighter Leader Milton Born-With-A-Tooth (with hand raised) in conversation with Lonefighters.

Lonefighter. "They are here, we are here and our blood runs thick with Lonefighter pride," he said, referring to the Sept. 7-8 standoff with the RCMP over the Lonefighters diversion of the Oldman River.

Some Peigans call the Indians at Browning, Montana the Mother Tribe.

"Sure we are the Northern Peigan and they the Southern Peigan. But only a white man's

border divides us. They, too, are the Peigan Nation. They too have Lonefighters," said Lonefighter spokesman Glenn North Peigan.

Elder James Bad Eagle believes the name Lonefighters arrived from a time when one lone warrior fought against heavy enemy odds.

"This warrior would not give up. I can tell you the Lonefighters were always prepared for war and they were full of adventure.

"But they were also a very happy people and they enjoyed communicating with other tribes," Bad Eagle said.

The moon is full and it lights up the prairie all the way to the shadowy Rocky Mountains. Cricket noises are everywhere. A Lonefighter rides by and nods. "Feel their presence?" he asks. "Sleep well. Tonight Lonefighters are guarding your tent." Then he rides away.

## Peigan Council backs Lonefighters

By Rocky Woodward  
Windspeaker Staff Writer

PEIGAN NATION, ALTA.

Peigan Nation Chief Leonard Bastien and most of his council members have had a crisis on their hands for more than a month as members of the band's Lonefighters Society attempted to divert the Oldman River.

They have time and again held emergency meetings to deal with the crisis facing the Peigan people, mostly to no avail.

Bastien was caught in a dilemma as the band was warned by the provincial government to stop attempts to divert the river to its original creek bed.

Since the diversion work was started Aug. 2 by a group of Peigan Indians calling themselves the Lonefighters Society, Bastien was caught between supporting them and then not supporting them.

At the beginning of the crisis Lonefighter spokesman Glenn North Peigan said he estimated 75 per cent of the Peigan people were against the diversion.

"But now that's changing," North Peigan said just recently.

Some of Bastien's councillors including Leander Strikes-With-A-Gun, George Little Moustache and Nelbert Little Moustache sided with the Lonefighters society, but earlier most were against the diversion.

But when a confrontation took place between RCMP, who moved onto the reserve and surrounded the Lonefighters camp Sept. 7, Bastien and his councillors acted quickly.

Councillor Strikes-With-A-Gun said Bastien passed a band council resolution (BCR) stating

*'It adds more umph to our punch and it's more legal and binding than before - we're ecstatic' - Lonefighters spokesman Glenn North Peigan*

the RCMP were trespassing on Peigan land.

The BCR was handed to RCMP officials by Bastien, but it was ignored. And on Sept. 10, Chief Bastien and council voted 9-1 to pass a BCR supporting the diversion.

In effect, he said it gives the Peigan Lonefighters' project the legal right and moral legitimacy.

North Peigan says he is ecstatic with the decision by Bastien and council.

"We're breathing a big sigh of

relief. It's exactly what our elders, our band members and our lawyer Drew Gilbraith wanted.

"It really adds more umph to our punch and it's more legal and binding than ever before," North Peigan said.

North Peigan added he is proud of Bastien and the councillors.

"They literally threw away a promise of hundreds of thousands of dollars (from the government) to support the diversion," he said.

### A PEIGAN PRAYER

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Rocky Woodward spent 10 days at Peigan Nation with the Lonefighters. This is his report.



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## The Peigan Standoff



Rocky Woodward

Elder Eddie Bad Eagle

# Peigan elder recalls legends of Lonefighters

By Rocky Woodward  
Windspeaker Staff Writer

PEIGAN NATION, ALTA.

Elder Eddie Bad Eagle Sr. is now in his twilight years but his memory of the Lonefighters Society hasn't diminished in the least.

Through interpreter Peter Strikes With A Gun he talked about decades old memories of the Lonefighters Society as if it was only yesterday.

Sitting on the original site of the Lonefighters' clan on the Peigan reserve, Bad Eagle recalled that the clan took ownership of the area many years ago.

He said they were led at that time by Brings Down The Sun and that the clan had quite a number of members.

Brings Down The Sun and another leader called Three Eagles were able to carry out Lonefighters' tasks through visions, Bad Eagle said.

He said the Lonefighters carried strength by leadership because they had courage when protecting the Peigan Nation in war.

Bad Eagle told a story to prove the strength of the Lonefighters.

"One time the Lonefighters were surrounded by another tribe. The enemy had built fires around them to prevent the Lonefighters from escaping. So they approached the spiritual leader of the society to find out what they should do.

"The spiritual leader held a sundance so he would transfer into a buffalo. He transferred into a buffalo and by doing this, he was able to show the Lonefighters an escape route. They escaped," Bad Eagle said.

Bad Eagle told another story of Lonefighter strength.

"In the 1920s some members of the clan were victims of a massive flood, which covered this whole area we're in," he said.

"These Lonefighters were caught on an island for many months but they survived by chewing the bark off trees.

"Then another Lonefighter wandering by saw his people waving from the island and they were saved without any loss of life.

"It indicates the type of strength the Lonefighters Society had to survive during times of difficulty," Bad Eagle explained.

In order for the Lonefighters Society to maintain their strength, they held many sacred ceremonies.

Bad Eagle even remembered some names of Lonefighters who were witness to the flood.

"Pat Bad Eagle was a teenager that time. And Mrs. Charles Crow Eagle was there," he said.

Bad Eagle said the Lonefighters played a very distinguished role with the Brave Dog Society of the Blood Indians.

"Tomescape was a Brave Dog leader and Pat Bad Eagle was a carrier of the Eagle staff for the Lonefighters.

"Tomescape was the owner of a race horse called Tom Tom and Pat had a horse called Blue Spotted Paint.

"These two were leaders and demonstrated their leadership role many times at sundances and other ceremonies that took place across the river," Bad Eagle said, pointing towards the Oldman River.

"Then in their leadership role Tomescape's race horse was transferred to a Lonefighter named Goodrider and Bad Eagle's horse was given to First Charger from the Blood Nation.

"So the Lonefighters society had a very distinguished role with other societies as well," said Bad Eagle.

