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Wind speaker

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QUOTABLE QUOTES

"I remember laughing when we talked about our gods and how we both agreed that whether we called him Creator, Allah, Jehovah or whatever, our prayers would work just as well if we called him Buddy, Bill or Hank."

- Richard Wagamese
See Page 7

September 14, 1992

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Lonefighter wins appeal

By Cooper Langford
Windspeaker Staff Writer

CALGARY

Milton Born With A Tooth was short-changed at his original trial when the judge refused to allow defence arguments that might have cleared the militant activist, an appeal court ruled.

In a 17-page written decision, the Alberta Appeal Court quashed seven weapons-related convictions and ordered a new trial for the Lonefighter leader.

"I've just had three judges tell me that they were the ones who were wrong," said a buoyant Born With A Tooth in an interview from the Lonefighter Society's Calgary headquarters.

"We are the first case that has gone to the highest provincial court and we kicked ass . . . This has exonerated the position of the Lonefighters and proved that we weren't a bunch of hoodlums."

He has been ordered to appear before the Alberta Court of Queen's Bench in Fort McLeod to set dates for a new hearing.

The provincial government has not said whether it will proceed with a second prosecution. A spokesman for the attorney general's office would not comment, saying that the case is "technically before the courts."

The charges against him stem from a 1990 police standoff at a weir where Lonefighters were

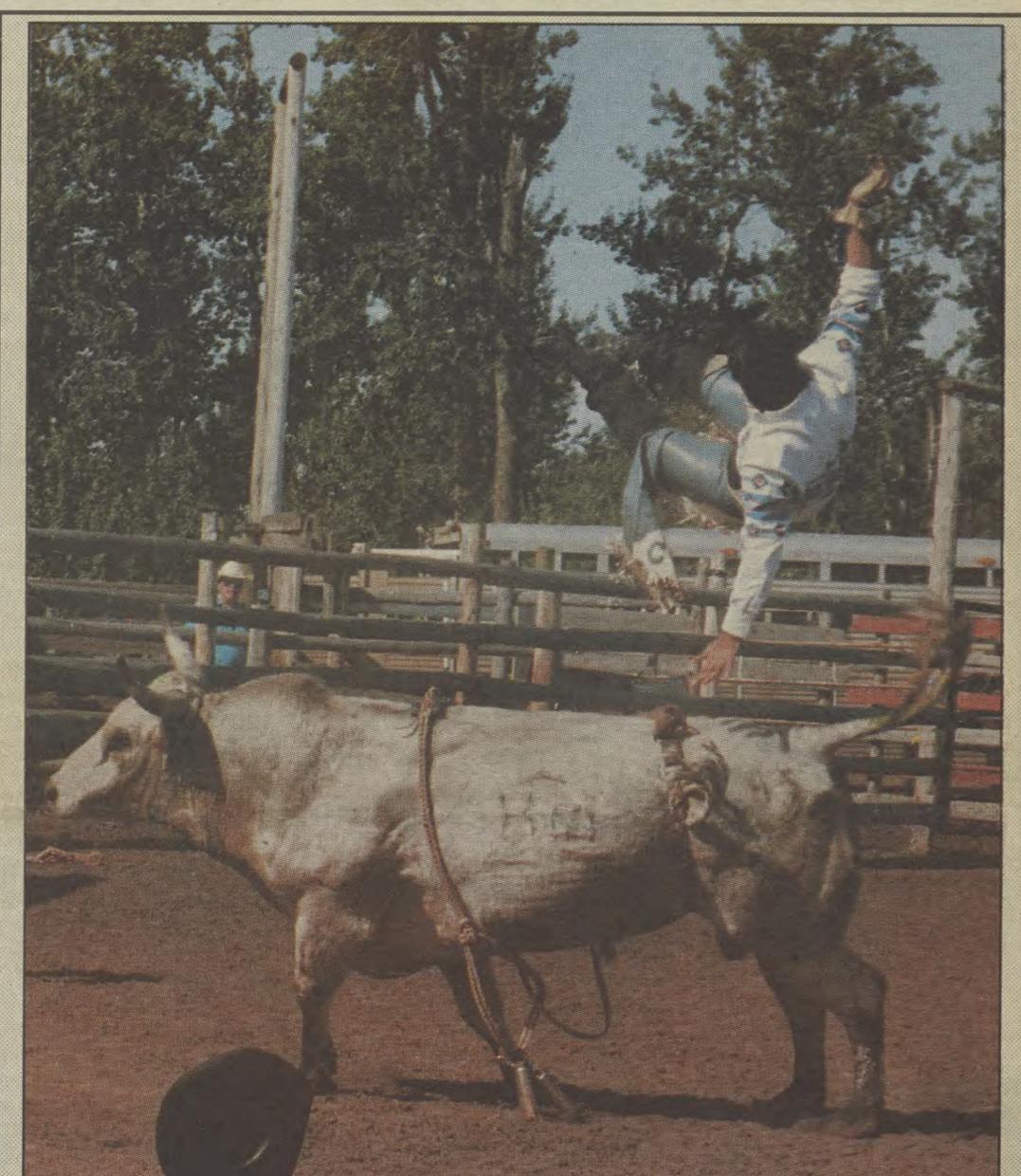
attempting to divert the Oldman River away from a \$350-million dam. RCMP officers were escorting provincial environment officials to the diversion weir when they were confronted by about 10 Lonefighters. Born With A Tooth fired two shots into the air.