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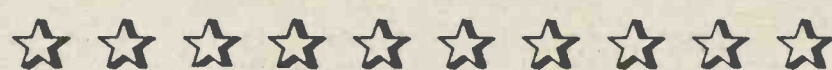
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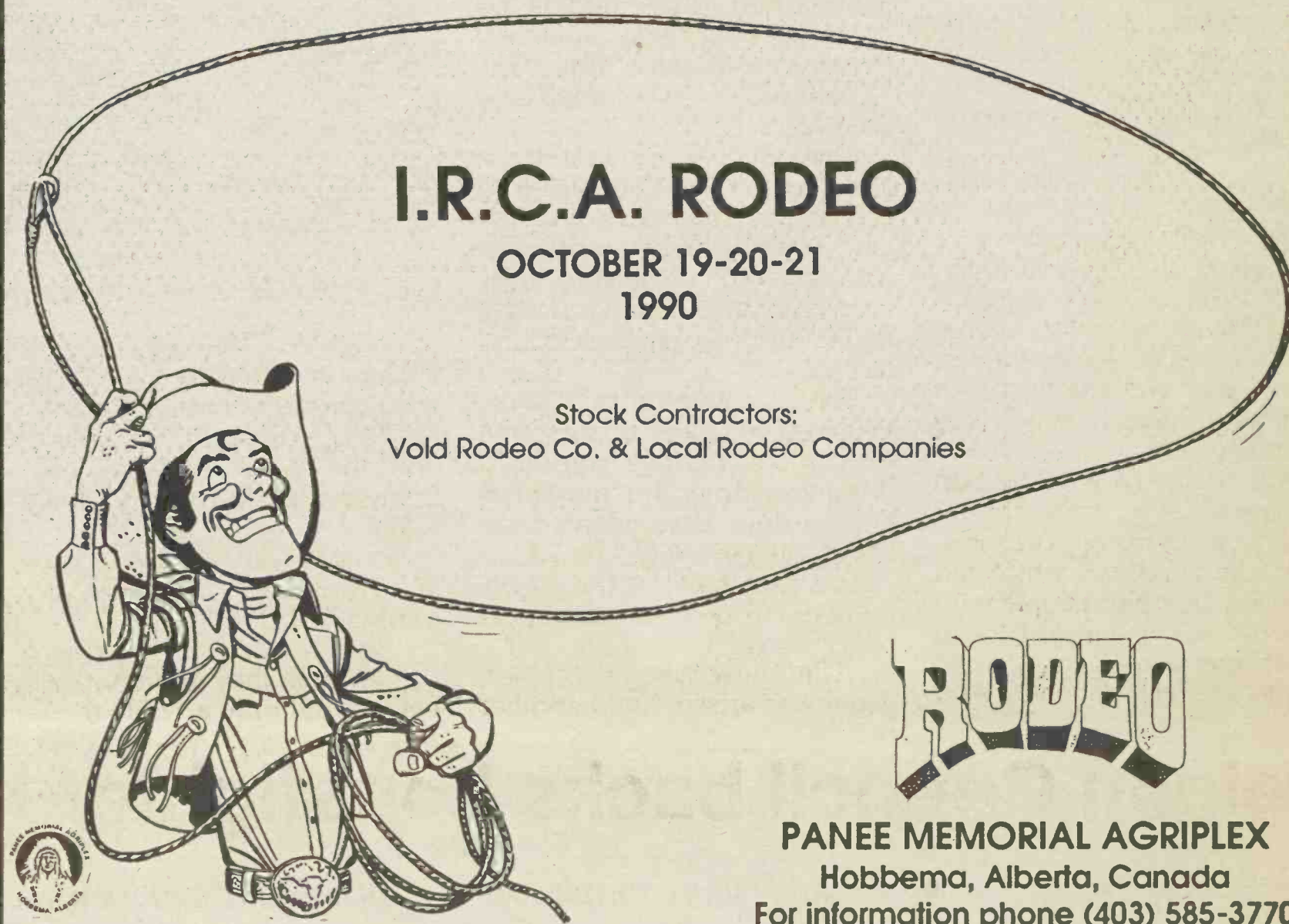
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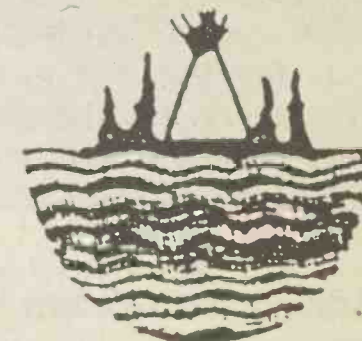
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# THE PEIGAN STANDOFF



Rocky Woodward

Medicine Man Romeo Yellow Horn (leaning) and his wife Margaret (head bowed with braids) pass his sacred pipe only moments after confrontation with RCMP

## Medicine Man prayed while Lonefighters waited

By Rocky Woodward  
Windspeaker Staff Writer

PEIGAN NATION, ALTA.

*As dusk fell over the berm where the Lonefighters stood guard over the channel they had dug and with a heavily armed RCMP tactical squad hidden in the trees only yards away, tension among the Lonefighters was at its highest.*

Medicine man and elder Romeo Yellowhorn knew this. That's why he and his wife Margaret decided to bring his medicine bundle and pipe to the Lonefighters front lines.

Gathering everyone in a circle, while leaving only one Lonefighter with a spotlight to watch for sudden attack, Yellowhorn and his wife began to pray.

In the minds of everyone gathered at the berm that evening was the possibility of death — it lingered in the air.

Only when Yellowhorn, other

elders and Lonefighters' spiritual leader Devalon Small Legs made their presence felt, did tension ease.

And so Yellowhorn prayed.

Yellowhorn is the holder of two pipes. One, he says, is a ceremonial pipe. The other is for sweatlodge ceremonies and healing.

"I never thought I'd be a medicine man," said Yellowhorn, who was an orphan at 12 years of age.

"Then my grandparents kept care of me. Everything I ever wanted I had to earn. If I wanted a pop, I had to find odd jobs to get the money," he explained.

In another breath he mentions he learned to survive at an early age.

"In 1966 the Peigan and Driftpile band were given liquor rights. One year later I lost my family, lived on the streets and entered my first flop house where the bright lights are (Vancouver)."

Yellowhorn said he was running from himself. He held odd

jobs for awhile and even worked in the Arctic on oil rigs.

It was there he was caught up in heavy equipment and almost lost a leg. He now walks with a distinctive limp.

His turning point came November, 21, 1979 when he quit drinking.

He went home to Peigan only to be met with lots of outstanding charges like driving while impaired and being drunk and disorderly.

"I swallowed a lot of pride until I finally learned how to forgive myself."

After four years of sobriety, Yellowhorn found work with an alcoholic treatment service and in 1981 when his brother-in-law held a sundance Yellowhorn attended — out of curiosity.

"I went and spent four days and nights fasting in the sundance lodge. On the third night the spirits approached me.

"There was no place to run...I was scared but common sense told me to stay.

"I was given a pipe and since

that time I communicate with the spirits. However, it is still a learning process," Yellowhorn said.

He says at one time he used to think he would get rich. "But I soon found the richness was the strength the spirits offered — the strength to be a spiritual leader," he said.

And so Yellowhorn and his wife Margaret prayed. Small Legs prayed. The Lonefighters and their supporters prayed.

They prayed the crisis would end peacefully and they even prayed for the "men with guns" out in the darkness, who had wives and small children worried about their well-being.

Then Yellowhorn and Margaret left and the Lonefighters once more took up their positions along the channel berm.

The next evening looking around the Lonefighters' encampment Yellowhorn said. "Look, it is here where the proof is. The determination and the spiritual strength of the Peigan people united together drove off the white men," he said, refer-

ring to the pull-out of the RCMP only hours before from their encirclement of the Lonefighters camp.

"This morning it was tense. I prayed slowly and asked spiritual helpers to get everyone in a circle. Now the tension has broke.

"People were sobbing everywhere. I knew they (the Lonefighters) would succeed but I never said anything because of the tension. The sobbing was a cry of joy.

"When Milton (Born With A Tooth and leader of the Lonefighters) stood his ground, I knew he'd succeed. I knew before sundown on this day, (Sept. 8, the end of the standoff) the tension would lift.

"I saw police cars, vans and police dogs, but I knew how powerful these Lonefighters, this Peigan land and the spirits are.

"It's a joyful feeling to see the women and children, everyone so happy. Maybe now there will be a peaceful solution...maybe now," Yellowhorn said.



# THE CONFRONTATION



Rocky Woodward

Lonefighters leader Milton Born With A Tooth delivers orders to Lonefighters to take their positions just after he forced RCMP back with two warning shots.

## Tension mounts as police advance

By Rocky Woodward  
Windspeaker Staff Writer

PEIGAN NATION, ALTA.

SEPT. 7: Like every morning for the past eight days the sun broke over the horizon with a promise of another hot day.

The wind that is constant over the prairie land on the Peigan Nation reserve, 25 km from Fort Macleod, had not yet begun to stir the grassy meadows.

Inside the Lonefighters camp the only sound to be heard was a D-9 Caterpillar still working to divert the Oldman River back onto its original course.

In order to help farmers in the Lethbridge area, a weir had been built which changed the course of the river in 1923.

The Lonefighters Society are attempting the diversion to protest construction of the \$353-million Oldman dam, which Peigans say will destroy sacred grounds and Peigan land.

Then it happened. A Lonefighter runner had spotted what he said were 16 RCMP cruisers and vans, along with Lethbridge Northern Irrigation District (LNID) officials with heavy equipment heading for the weir.

The Lonefighter had run across the prairie and out of breath he could only holler from a distance to warn the camp.

In seconds the camp was ablaze with movement. Trucks were sent to each "thought out" position the Lonefighters had estimated RCMP would move on.

Soon the sky was filled with noise from RCMP helicopters.

At the channel the D-9 operator, after scurrying back to camp, was told to build bunkers in different strategic areas.

At the channel RCMP officers were watched closely as they moved in closer. Lonefighters began to shout at them to "Get off Peigan Land! Go home!"

At this point only the channel separated the two groups from total confrontation.

Then the Lonefighters hurled rocks at the RCMP standing on top the channel wall.

"They were too close," commented a Lonefighter. "We warned them."

It was then that Lonefighter leader Milton Born With A Tooth fired two warning shots that sent the RCMP scurrying for cover.

The standoff began. One victory yelp went up from the Lonefighters when the RCMP decided to have the heavy equipment removed from the area for civilian safety reasons.

Some of the Lonefighters noticed an RCMP officer, Ray Gauthier, from the Pincher Creek detachment at the channel and Born With A Tooth, through Peigan band council negotiators, asked he be removed in full view of the Lonefighters.

Lonefighters said they had confrontations with Gauthier on other occasions and as spokesman Glenn North Peigan put it, "We despise him."

They also warned that the lone RCMP helicopter circling overhead must be removed from Peigan air space or it would be shot down.

The RCMP complied with both requests.

The Lonefighters claimed victory in both incidents.

Over the course of the day, the RCMP sealed off the area and surrounded Lonefighters' bunkers and the camp.

Above the weir on the high ground the RCMP set up an ob-

servaion post, where they controlled the weir area and left flank.

In the middle and all along the trees near the Lonefighters' channel and the bunker which protected their camp, an RCMP tactical squad and regular RCMP officers dug in to face the Lonefighters.

Behind the camp and on Peigan land at a T in the road over 35 RCMP officers in full riot gear set up a roadblock.

Since that was over two km. away it gave the Lonefighters some breathing room.

During this time Peigan councillors Leander Strikes With A Gun and George Little Moustache met with RCMP officials in hopes a peaceful solution could be reached.

At the weir Lonefighter Raymond Crow Shoe had a run in with the RCMP.

"When I got to the weir no one was there. I walked across the weir with a club and met the RCMP. I told them they should be ashamed for what they were doing. This is under federal jurisdiction and you're federal police. Why are you backing provincial authority on Peigan land," Crow Shoe said he hollered.

Crow Shoe said at one point he and an officer shoved each other.

"I was knocked down but I got back up and that's when two of our councillors arrived," Crow Shoe said.

Crow Shoe added he had nothing but good words for RCMP Supt. Owen Maguire who told his officers to back away and "at least he reasoned with me in a friendly manner."

The evening was tense. Many prayers were said and people worried over what tomorrow

would bring.

SEPT 8: No one slept. During the early morning hours the RCMP at the T moved closer to the Lonefighters' camp, taking over a position once in the hands of the Lonefighters.

Born With A Tooth and spiritual leader Devalon Small Legs ordered security to tighten up.

A 24-hour truce was in effect but sometime near noon the Lonefighters expected the RCMP to move in.

The RCMP said they had an arrest warrant for Born With A Tooth on two firearms charges.

At the hill overlooking the camp about seven RCMP officers were confronted by Lonefighters angry that they had moved closer to their camp.

A run-in between officer Ray Gauthier and Lonefighter spokesman Glenn North Peigan occurred and one Lonefighter drew a line across the road with his cowboy boot. The police in a casual sense honored it.

North Peigan was upset Gauthier was still in the vicinity and they exchanged words.

Most importantly, Leander Strikes With A Gun informs everyone Chief Leonard Bastien and his council have passed a band council resolution stating the RCMP are trespassing.

Lonefighters are informed it was read to the RCMP by Chief Bastien but "they are ignoring it."

Last night food and a few peace groups were sneaked into the camp. The RCMP are now monitoring these roads.

In the late afternoon it became clear the RCMP were planning a movement.

A tactical squad, more RCMP with riot gear and an ambulance are on top the hill. Police squad leaders were looking over a map

and tension was high.

A lone cameraman said he will join me in the camp if the RCMP mount a movement on the camp.

"You're going to be there. I suppose I should be. That way with our presence there, maybe no one will be hurt," he said.

Meanwhile, the helicopter is back in the sky and Lonefighters are dug in.

Then councillor Strikes With A Gun ran into camp with news.

The news was delivered by Small Legs to everyone in camp.

He said a Calgary judge ordered everyone to maintain the "status quo" until he made a decision on the diversion.

The estimated 120 RCMP and two dozen heavily-armed tactical team members pulled out.

In the Lonefighters' camp there was nothing but joy. The tension was gone and everyone was hugging and sobbing.

Court of Queens Bench Justice William Egbert ordered the adjournment because the Lonefighters had not given the government 48 hours notice of their application and he wanted further time to review the evidence on the original Aug. 29 injunction declaring the diversion work illegal.

The Lonefighters claim this sudden turn of events as another victory and many of them couldn't wait to shake the hands of their councillors and lawyer Drew Galbraith for not quitting in trying to reach an agreement.

Believe it or not, after 10 days of hot sun and tension and only 15 minutes after the good news was heard, it rained and a rainbow appeared in the sky.

It seemed as if Mother Earth was smiling on the Lonefighter's camp.



## The Peigan Standoff



Rocky Woodward

Evelyn Kelman cleaning blueberries. Her presence made everyone feel secure.

## Lonefighters have the support of Peigan women

By Rocky Woodward  
Windspeaker Staff Writer

PEIGAN NATION, ALTA.

Inside the Lonefighters' camp, Evelyn Kelman gets up each morning to prepare breakfast for the 40 odd people in the camp.

She's been with the Lonefighters since the camp was erected Aug. 1. She is a friendly lady and women, children and Lonefighters alike take comfort in her reassuring words and pleasant smile.

"She's like a mother to all of us," says a Lonefighter.

Like all the women in camp, Kelman doesn't seem to be bothered by the many warnings that police were spotted nearby.

She goes about her business in a quiet self-confident way.

When someone told her the police were ready to invade the camp during a Sept. 8 confrontation she answered back matter-of-factly, "Ah, they're just trying to intimidate us," as she carved up a white-tailed deer a Lonefighter shot for food.

The women in the Lonefighters' camp believe in their men.

Said one Lonefighter wife, "My husband and I talked it over and after a long discussion we agreed together he should fight for our land. It's like Milton (Born With A Tooth) said. 'We have nowhere else to go.'

"We know in our hearts the river is worth dying for," the young mother said in a trembling voice.

Another lady, Lorna Born With A Tooth, added that the Oldman River is the life of the Peigan people.

"We live for the river and the river lives for us," she said.

Many times at night and during the day another lady, Janet English, is busy with the other ladies, either keeping the fire going, making tea and coffee or simply comforting a Lonefighter with words.

These ladies believe what their men are doing is right. And they continually prove it by standing by them, sometimes on guard duty during cold nights or by making sure there's sandwiches and hot coffee for them when Lonefighters enter camp from the dark.

Diane Strikes With A Gun would have it no other way. She is a worker in the camp and takes the situation seriously.

Lorna is full of humor. But confronted by a national television reporter who demanded he be let into the "war zone" without showing identification, she showed she is no pushover.

The reporter was escorted out only because Lorna held him at bay until Lonefighters came to her aid.

All the women in the camp agree they and their children have a right to be there. "It's our land and no one is making us stay. We stay because our men stay," said one proud Lonefighter's wife.

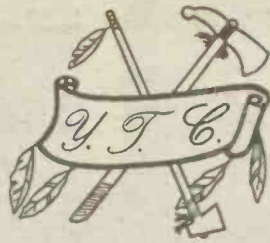
And the women remain loyal and proud of all the Lonefighters, especially the younger men.