Convicted on seven charges ranging from pointing a firearm to obstructing police officers, he was sentenced to 18 months in jail. He's been free on bail pending the appeal court decision.

The appeal court sided with long-standing complaints that the trial judge mistakenly barred defence arguments that Born With A Tooth was legally defending Peigan territory. The court also said Justice L.D. MacLean "curtailed" cross-examination designed to raise doubt with the jury about police intentions.

But the three-judge appeal panel also faulted defence lawyer Karen Gainer for creating an air of animosity by not answering his questions about why her arguments should be allowed.

"The failure of the defence counsel to articulate compelling answers to (the judge's) questions largely account for almost all grounds of appeal. Counsel was at once argumentative and vague. She asserted positions but said almost nothing to explain them. This led to repeated clashes during the remainder of the trial . . . By the end of the trial, the trial judge was limiting himself to occasional protesting interjections."



Flying high
Slim Dusty, Todd Buffalo's top bull, gave Cory Twigg of Standoff, Alta. a high 'ole time at the Buffalo Ranch Rodeo on the Samson Reserve at Hobbema.

Jim Goodstriker

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Missing salmon fan fishing feud

VANCOUVER

The disappearance of hundreds of thousands of sockeye salmon from west coast fishing areas is fanning the flames of a heated dispute between commercial fishermen and Native communities developing a new commercial fishery.

Federal fisheries officials halted all fishing on the Fraser River after 100,000 prized sockeye failed to reach spawning grounds on schedule.

No one knows where the fish have gone. But that hasn't stopped commercial fishermen, Native communities and government officials from laying the blame at each other's feet.

"Everybody is taking their stab at finger-pointing," said David Moore, a spokesman for

the Shuswap Nation Fisheries program. "But nobody knows what's happened . . . The biggest culprit at this time is lack of information."

One thing is clear: low fish counts are dealing some hard blows to the industry. Shortfalls recorded in several surveys show the salmon decreasing between 50 and 85 per cent.

While it's still possible the missing fish might turn up in later spawning runs, many of B.C.'s commercial fishermen are pointing the finger at a new Native commercial fishery.

B.C. Natives entered the commercial fishing market this year under a \$7-million fisheries department development program. This follows a court decision ending a 100-year-old ban on Native commercial fishing.

But the experimental program has been opposed by the province's non-Native fishermen, who have filed a claim in the B.C. Supreme Court to have Native fishing declared illegal.

In court documents, Michael Hunter, president of the Fisheries Council of British Columbia, estimated the missing catch at more than a million fish, worth \$12 million in lost revenue.

Non-Native commercial fishermen have staged protests and resorted to hidden-camera videotaping to bolster their claim dwindling stocks are due to Native over-fishing.

But Native leaders deny the claims and say the blame should lie with what they call federal fisheries department mismanagement.

"Those fish were never

there," said Robert Clifton, president of the Native Brotherhood of British Columbia. "Many of those fish were caught along the coast as they migrated shoreward due to the El Nino effect."

Clifton said the El Nino effect - a periodic change in ocean wind currents - created extended harvest opportunities for coastal fishermen who ended up catching most of the missing sockeye.

Patrick Chamut, B.C. fisheries department regional director, said the shortfall can't be blamed on the Native fishery. The Native commercial and food fishery may have underestimated its catch, but predictions for the salmon run may have been mistaken for this year. Native and non-Native poaching and unexplained salmon deaths may have also taken a toll.

SUMMER CONTEST • SEE PAGE 10

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DEATH OF A PEOPLE

The Citadel Theatre's production *The Royal Hunt of the Sun* chronicles what happened when the Spanish conquistador Francisco Pizarro met the Inca god-king Atahualpa in Peru in the 1530s. The trusting Atahualpa's acceptance of the Spaniards at their word proved to be the downfall of his entire civilization. For a review of the play.

see Page 10.

NO SURRENDER

The people of Cheslatta lost their reserve land in a government swindle in the 1950s, but they haven't given up the fight to receive fair compensation. Though they're now scattered over a number of parcels of reserve land, they're united in their resolve to make right the wrongs done to them 40 years ago.