"They could be in town drinking on weekends or even weekdays but they're here in camp.

"I'm proud of them and I told them I'm proud," said Kelman.

And Lonefighters' spokesman Glenn North Peigan said the men are also proud of their women.

Although they faced a dangerous situation during the Sept. 7-8 standoff with the RCMP, North Peigan still drummed up a little bit of Peigan humor. "Yes, we're proud of them, especially my wife Darcia," he smiled.



## YELLOWHEAD TRIBAL COUNCIL

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DIRECTOR OF CHILD WELFARE  
YELLOWHEAD TRIBAL SERVICES AGENCY

The Yellowhead Tribal Services Agency requires a DIRECTOR to coordinate and administer the *Child Welfare Program of the Member Bands of the Yellowhead Tribal Council* (Alexander, Alexis, Enoch, O'Chiese, Sunchild). The program is completing a developmental phase for the assumption of legal responsibilities for a comprehensive Indian Child Welfare Program.

### QUALIFICATIONS

Ability to interface with Indian communities. Masters Degree in Social Work (or equivalencies), experience in the delivery of child welfare services, community developments, management, financial administration, and personnel supervision.

### SALARY

Commensurate with qualifications and experience.

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DEADLINE DATE FOR APPLICATIONS IS SEPTEMBER 27, 1990.

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## THE CITY OF CALGARY PUBLIC NOTICE

### INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints citizens to its various boards, commissions and committees.

Applications from persons who would be willing to sit on The City of Calgary **Aboriginal Urban Affairs Committee** for the year 1991 are requested.

In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council.

Particulars on the Aboriginal Urban Affairs Committee are as follows:

Citizens to be Appointed	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meetings	Regular Time of Meetings
16	1 year	18	Monthly (1st Wednesday)	2 hours	4:30 p.m.

Your application should state your reason for applying and service expectations. A resume of no more than two 8 1/2" x 11" pages should be attached stating background and experience. Please mark envelope "Committees".

DEADLINE FOR APPLICATIONS IS  
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Should you require any further information, please do not hesitate to telephone 268-5861.

Joyce E. Woodward, City Clerk

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The City of Calgary  
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## The Peigan Standoff



Rocky Woodward

A Lonefighter gives the victory sign as a D-9 Caterpillar roars through the night

## A new generation of Lonefighters

By Rocky Woodward  
Windspeaker Staff Writer

PEIGAN NATION, ALTA.

When they're told to do something, they do it. Even if it means staying up for 48 hours. That's what Lonefighters spokesman Glenn North Peigan said about the Lonefighters, who range in age from 20 to 45.

Since Aug. 2 Peigan Nation band members of the Lonefighters Society have been working to divert the Oldman River away from a weir which supplies water to Lethbridge area farmers.

The Lonefighters are protesting construction of the \$353-million Oldman dam, which they claim will destroy sacred grounds and ruin the natural habitat of Peigan land.

On Sept. 7-8 a standoff between heavily-armed RCMP tactical squads and regular RCMP took place 30 km south of Fort Macleod on Peigan reserve land.

The Lonefighters have said they will stand their ground until work on the dam near Pincher Creek is stopped.

The Lonefighters Society were a clan of Peigan Indians and some Peigan elders date their beginnings back to the 1700s.

They were a proud people, believing in Indian ceremonies like the sundance, and when in battle, it is said, they would fight to the last man.

They were protectors of the Peigan Nation and many of their leaders held powerful medicine. "Their strength was next to none," said elder James Bad Eagle.

"Now there is a new generation. These current members of the Lonefighters Society maintain that philosophy, socializing and taking up the lead role when called upon," said elder Eddy Bad Eagle Sr.

Standing on a berm that separated the Lonefighters from the RCMP, a young Lonefighter pounded on a small Indian drum.

His name is Chris and he believes what the Lonefighters are doing is right.

"This is our land. Provincial jurisdiction does not belong here," he said angrily.

Other Lonefighters like security members Brandy, Hank, Casey, Charlie Gun, Raymond Crow Shoe, Doug, Jesse, John, Gordon and Charlie all feel the same as Chris.

Many others, including the women in the camp, believe in their leaders Milton Born-With-A-Tooth, spiritual leader Devalon Small Legs and Glenn North Peigan.

"They believe Indian life has a right to survive. They know the dam will upset our way of life and it is not right. Where else can we go?" asked Small Legs, his eyes ablaze.

Standing up in the circle of people, Brandy speaks. The only noise comes from the crackling fire. "We know what to do. We know the seriousness involved here. We know it is not a game."

The young Lonefighters were praised by their peers on that evening for staging a protest at the Peigan band administration in Brocket.

"You took it on your own without telling us. It shows you are descendants of the Lonefighters clan. We commend you," Small Legs tells his young men.

There is a serious mood in the Lonefighters camp but whenever they find time from work, they are telling jokes and are smiling

and friendly. That is the other side of the Lonefighters.

One Lonefighter said he counted "coup" by sneaking over the berm and touching an RCMP's sleeve during the night.

Another Lonefighter shows a rifle clip he said he has taken.

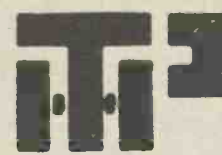
And they have pride for the RCMP, who they do not deem as their enemy, but victims of the provincial government.

"When they (RCMP) were leaving, some of them rose up from the grass like ghosts. I couldn't believe they were there and so close to us," one Lonefighter tells the circle of people.

North Peigan told an RCMP officer in front of seven other officers at a blockade that there are many good police.

"We're human. We feel, love, touch. And we care. Mostly we care about our future and our children," said Small Legs.

Such are the Lonefighters.



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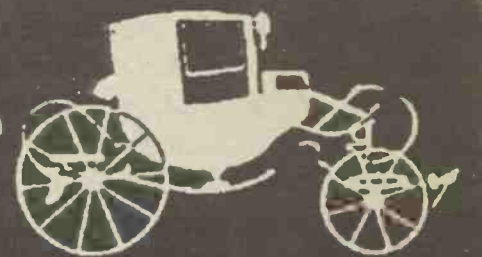
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## Natives reaching out to Natives

# Bigstone member given an education in suffering

By Jeff Morrow  
Windspeaker Correspondent

EDMONTON

Northern Alberta Cree Indian Michael Auger never imagined hardships greater than those endured by his own people on a daily basis. And he confesses he had nothing more than a passing curiosity about Native life abroad.

But after a six-month stint in South America with a United Nations volunteer task force, Auger says he was given an education in human suffering he'll never take for granted.

Auger, 32, was part a volunteer contingent from the Toronto-based Frontiers Foundation assigned to build school desks in remote Bolivian communities. His personal story was the focus of a documentary aired on the Access network earlier this summer.

Since his return last spring, Auger has trouble maintaining his composure when he talks about his experiences with the Native children in the impoverished country.

"I had to go out back and ball like a baby," he said, sharing the story about his first meeting with students in a one-room school house near the Bolivian capital of La Paz.

"I always considered myself as a hard person because of what I went through here. But that site really got to me."

The Aymara Indians, who make up 50 per cent of Bolivia's eight million population, are the oldest known aboriginal culture in South America. Auger said he's discovered a new definition for "second-class citizen."

The Aymara children were packed into the rooms with dirt floors and no windows. Auger said there were very little school supplies and textbooks had to be shared, often between five students. Auger said he didn't detect starvation among band members but there was widespread malnutrition, especially with the young Natives.

Bolivian society, which is based on a rigid class system according to Auger, is oblivious to the needs of the Aymara; more than 50 per cent of them can't read or write and the government offers little funding to education and social programs.

Although the scale of the problems are much greater,

Auger said Aymara values and cultural needs resemble those of the Cree of the Bigstone band of which he's a member.