See Pages 8-9

AD DEADLINES

The advertising deadline for the September 28th issue is Thursday, September 17th at 2:00 p.m.

Constable to appeal ruling he used excessive force

WINNIPEG

A Winnipeg police constable found to have used excessive force in the 1988 shooting death of Native leader J.J. Harper will appeal the decision against him to the Manitoba Court of Queen's Bench.

"I am very surprised at this decision," said Al McGregor, the lawyer who represented Constable Robert Cross in a hearing before the Manitoba Law Enforcement Review Agency.

The five-member panel's finding, which ruled that Cross used excessive force in shooting Harper during a scuffle, is full of contradictions, McGregor said. He pointed out the panel did not

find Cross guilty of assault or carelessly using his service revolver although it found him guilty of excessive force for firing the same gun.

"I guess someone can explain that to me," McGregor said following the release of the panel's 16-page decision.

In a 3-2 split ruling, the panel ruled that the "excessive use of force, without justification, amounts to an abuse of authority." But the panel did not recommend criminal charges against the officer, who now faces internal disciplinary proceedings.

In a dissenting judgment, two panel members said Cross was justified in shooting Harper

because he presumably feared his life was in danger.

Harper was killed when officers in pursuit of a car thief stopped him on the street, even though he did not resemble the suspect. An argument broke out which led to a struggle between Harper and Cross, during which Harper went for the officer's gun, Cross has said. Cross claims the gun went off accidentally during the fight.

The Harper shooting and the 20-year delay in bringing the killers of Helen Betty Osborne to trial in The Pas, Man., were two key incidents which sparked the highly publicized Manitoba Native justice inquiry.

Martin Pollock, a lawyer for

Harper's brother, Harry Wood, hailed the review panel's findings against Cross as a major victory.

"I think this decision is significant when you look at all the allegations of excessive force across Canada these days," Pollock said. "You have these allegations in Toronto, Montreal and Winnipeg. In Winnipeg we finally have an impartial judicial body which has found that an officer used excessive force."

Harper's family has filed a lawsuit claiming damages against Cross, the Winnipeg Police Department and the City of Winnipeg. The suit is expected to come before the courts early next year.

Blame for boy's suicide shared

WINNIPEG

Poor management by Native politicians, the Manitoba government and social workers created a network of ineptitude that led to the suicide of a Native youth in foster care, a judge said.

In a harsh report, Manitoba provincial court judge Brian Geisbrecht spread the blame thick and wide for the 1988 death of a 13-year-old boy on the Sandy Bay reserve.

"What is clear to me is (the boy) had the right to expect more," Geisbrecht wrote after an

inquiry into the death that at times appeared more like an inquiry into political interference in child welfare cases handled by the Dakota-Ojibway Family Services.

"His family let him down; his community let him down; his leaders let him down; then the very agency that was mandated to protect him let him down and the government chose not to notice."

Geisbrecht faulted the province for letting poorly trained Native agencies handle difficult child-welfare cases. He called

Native leaders "foolish and naive" to seek such independence.

The Dakota-Ojibway child welfare agency should also be overhauled so its staff has better training and is able to reduce political interference of band leaders, Geisbrecht wrote.

"A child care agency that cannot stand up to interference cannot do its job and is not entitled to a mandate. An Indian leadership that cannot discipline itself is not worthy of governing."

Native women's organizations have been demanding a

full-scale inquiry into Native child care since the Sandy Bay case came to light. They say political organization of community services puts too much power in the hands of chiefs and councils, who can cover up abuse cases when it is politically beneficial.

Geisbrecht recommended the province introduce legislation to prevent political interference in child welfare cases. Harold Gilleshammer, Manitoba's family services minister, said he will set up a committee to study the problem.

Daishowa may sell Peace River mill

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

Daishowa will sell its financially troubled pulp mill in Peace River under an agreement to be signed between two Japanese companies later this month, a Japanese newspaper reported.

According to unnamed sources in a story published by the English-language Daily Yomiuri, the debt-ridden Daishowa Paper Company will

sell the mill to a company set up by Marubeni Corporation of Japan and Daishowa in 1969.

Tom Hamaoka, vice-president of Daishowa's Canadian operations, confirmed executives from the two companies have discussed forming a partnership in the Peace River mill.

But Hamaoka called Japanese reports outlining financial details "speculative" and said no final agreements have been reached pertaining to the mill 500 km northwest of Edmonton.

Marubeni and Daishowa have been equal partners in the

Cariboo Pulp and Paper Company in Quesnel, B.C. for the last 23 years, Hamaoka said.