"There is a relationship between Natives here and Natives there. There is a need to promote their culture," he said.

"They are going through a renaissance, just like we are."

The Aymaran culture is over 2,000 years old. Auger said they've long been the victims of religious "domestication" similar to that suffered by western Canadian Indians at the hands of missionaries toward the turn of the century.

He said the Aymarans are clinging to their heritage by promoting their culture and teaching Native children about their indigenous roots.

Frontiers Foundation worked in conjunction with the Canadian International Development Agency (CIDA) on the UN school desk program which was

established in 1987. The project has provided 600 school desks for 18 Indian communities located on the shores of Bolivia's Lake Titicaca.

Auger's journey was captured on film by Montreal producer Robbie Hart, who was hired by CIDA to make a documentary called "Keep the Circle Strong."

Hart, older brother of Canadian singer Corey Hart, said he was also deeply affected by the degree of suffering that went with the poor quality of education.

"It wasn't just about building desks," he said. "It was about lack of responsibility of the government toward Natives... similar to Canada."



Jeff Morrow

Michael Auger

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Pour tous les autres postes, les candidatures doivent être présentées au plus tard le 12 octobre 1990.

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## Sports

## Bruised Head brothers on a roll in rodeo

Jim Goodstriker  
Windspeaker Correspondent

MORLEY, ALTA.

The rodeoing Bruised Head clan from Stand Off continued to make their presence felt on the IRCA rodeo circuit as Byron and cousins Steve and Robert gained a fair share of the prize money at a two-day rodeo held here over the Labor Day weekend.

Byron Bruised Head continued on a high roll as he chalked up another 34 points in the bareback standings with a first-place win. He also managed to tie with Morley's Lionel Wildman for saddle bronc honors.

Bruised Head drew 70 points from the judges with a wild spurring ride aboard Shady Creek to win \$184.

He then climbed aboard Beaver's Cyclone and got tapped off with him for 71 points to share first place money of \$442 with Wildman for first place in the saddle bronc event.

Robert Bruised Head took home \$534, placing second in the calf-roping event with a run of 11.8 seconds and \$276 at the pay window.

He then teamed up with brother Steve to end up with another second-place finish in the team roping at 13.5 to share \$517. Steve also pocketed \$111 with a fourth-place finish in steer wrestling.

The bronc riding saw Cletus Big Throat of Stand Off in third place with 69 while Harold Blyan

of Edmonton managed a fourth in both the bronc riding and the bares, while Darcy Cressman and Dallas Young Pine split second and third place money of \$230 in the bareback event.

Larry Bull of Hobbema won the calf roping with a time of 11.7 seconds to win \$368.

Lewis Little Bear was third at 12.6 with Marv Yellowbird fourth at 12.7 seconds.

The bulldoggers had their hands full with a pen of tough, hard running steers. Local cowboy Ollie Benjamin was the best of 38 entries downing his steer in 6.3 seconds to win \$379.

Jay Bob Lyle and Andrew Hunt were next in line at 7.7 and 9 flat respectively.

Morley's Miles and Rudy McLean were the team roping champions as they faced each other at 7.9 seconds to share first place money of \$676.

The Montana duo of Rod Hibbs and Gus Vaile were third at 14.6.

Edmonton's Colin Willier continued his quest for a fourth straight IRCA bull riding title adding to his lead in the circuit standings with a first-place win.

He drew a twisting bull by the name of C-91 to garner 72 points from the judges and first-place money of \$300.

Cory Twigg marked 68 points to claim second spot, Kevin Scout and Derrick Martineau each marked 67 points to share third and fourth-place money of \$224.

Jason Rabbit of Stand Off

topped a field of 36 steer riders, winning the event with 71 points and walking away with \$211 in his Wranglers.

Royce Fox, Tyler Little Bear and Ty Gottfriedson tied for second and third place each with 68 points and shared \$333.

Jackie Little Bear of Stand Off, hoping for another INFR appear-

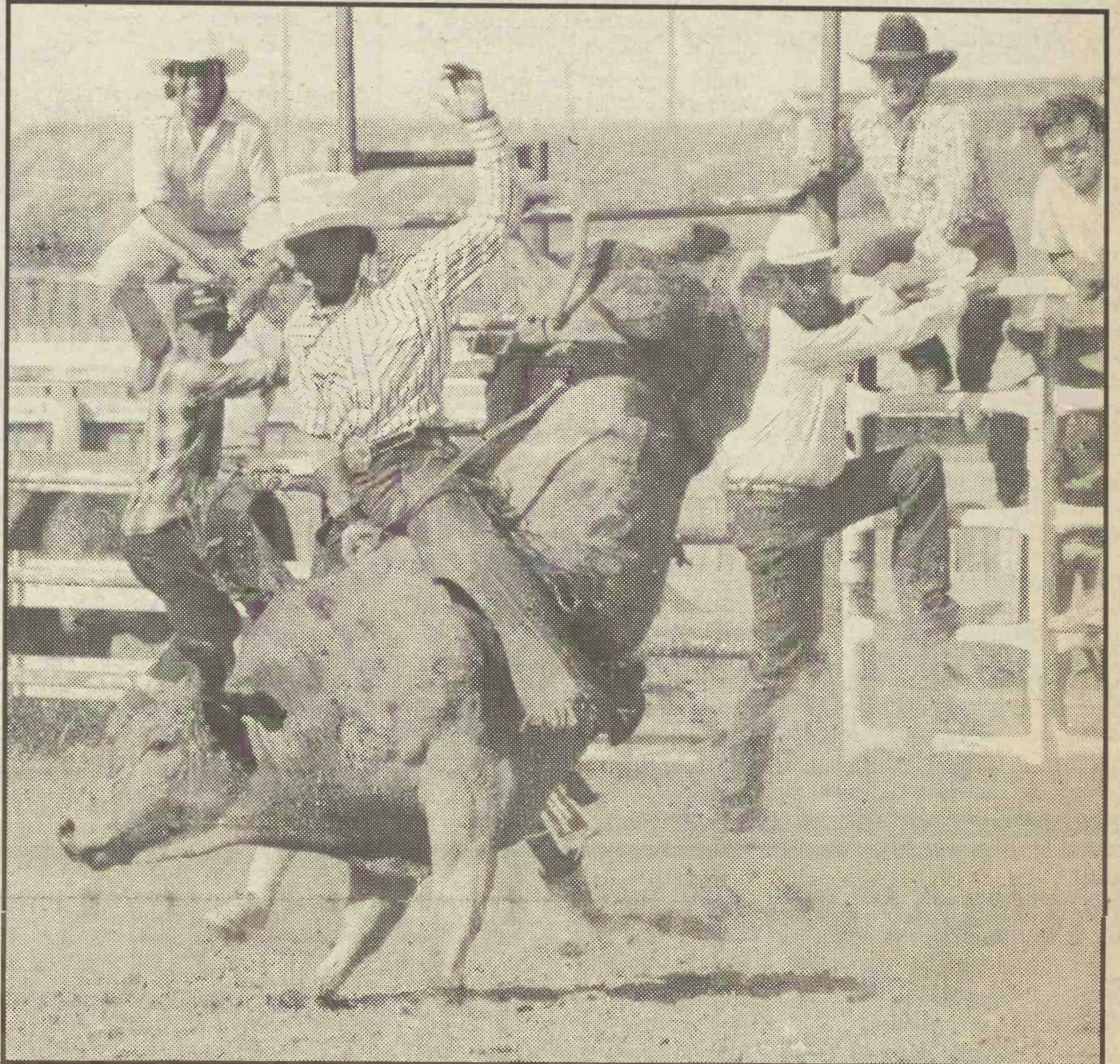
ance, improved her third-place standings in the senior barrel race with another 34 points, winning the event with a running time of 16.127 seconds to take home \$291.