The Japanese news reports were distributed to Alberta media by Lubicon activists in Edmonton. The Lubicon are staging an ongoing protest against Daishowa, which holds timber leases to traditional lands at Little Buffalo. The protest includes a boycott of companies using Daishowa paper products.

Lubicon officials said the potential sale of the Peace River mill will not affect their concerns over potential forest har-

vesting on traditional land.

Rumors of a sale of the Peace River mill have been circulating for several months. According to the Daily Yomiuri, Japanese paper manufacturers have been suffering their worst downturn since the Second World War.

The paper said Daishowa has posted substantial deficits over the last two years and has worked out a five-year plan to sell off stock and land holdings to reduce its debt.

Daishowa's Peace River mill began operations in February 1991.

NATION IN BRIEF

Clark calls Native government only hope for future

Native self-government is the only way to end a system that breeds prejudice, violence and dependency in the Native community, Constitutional Affairs Minister Joe Clark said. In a speech during a western tour to promote last month's constitutional accord, Clark criticized the government's long-standing practices and legislation, including the Indian Act. "Some people believe self-government is about guilt," Clark said. "Well it is. We have a lot to be guilty about as governments, as a country," he said, citing high rates of infant mortality, suicide and tuberculosis in the

Native community. Clark also criticized the Indian Act for outlawing the potlatch and Sun dances as well as for forcing Native children into residential schools.

Federal court asked to strike down voting rules

Five members of Ontario's Batchewana band are asking the federal court to strike down Indian Act voting regulations as a violation of the Charter of Rights and Freedoms. If successful, the case could have a wide impact on many of Canada's 600 bands that are refusing to let non-resident members vote in band council elections. "It is a precedent-setting case that will affect people all across the country," said John Corbiere, former chief of the Batchewana band

near Sault Ste. Marie. The five band members are asking the court to strike down a band council resolution that struck about 700 of 1,200 people from the community's voting list because they did not live on the reserve. If successful, the action could be especially useful to women who regained their status under Bill C-31 but have had trouble moving back onto reserves.

Little progress on legal changes in Manitoba

Manitoba Native organizations and the provincial government are blaming each other for not acting on judicial inquiry recommendations that called for a separate justice system. "We're now feeling very frustrated," said Sandi Funk, vice-president

of the Aboriginal Council of Winnipeg. "All the work was done and now it's just another document collecting dust on a shelf." But Manitoba Justice Minister Jim Downey said the government is ready to work on the recommendations if Native leaders would only co-operate. Both sides have yet to sit down and discuss the 1,000-page report issued last year by a three-judge panel. The inquiry, sparked by the violent deaths of political leader J.J. Harper and high-school student Helen Betty Osborne, made hundreds of recommendations. They ranged from calls to hire more Native police to community involvement in young offender sentencing.

Saskatchewan band opens

claim on surrendered land

Saskatchewan's Ochapowace band has entered land claim negotiations based on land they surrendered to make homesteads for soldiers returning from the First World War. "I was happy to see the claim accepted for negotiations and hope that it is settled quickly and in good faith," said Denton George, chief of the band living southeast of Regina. The original 53,000-acre Ochapowace reserve was established under Treaty 4. Some 18,000 acres of reserve land was sold to the Soldier Settlement Board in 1919. The Ochapowace band first filed their claim with the federal government in 1985.

News

Lubicon, Siddon stuck at stalemate

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

Negotiations to settle the 50-year-old Lubicon land claim remained deadlocked following yet another attempt to kick-start stalled talks.

In their first meeting since the Lubicon rejected Ottawa's last offer, Indian Affairs Minister Tom Siddon and chief Bernard Ominayak could only agree to further meetings.

Band membership remains one of the key sticking points in negotiations, which have revealed few bright spots since 1988 when federal and community negotiators agreed to the size of a future reserve.

"I don't think we are very far apart," Siddon said, as he emerged from several hours of closed-door meetings with various Lubicon representatives in

an Edmonton hotel. "(But) we can't build a community with empty houses or vacant classrooms."

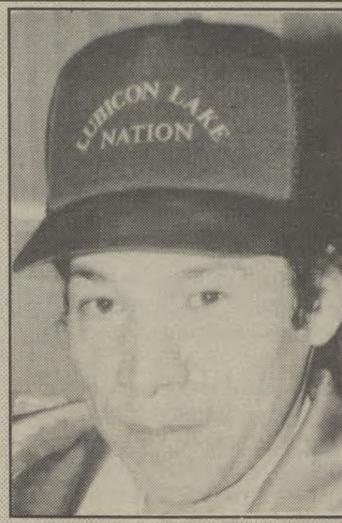
The Lubicon say they have 500 legitimate members who should be counted in estimating the value of a final settlement. In their latest offer, federal negotiators suggest the number is closer to 250 because some Lubicon are on other band lists or have joined new communities like the Woodland Cree.

Ottawa's latest settlement offer is worth more than \$50 million if it accepts the Lubicon membership estimates. But the final value could be much less if based on lower membership estimates.

Siddon hinted that the new constitutional accord on self-government might provide new avenues for settling the membership dispute. He said Ottawa will increasingly have to move away from the "constraints" of

"Basically we are at an impasse on the membership issue. Our position is still that the Lubicon will determine who the Lubicon people are."

- Chief Bernard
Ominayak



the Indian Act, which sets out federal policy on determining band membership.

But Ominayak did not place much faith in coming constitutional changes, saying that self-government will only help their cause if the Lubicon are allowed

to determine their own membership.

"Basically we are at an impasse on the membership issue," he said. "Our position is still that the Lubicon will determine who the Lubicon people are."

Siddon also met with a group

of women from Little Buffalo who have written letters to several newspapers supporting Ominayak's tough stand in the talks. The women have publicly accused Siddon of "playing games" with public opinion and backing off earlier agreements on issues like band membership.

Siddon met with the women in response to their demand for a meeting. But little progress was made in bringing the two sides closer together after more than an hour of private talks.

"I don't think he understands anything about what we are trying to do. Otherwise, he'd be more reasonable," said spokeswoman Maggie Auger, who attended the meeting with two of her four children.

While Siddon said he is "personally concerned" about impoverished conditions at Little Buffalo, the women accused him of "talking in circles" and said he lost his temper when faced with repeated questions.

Constitutional agreement flexible, say officials

By Cooper Langford
Windspeaker Staff Writer

OTTAWA

Native leaders and the communities that disowned last month's constitutional accord will not be left out in the cold in self-government talks, senior federal officials said.

Advisers to Constitutional Affairs Minister Joe Clark said self-government agreements can still be negotiated outside the constitutional framework under existing Indian Affairs programs.

"The answer is 'no.' They don't have to enter agreements," said one official speaking on

condition of anonymity. "(The constitutional agreement) leaves a lot of room for flexibility."

At least two Native groups have expressed serious doubts about the agreement negotiated by the premiers and leaders of four national Native organizations.

Quebec Mohawk Chief Billy Two Rivers denounced the deal as a sell-out on the eve of the final agreement. He said the deal won't fly in Quebec's communities because of provisions requiring Native law to conform with provincial laws.

The Indian Association of Alberta, which represents the province's treaty bands, dropped out of the talks in June

in a dispute over the process they said threatened treaty rights.

If the inherent right is constitutionally entrenched in its current form, Ottawa will be forced to negotiate self-government with communities who want to enter talks. Potential court action must be delayed for five years once negotiations have started and the courts can order further negotiations if they are deadlocked at the end of the ban.

But self-government negotiations based on the constitutional recognition of the inherent right can only be initiated by Native communities.

And communities rejecting the agreement can still take over powers now held by the federal government under other pro-

grams, the officials said.

Programs like the Indian Act Alternatives, which has been used to negotiate community self-governing deals in the past, will not be affected by the constitutional deal at this time. But the officials said such options might not be permanent if Ottawa changes the Indians Affairs mandate or winds down the department as more communities become self-governing.

Nor does the constitutional deal rule out using the courts to pursue rights, as long as the cases are based on rights recognized outside the constitution, like treaty rights or aboriginal rights.

Regena Crowchild, president of the financially strapped Indian Association of Alberta,

said it's too early to discuss existing alternatives to the constitutional deal. Her organization wants to review the final draft of the agreement before commenting publicly.

"We are still waiting for the legal text," she said in an interview from the association's offices just outside Edmonton. "At the moment we feel the agreement does not reflect the views of our people."

Meanwhile, Assembly of First Nations Chief Ovide Mercredi said he expects unanimous support from the assembly's member chiefs when they meet to vote on the accord. But he said the deal will not be "imposed" on individual communities who reject it.

Metis sign three-way agreement

EDMONTON

Alberta Metis are one step closer to self government after signing an agreement with the federal and provincial governments.

The deal means the federal government will be working with Alberta Metis for the first time in planning, said Jake Epp, minister of Energy, Mines and Resources, with responsibility for Metis.

A key goal is "to establish practical methods of self-government," said Epp.

The agreement will allow Metis to participate in discussions on areas such as education and social services and increase Metis input on decision-making and administration of government programs, policies and services affecting them.

Larry Desmeules, president of the Metis Nation of Alberta, said he is excited about the agreement and is looking forward to working with the federal government to improve opportunities for Metis in Alberta.

Political change fosters job declines

By Jeff Morrow
Windspeaker Contributor

EDMONTON

The changing political tide for Native people in Canada is forcing a steady stream of newly unemployed out of the public sector and into a job market that's even more difficult to tread.