Pat Simon's run of 16.513 was good enough for second place, Janelle Shade and Margret Rider took up the next two spots with

runs of 16.743 and 16.779.

The junior division was captured by Sarcee's Stephanie Simon with a clocking of 16.195. She pocketed \$120.

Jodie Brown placed second at 16.391, Nicole Fenner took third at 16.511 and Tracy Creighton won the last payoff spot at 16.799.



Jim Goodstriker

Colin Willier finished first in bull riding at Morley on the Labor Day Weekend

## Athletes honored by Louis Bull band

Kathy Moses  
Windspeaker Correspondent

HOBHEMA, ALTA.

Louis Bull band recently honored its athletes, who participated in the North American Indigenous Games.

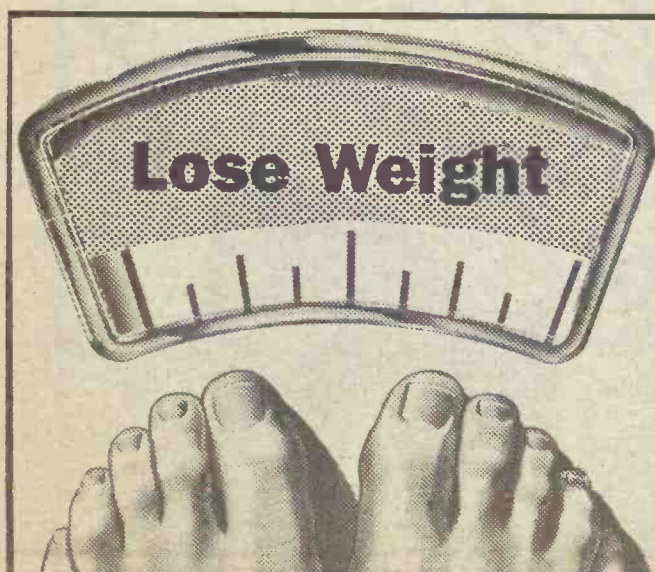
The athletes were given plaques by Chief Simon Threefingers to honor them for their participation in the games held in Edmonton in July. Band council members also attended the ceremony. The chief opened the ceremony with an invocation and then presented coaches and athletes with plaques.

He said the council was "very proud" to have sponsored Louis Bull's athletes. "Just to take part in the indigenous games was great. Thank you to all the coaches for assisting us in coaching our young athletes. To achieve medals in the games was good and for the next Olympic Games we hope to see athletes participate. We also hope to see more athletes take an active role in bringing home more gold medals in future indigenous games and international games."

Louis Bull's boys' fastball team received a bronze medal at the indigenous games while the track and field team took silver and bronze medals. In swimming Steve Buffalo took four gold, one bronze and one silver. Cody Larocque received a gold medal in wrestling and Shaun Threefingers received a bronze medal.

In rodeo Jonathan Bull received gold and Larry Bull received silver. And Chief Threefingers received silver in golf. Ian Twins, Lionel Twins and Norma Twins received a plaque for their participation in the indigenous games in the powwow category. Julie Larocque and Francine Potts, respective coaches for girls' fastball and volleyball, reminded athletes no goal is impossible to attain. What's required is effort, practice, goals and a positive attitude.

The banquet and ceremony was a tremendous spiritual uplift for the athletes, community members and the other members of Four Nations bands present at the banquet.



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## Cold Lake

# Construction underway on Dene Counselling building

By Diane Parenteau  
Windspeaker Correspondent

COLD LAKE FIRST NATION,  
ALTA.

Construction is now officially underway on Cold Lake's new Dene Counselling building. A sod turning ceremony was held Aug. 13.

The 3,445 sq. ft. facility will replace a 700 sq. ft. trailer used for the past 10 years and provide the director and staff with desperately needed space and privacy to more effectively do their jobs.

"We've really run out of room for the type of work we are doing," said director Vicki Jacob. "We're doing intensive one-to-one counselling. We're doing family counselling with parents and the children if there is a need. Even at our group meetings we sometimes get 20 people."

"They want to be able to come in and get good quality time without the phone ringing off the hook or someone coming in."

The new facility will provide soundproof offices, a counselling room, a central meeting room, a family therapy room and a library/reading room, which Jacob believes will encourage more people to seek help and advice for drug and alcohol

abuse.

Monthly workshops usually held elsewhere will be operated out of the spacious new building, which will also allow for more evening activities.

"We do workshops in the community on various topics including suicide prevention, addictions and stress management," said Jacob adding that she and her staff have completed Nechi counselling training. "Right now we are using the band office — which is very large and distracting — or the health centre which is too small."

Jacob said the band was very supportive with council resolutions to get the building off the ground and was also the first to commit financial support. The provincial and federal governments also provided financial assistance towards the \$279,000 project.

An additional \$35,000 needed for office furnishings is being raised by Dene Counselling staff and the community.

"We really want the community to be a part of it because this is a community building," said Jacob.

Jacob, youth worker Dean Janvier and counsellor Elise Charland started raising money by running a concession booth. They are now selling locally designed T-shirts and sweatshirts,



Diane Parenteau

L-R Leon Claveau of Medical Services, Steve Chriss of Public Works, band project manager Sam Minoose, architect James Kan, band councillor Celestine Grandboise, (Front) - director Vicki Jacob and counsellor Elsie Charland (with shovels)

holding raffles and selling Native greeting cards. Other fundraisers are planned for the fall.

"We are also offering ourselves out as facilitators for workshops to anyone who asks," said Jacob.

"We don't charge but are asking for a donation."

Charland said she is "looking forward to working (in the new building). It'll give us the privacy we need for therapy groups and workshops. I want to start teach-

ing what I learned from Nechi. "It's one step up the ladder," she added. "At the top is sobriety."

If construction goes as planned, they will be in the new building by the end of October.

## Kehewin

# Reserve hosts powwow traditional-style

By Diane Parenteau  
Windspeaker Correspondent

KEHEWIN  
FIRST NATION, ALTA.

"People just live for the drumbeat. They just live for the life. It's the heartbeat of a nation."

That's why, according to Kehewin Powwow Society president Eugene Cardinal, so many Native people commit themselves every summer weekend and follow the powwows from community to community, province to province and even country to country.

Kehewin's annual powwow, fast becoming one of the larger powwows in northeast Alberta, was no exception as over 500 dancers and numerous drum groups breathed life into the

Thunderbird's nest at the powwow grounds over three days of competitive dance for the seventh annual powwow.

A dozen tipis circled the dance grounds and towered over the hundreds of participants and spectators sheltered beneath the shade of trees. In rows of colored lawn chairs, lined three deep, sat jingle dancers, fancy dancers, grass dancers and traditional dancers of every age, all following the drum.

The traditions of powwow are timeless but as Cardinal has noticed over the past seven years he has been involved with the annual Kehewin event, there have been changes in dance.

"Like our white brothers, we tend to go with new fads, new dances," said Cardinal. "Fancy dance was tops seven years ago. Traditional took over, then the

grass dance. In the last two years, jingle dance has taken over."

The jingle dance, said Cardinal, was a gift to a lady who couldn't get over the loss of a loved one.

"Somebody came to her in a dream and gave her the dance. It blossomed from there."

Despite changes to some of the dances, Kehewin powwows have remained as traditional as possible. They chose trees to cover the seating area instead of tarps.

"What we believe is this whole thing," said Cardinal, motioning with his arm towards the nearby dance circle, "is a nest of the Thunderbirds or eagle and we try to keep it as natural as we can. From the sky it looks like a nest. We do things as much traditionally as we can."

"It's getting quite commercial,

some (powwows) are even thinking of initiating small fees to register. It's supposed to be the responsibility of the hosting reserve to make things as free and as easy as possible.

"For some reason we've never been rained out here, maybe it's because we've kept so close to our traditions."

The band has helped fund the annual events but Cardinal said that is being phased out, and the community families will be asked to make contributions to support the various dance events.