And federal government studies predict a decline in public service jobs for Natives this decade as the trend for aboriginal self-government continues.

The department most affected by a loss of Native employees, the studies indicate, is the one created exclusively to provide services to aboriginal people.

Records show a decline in Native employment by the Department of Indian Affairs, where Native employees comprised only 18 per cent of the work force in 1990, down from 22 per cent in 1985. The rate is expected to drop to 13 per cent by the end of the year 2000. The overall Native employment rate in the public sector was 1.8 per cent in 1990.

Roy Cunningham, director

"When you're cut from the government, it's tough to get a job for anybody. But when you're an aboriginal, there's virtually nothing at all."

- Roy Cunningham, director, Native Employment Transition Services

of Native Employment Transition Services in Calgary, believes that Natives already experiencing "systematic discrimination" within the public service sector will encounter greater problems when they look for work elsewhere.

"They'll be starting all over again," Cunningham predicts. "When you're cut from the government, it's tough to get a job for anybody. But when you're an aboriginal, there's virtually nothing at all."

Cunningham started his non-profit agency four years ago to help Native people find work in both the private sector and public service. Many unemployed Natives have been "let go" by government departments which are down-sizing staff and operations. "There are cut backs all over. But many (Natives) have already reached a premature plateau and won't find the work."

Cultural and social barriers exclude Natives from gaining employment in areas where they're clearly qualified to work, Cunningham explained.

"There are hiring practices and methods that just don't recognize aboriginals. It's hard to change old attitudes no matter how hard you try."

Natives are becoming better educated but employers, including the federal government, have found reasons not to hire them, Cunningham said.

"And now they're letting them go."

Government studies, obtained as a result of the Access to Information Act, suggest there will be plenty of qualified potential employees, but that federal government will have to aggressively recruit just to maintain current levels of Native employment.

Sydney McMillan, employ-

ment equity program coordinator for the Public Service Commission in Edmonton, admits the federal government is lagging behind in its initial hiring goals for aboriginal people. She stressed department managers are receptive of Native recruits - but only if they're assured that they can perform adequately in the job.

"The availability of the Native inventory is not as good as we would like it to be, but we still have to go by the merit system, based on qualifications," she said, adding Natives are still lacking the specialized skills most federal departments require.

Most of the 40 Natives McMillan placed within the public service sector so far this year are in clerical positions.

Native employment counsellor Yvonne Meunier said Natives have to rely more on their own communities for opportunities, particularly when federal government shifts responsibility for Indian affairs to the reserve.

"There's a lot of potential out there, but no one is giving us the chance. We have to take care of our own people, and take responsibility for ourselves."

Native fishing didn't cause salmon shortage

It is alarming that hundreds of thousands of sockeye salmon failed to arrive at their Fraser River spawning grounds in British Columbia. But to put the blame for this shortfall on the shoulders of commercial Native fishermen is simply the actions of desperate men frantically seeking a scapegoat.

Sockeye fishing on the Fraser River was halted after more than 100,000 of the sought-after fish didn't turn up at their spawning grounds. Similar shortfalls developed among other returning sockeye stocks and official predictions for the sockeye run were cut from seven million to 6.4 million.

In the leanest year of the four-year cycle of the Fraser River sockeye run, the disappearance of 600,000 fish angered commercial non-Native fishermen. Many were strongly opposed to the experimental program started this year to give several Indian bands the right to sell salmon commercially for the first time in 104 years. This comes two years after the Supreme Court of Canada decision that affirmed aboriginal fishing rights, which are to be superseded only by conservation requirements.

Processors, sports-fishing groups and non-Native commercial fishermen have filed a claim with the B.C. Supreme Court, asking that the Native fishery be declared illegal and unconstitutional. Michael Hunter, president of the fisheries Council of B.C., which represents the province's large fish processors, said the missing fish number more than a million, worth \$12 million in lost revenues.

To blame this loss on a Native fishery is ludicrous. Even if the fishery did underestimate its catch and a number of salmon have been lost to poachers, both Native and non-Native, many other factors could be contributing to the drop in sockeye numbers.

The first is the effects of El Nino, a periodic change in ocean wind currents, which created extended harvesting opportunities for coastal fishermen. Many of the missing salmon may have been caught before beginning the journey to their spawning grounds.

The estimation of the size of the salmon run may also have been wrong, according to Patrick Chamut, regional director for the department of fisheries and oceans, and many fish may have died for unexplained reasons as they made their way to the spawning grounds.

Native fishermen are simply feeding their families and taking their places in the realm of commercial fishing alongside non-Native commercial fishermen. Before all the blame for the salmon shortage is laid at their feet, their critics should take a closer look at the problem. What they find may surprise them.

Aid may break deadlock

Talks between Indian Affairs Minister Tom Siddon and Lubicon chief Bernard Ominayak last week lived up to their tradition. Reporters stood around in a hotel hallway while officials from the various camps scurried from one closed door to another.

At the end of the day, the two leaders emerged apparently no closer to a settlement than at their previous meetings. Again, they agreed to get together in the near future.

But there was an interesting twist this time. A group of women from Little Buffalo met with the minister to show support for their chief and to press home the issue of the community's conditions.

The women made a very good point. It doesn't take a land claim settlement to start addressing the poverty, over-crowded housing and generally poor living standards in the small community 500 km north of Edmonton.

Siddon has been to Little Buffalo and has seen Canada's Third World first hand. He says he is personally concerned about the quality of life there and wants to see the standards raised.

Well, Mr. Minister, maybe it's time to start looking at ways to help Little Buffalo outside the land claim process. Who knows - it might be the show of good faith that breaks the deadlock at the negotiating table.



Battle of the sexes not an Indian fight

A few issues ago, a column appeared in Windspeaker that was characterized as anti-female. It caused quite a stir. CBC radio picked up the piece and ran a story. The suggestion was this columnist was typical of the Indian male's perspective about Indian females.

It may be suggested by the fervor with which this story and others were made public, including the publication of Chief Ovide Mercredi's and Elijah Harper's problems regarding child maintenance payments, that it's typical of mainstream press to run those stories confirming the mainstream belief that our culture is anti-female.

It also perpetuates the myth that we, as Indian women, are powerless dreges, mere chattels that are to be rescued by the ever omniscient, benevolent outside press.

I do believe that our culture is not any more or less anti-female than the mainstream culture.

I do not believe that the



Pikiskwe by Connie Buffalo

abuse in Native communities is gender-related; the abuse is widespread enough that it falls on both males and females.

Indian people have lived under incredibly oppressive laws that have resulted in social problems. For many first nations, our generation will be the first generation of parents that have the opportunity to raise their own children.

I find it unjust that Canadian courts expect our people to meet the same standards established by those who have never been denied the opportunity to parent.

There are problems within Native communities but many of these problems could be dealt with by changing our

structures in Indian government.

Indian women are not the only ones who are disenfranchised. One suggestion would be to have provincial and national Indian associations become truly representative of status Indians and allow everyone with a treaty or status number to vote in their elections.

I have ambivalent feelings about gender issues applying to aboriginal communities. My initial response is as a people we should not allow ourselves to be pulled into mainstream society's battle of the sexes.

Our energies should be directed towards the more genocidal issues that affect Indian people.

Wind speaker

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Your Opinion

Women's spiritual wisdom equal to men's

Dear Editor,

As I collected my thoughts on this new morn, I took pride in myself as a human being and most importantly as an aboriginal woman. I reflected on the new day's events and appreciated my family's reliance on me for guidance and wisdom.

As I nestled into my role as a counsellor, I took the opportunity of flipping through your most recent newspaper and was dismayed by what I had read in Stan Gladstone's column, namely Women have no place in male spirituality. Mr. Gladstone is certainly entitled

to uphold his cultural/spiritual beliefs, and his self-proclaimed honesty is certainly honorable. But he has used his honesty to disgrace an integral dynamic of his own existence. As many an Elder would say, "You can't have man without a woman."

Aboriginal women have played a very important role in our existence since time immemorial. Granted we did not sit and negotiate in the forefront, however when a decision had to be made, the women were almost always relied upon. At least, this is the way my grandfather has taught me.

Our women were great heal-

ers who possessed equal spiritual wisdom as any one man. Our women endured, equally, the day-to-day functions of the household and roles within the community. We are the only sex who has the power to heal within ourselves, while possessing the power to give life. And, just as equally, we have the power to weaken a man with what we possess within ourselves.

This is not to say that we can intentionally destroy the will of a man. It only means that what we do possess should be honored and respected within our culture. For far too long, our women have been subjected to

the chauvinistic influence of the European. We were once women who walked behind our men for protection - now we are expected to walk behind them as a reminder of our lower status.

Aboriginal women in their existing roles are saying enough is enough. We no longer want to be disrespected, nor do we want to be abused because of who we are. What is so wrong in wanting to strive for better positions, especially when the outcome reciprocates back to our families and our people? If I decide to work in a precarious situation I do so because I believe I have something valuable to offer, not

because I can easily be manipulated by the whims of another human being. I would, lastly, like to question who, exactly, is the man that feels he wields so much power and control over that of another human being?

Mr. Gladstone, you may feel dismayed by the lack of respect for our spiritual existence by other cultures. You may feel wounded and uncertain about where you fit in amongst all that is happening. Do you feel any better now???

Now I have spoken!