"They will be more gratified knowing they contribute to the powwow," said Cardinal.

Working as the core organizer, Cardinal can appreciate the work involved. He, the other members of the Kehewin powwow society and the 100 volunteers who helped with the event, spent many hours working on it to make it a reality.

"They all help in a small way," said Cardinal. "You need a few people to keep it going. We stick close, don't give up and work hard. It's something to be kept alive."



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# The Environment

## Toxic, corrosive cleaners often aren't needed

The Treaty Indian Secretariat an organization sponsored by the Indian Association of Alberta, promotes action on environmental issues and concerns. Each issue we bring you important plans of action. This column includes energy and money saving tips for your home and your office as well as for personal grooming. Remember the 3 Rs: Reduce, Recycle and Reuse.

### At home:

Use environmentally-friendly household cleaners

- Try plain water first. Before you reach for any cleaner, try soaking a rag in water and laying it on the sticky spot. Leave it to soak for a minute or two. This is especially useful to remember when cleaning floors and countertops. No cleaners are required and equally important, no scrubbing is required. Just wipe clean.

- Buy a plunger. Drain cleaners are so toxic and corrosive they should never be discarded with your regular garbage. If your community does not yet have a hazardous waste disposal program, store drain cleaners in a safe place until you have a program. For now arm yourself with a plunger — also known as the plumber's helper. It's a good idea to have one for emergencies. A few forceful plunges will clear almost all blocked toilets. If you have a serious underground drain problem, you'll need a plumber's snake, in which case drain cleaners won't do much good anyway. You can buy a plunger at the hardware store and you can rent a snake at any tool rental company.

- Stop buying special toilet cleaner. Do you really need to clean your toilets with every single flush? Sprinkle a little baking soda on your toilet brush and swish it around the bowl or pour a cup of Coke in the toilet and let it sit for half an hour. If you feel it's necessary to disinfect the toilet, pour half a cup of borax into the bowl and let it stand

for an hour. You've used nothing toxic, nothing corrosive.

### At the office

- Reduce the number of copies of any given document. How many copies do you really need? Try circulating reports and notices to all departments. Place a list of the people or department names on the document. After they have read the document, they can check their name and send it to the next person on the list. If you are having a meeting, try using an overhead or blackboard to give out information. If people insist on having a copy of the material, then print one for them. Remember if the document is on a computer disc, do you really need a hard copy?

- Use reusable printer ribbon. Some printers use either one-time film or reusable fabric ribbon. Save film for final drafts and use fabric ribbon for first drafts.

- Use inter-departmental envelopes. Instead of using a separate envelope each time you have to send a letter to a co-worker, use the same one. Write the name on the back of the envelope or order special inter-office envelopes. They can be used over and over again.

### Personal grooming

- Buy a lipstick brush, which will eliminate throwing away the lipstick left in the bottom of a tube. You'll cut back on the manufacturer's use of chemicals and packaging.

- Use a facecloth with warm water to remove makeup. Paper tissues and cotton balls are used once and then thrown away, wasting the resources used to make them and filling up landfill sites.

- Use lemon juice and vinegar for a rinse after shampooing. This makes your hair soft and shiny. No, you won't end up smelling like a salad. It's rinsed out, just like any cream rinse. Put vinegar in an empty shampoo bottle and keep it in the shower. Keep lemon juice in the fridge.

### Kids' corner: take a guess

Which of these are you most likely to find on a beach? (a) zebras, (b) six-pack rings (c) trumpet players.

Answer: Unfortunately, people constantly leave six-pack

rings on beaches.

We've all seen plastic six-pack rings, the plastic circles that hold six packs of canned drinks together. Before you toss six-pack rings into the garbage, snip each circle with scissors (or get some-

one to help you do it). Once the rings are out, no animals can get caught in them. When you are on the beach, pick up any six-pack rings you find and snip all the circles and then throw the rings in a garbage can.



PEACE HILLS TRUST  
'A DECADE OF SERVICE'



# ANNUAL NATIVE ART CONTEST

PEACE HILLS TRUST takes pride in encouraging Native Artists to develop, preserve and express their culture through our "NATIVE ART CONTEST"

The Contest is separated into four categories:

Adult Category / Children's Categories: (limit of one entry per child please).  
Age 9 & under; Age 10 to 13; Age 14 to 17

All entries are restricted to "Two dimensional" art.

Awards	Adult Category	Children's Categories
1st Prize	\$2,000.00	\$65.00
2nd Prize	1,000.00	40.00
3rd Prize	500.00	25.00

We look forward to your participation.

### RULES AND REGULATIONS

1. Peace Hills Trust "Native Art Contest" (NAC) is open to Native Indian Residents of Canada, except management, staff and employees of Peace Hills Trust who are not eligible.
2. Entries shall consist of a complete and signed Entry Form and a two dimensional work of art in any graphic medium; will only be accepted from September 1st, 1990 to 4:00 p.m. on Monday, October 01, 1990, will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrants.
3. By signing the Entry Form, the entrant represents that the entry is wholly original, and that the entrant is the owner of the copyright in the entry; warrants that the entry shall not infringe any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims inconsistent with the foregoing representations and warranty; waives his Exhibition Right in the entry for the term of the NAC, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust; agrees to be bound by the NAC Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the NAC by the Official Registrar Mr. David Boisvert. Late entries, incomplete entries, or entries which do not comply with the NAC Entry Procedures and Rules and Regulations will be disqualified.
4. All winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection". Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered will be picked up by the entrant; all other entries will be mailed in the original packaging it was received in.

### ENTRY PROCEDURES

1. Adult entrants may submit as many entries as they wish, but they must submit a separate Entry form (or photocopy of) with each entry. Ensure that all spaces on the Entry Form are filled in correctly, and that the form is dated and signed.
2. All entries must be UNFRAMED paintings or drawings and may be done in oil, watercolor, pastel, ink, charcoal or any two dimensional graphic medium. All entries will be judged on the basis of appeal of the subject, originality and the choice and treatment of the subject, and the creative and technical merit of the artist. Entries which were entered in previous NAC competitions are not eligible.
3. Peace Hills Trust will not acknowledge receipt of any entry. If the entrant requires notification, the entry should be accompanied by a self-addressed stamped postcard which will be mailed to the entrant when the entry is received.
4. The completed Entry Form and Entry must be received on or before October 01, 1990 by: Peace Hills Trust, Corporate Office, 10th Floor, Kensington Place, 10011 - 109th Street, Edmonton, Alberta, T5J 3S8. Entries submitted by mail should be postmarked no later than October 01, 1990 and encased in protective material to prevent damage to the entry. Late or incomplete entries will be disqualified. Peace Hills Trust assumes no responsibility as to entries which are misdirected, lost, damaged, destroyed, or delayed in transit. Peace Hills Trust assumes no responsibility for placing insurance coverage on the entries submitted to them or returned by them to the entrant.
5. Should you wish to sell your work while on display at the NAC, please authorize us to release your telephone number to any interested purchasers. Should you not complete that portion of the Entry Form, your telephone number will not be released.

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PEACE HILLS TRUST  
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## ANNUAL NATIVE ART CONTEST ENTRY FORM

Number \_\_\_\_\_

**CLOSING DEADLINE: Hand Delivered, 4:00 p.m. October 01, 1990**  
(Please Print) Mailed, Postmarked October 01, 1990

FULL NAME: \_\_\_\_\_ AGE: \_\_\_\_\_  
PRESENT ADDRESS: \_\_\_\_\_  
CITY: \_\_\_\_\_ PROV./TERR.: \_\_\_\_\_ POSTAL CODE: \_\_\_\_\_  
PHONE NUMBER(S): \_\_\_\_\_ (HOME) \_\_\_\_\_ (WORK)  
BAND/HOME COMMUNITY: \_\_\_\_\_

TITLE: \_\_\_\_\_  
MEDIUM(S): \_\_\_\_\_  
DESCRIPTION: \_\_\_\_\_  
 Yes, you may release my phone number to an interested purchaser. Selling Price \$ \_\_\_\_\_  
I hereby certify that the information contained in this Entry Form is true and accurate. I hereby further certify that I have read and understand the Entry Procedures and Rules and Regulations of Peace Hills Trust "Native Art Contest", which are incorporated herein by reference, and I agree to be bound by the same.

Date \_\_\_\_\_

Signature of Entrant \_\_\_\_\_

REGISTRAR'S USE ONLY  
IN  Mail  Del. DATE: \_\_\_\_\_  
OUT  Mail  Picked up DATE: \_\_\_\_\_

MAIL TO:  
Peace Hills Trust  
"Native Art Contest"  
10th Floor - Kensington Place  
10011 - 109 Street  
Edmonton, Alberta  
T5J 3S8  
Attention:  
Mr. David Boisvert  
FOR MORE INFORMATION  
(403)421-1606  
1-800-661-6549



## Focus on Native Business

# Sisters eye own business – teamwork the key

Picking the right moment key to hopeful entrepreneurs

Lynn and Fern Vogt think their time has come.

After eight years of working in beauty salons in Edmonton and Fort Smith, N.W.T. Fern wants to take the plunge and run her own business. Her sister Lynn, with a background in administration, is more than willing to be part of the team.

"There's only one other step to go to," explains Fern who, with Lynn, hopes to buy an existing salon in Edmonton.

"Now I feel I'm ready for something like this," says Fern, who trained in Edmonton, returned to her home town of Fort Smith and spent the last five years curling and teasing the locks of countless customers.

It's been a challenging eight years. Fern left Fort Smith as a teenager to train at Marvel Hair Styling College in Edmonton. It meant leaving a close-knit family, friends and the familiarity of a small town. At first, it was very frightening.

"I was a shy person," recalls Fern. "I came from a small community. It was a lot harder for me."

Her family came down to Edmonton from Fort Smith to ease the transition in the first few days.

"I remember being scared and I didn't know anyone," says Fern, who phoned home, wanting to return. But her school fees were already paid and there was no turning back. It was just as well.

She met some other Native students in her classes who understood what it was like to leave home. Other classmates also came from small communities and together they helped each other survive the new experience.

After graduation, Fern returned to Fort Smith to work in one of the local beauty salons. As she developed her skills and became more comfortable dealing with people, the dream of owning her salon started to take shape. Five years of additional experience in Edmonton also gave her a number of insights into the running of a business—particularly from the point of view of an employee.

The sisters vow to treat their employees fairly. "You're only as good as your employees," Fern reflects. "I've seen it from both ends."

### Choices

For the Vogts, the road to entrepreneurship involved a number of choices. Should they, for example, start a new beauty salon? The decision was a definite "no." There are a lot of shops in Edmonton, they reasoned, and even more competition. Buying an existing business made a lot more sense.

With the help of Fern's father-in-law, a real estate agent, some possible locations were identified. The Vogts considered two different spots. One had potential to be a winner in a few years. Another offered more immediate returns. Because of their cash position, they opted to check out

*'We grew up depending on each other. We try to find ways to solve problems without getting into arguments.'*

the business with an established track record.

They began by examining financial statements. The Vogts observed the salon in operation. Now they're assessing how much capital they will require to stay in business. They have some of their own money to buy the operation but they need additional funds to clinch the deal. An application to a federal government economic development agency is being prepared. In the meantime, there is the risk other purchasers could snap up the salon.

"Whenever we talk about it, I get energized," says Fern. "When I have to wait, I go through a low." Moral support from family members, especially their father, enables the Vogts to deal with the ups and downs of preparing for the future. The sisters are close and they intend to maintain a good working relationship.

"I'll be active in the running of the business," says Lynn, a business administration graduate from Arctic College in Fort Smith, who has worked in the accounts department of Poundmaker's Lodge. She was the driving force who encouraged her sister to consider the potential of



Lynn and Fern Vogt

David Berger

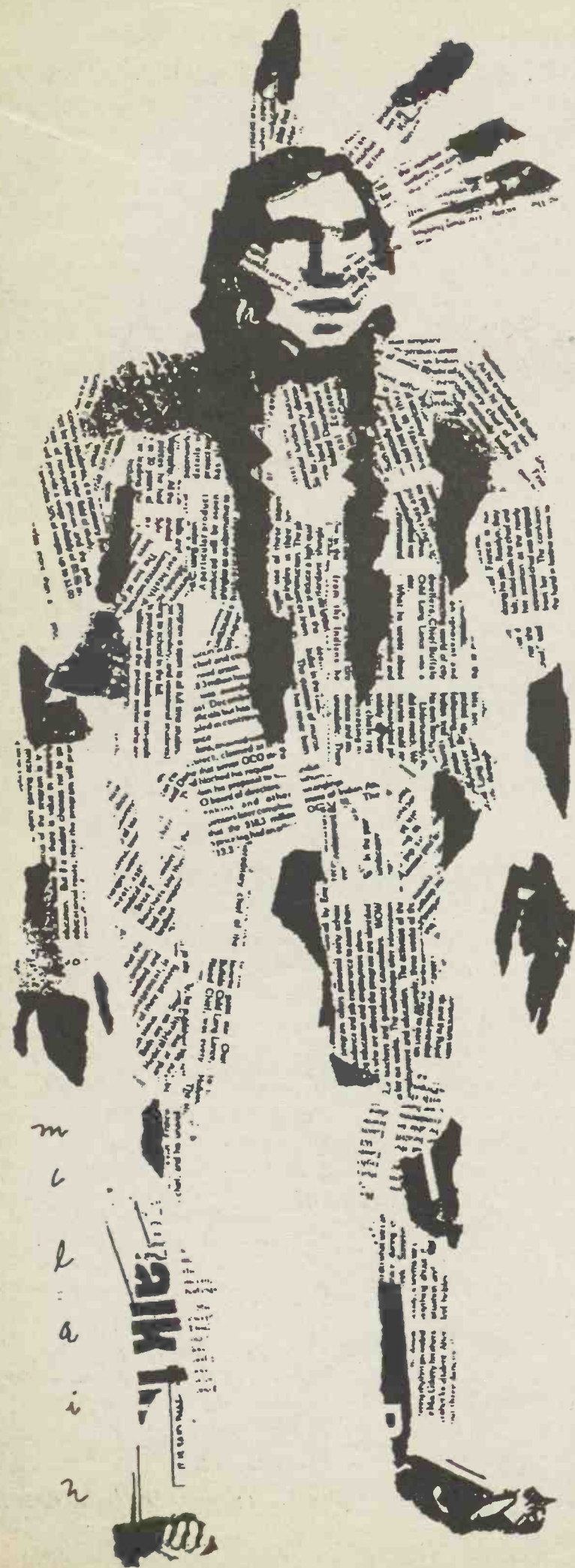
owning a business even when Fern was still working as a hairdresser in the N.W.T. and Edmonton.

"We grew up together, depending on each other," says Lynn. "We try to understand each other's feelings and find ways to solve problems without getting into arguments."

It's one of the skills the Vogts hope will carry them through the next few months.

If you have any ideas for future stories why not give *Windspeaker* a call at 455-2700 or drop us a letter at 15001-112 Ave., Edmonton, T5M 2V6.

*Focus on Native Business is a monthly column about Native entrepreneurs. It's sponsored by the Economic Development Discussion Group, which meets four times a year to discuss Native employment and business development. Current members include: Alberta Power Limited, Amoco Canada, BANAC, Esso Resources, Husky Oil, Indian Affairs, Indian Oil & Gas Canada, Alberta Municipal Affairs, NOVA Corporation, The Royal Bank, Shell Canada, Syncrude and Transalta Utilities.*



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\$30.00	STEER WRESTLING	\$800.00
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