In Friendship and Aboriginal Spirit, Mary Head, The Pas, Manitoba

Male ego no reason to monopolize spirituality

Dear Editor,

Re: Stan Gladstone's I Have Spoken column, Aug. 3, 1992.

A wounded bear is a frightened, uncertain and dangerous animal. I think Gladstone made an ideal analogy of himself in his article Women have no place in male spirituality.

I want to remind him however, in the eyes of the Creator, the spiritual essence is not male or female . . . but a balance of both. Gladstone also writes in his article, women are working in correctional centres in positions that should be maintained by men. Why not women? It's good there are people teaching spirituality in prisons. Perhaps

there are no men to fill these positions . . . maybe the faith and perseverance of women remind these inmates of their inner strength and connectedness with the Great Spirit.

There is much to learn on the "Good Red Road" for the wounded bear. Prayer, understanding and forgiveness heal the wounds of the soul.

We must adjust to this age . . . the time of our ancestors is no more.

The male ego shouldn't be the reason for monopolizing Native spirituality.

*Sincerely,
Carmen Mendoza
Peace River, Alta.*

Protection a cover-up?

Dear Editor,

In the United States, congressional subcommittees regularly subpoena police informants, but protect their identities by electronically disguising their voices and letting them wear hoods.

Why can't the Hughes Inquiry into the death of Leo LaChance follow the same principles, unless it is true that Carney Nerland really is the police informant that the RCMP are trying to protect?

A common fact to emerge

from inquiries into the activities of white supremacist organizations is that for a member of such a group to advance or be promoted within the organization, he must kill a black, Jew, journalist or politician. If Nerland was an undercover police operative trying to infiltrate the Aryan Nations, did he receive tacit approval to dust off an Indian as a way for him to rise in the Aryan Nations hierarchy?

*Gordon Robert Dumont
Prince Albert, Sask.*

End battles, band together

Dear Editor,

The people have come a long way and I heard that we've yet just begun our mission.

I am an Indian, a naturalist and a survivor. I am at ease knowing my true identity. The purpose in my life is to create, not destroy, to maintain respect, as I serve no other purpose in life but towards our Creator.

It is very discouraging to hear and see the different views the people express, pertaining to ourselves. Why can't we reach a simple understanding as people?

Granted it may be more complex than what I am to understand but we are letting

other demoralizing issues control our minds.

If we cannot reach understandings, how are we going to govern ourselves as an Indian nation?

Surely the people learn and acknowledge our history. Our decisions and attitudes affect us all.

The media is a powerful, influential weapon. Our white brothers observe our weakness, which has been our downfall for decades. They want disorganization, which will give them, again, power.

We know the values of life, we understand our history, some of our people are weak. Some of us are quick to make racial decisions, statements towards our own kind.

The world is watching and being misled.

In closing, the episode taking place at the Sturgeon Indian Band has to stop. Their actions are carelessness, racial, political, underestimating, insensitive, selfish and uncalled for.

I am not a particular band member, I am a proud member of the Cree nation, just as they represent. When they speak, we speak. When they hurt, we all hurt.

Native self-government will be our downfall if we cannot band together, unity and strength in numbers, not in a statistics count.

*In the spirit of Crazy Horse,
J. Fleury*

Give Sturgeon chief a chance

Dear Editor,

I would like to start this letter with a question. Since when does it take a piece of paper to tell a Native he or she is Native? I have been many places and talked to many people. I can safely say, and a lot of people will agree with me on this, it's not how you look that matters, it's what's in the heart.

This letter is in regards to the

Sturgeon Lake Band issue. I say give the woman a chance to prove herself. Women do make up half the population on Mother Earth. So women deserve a say in what's happening in our communities. You can't judge a person by their color.

Another thing, the Native people have had it tough in the past. We need to reunite and work together, not against one another. Are we going to let

money get in the way? Money, power, political matters, what's the matter here? Or is it just egos keeping us apart, keeping us from working together in some kind of harmony?

So in closing, I would like to say, come on Sturgeon Lake Band, let's pull together to get what's good for everyone concerned.

Windwalker

11th ANNUAL NATIVE CULTURAL FESTIVAL

October 3 & 4, 1992
Montreal, Quebec



OUR HISTORY ... OUR FUTURE

This is the theme of the 11th Annual Native Cultural Festival, which will be held on October 3 & 4, 1992 at Westmount High School, 4350 Ste-Catherine West.

As part of the festivities organized for the 350th anniversary of the City of Montreal, the Native Friendship Centre of Montreal commemorate the presence of the first inhabitants of Hochelaga. Today, there are 12,000 natives living in Montreal, originating from different regions and nations. The NCFM honours the cultural vitality of the first nations through the Festival.

The Festival opens its doors to friendship and harmony between all nations, on Saturday, October 3rd, with performance by singers and musicians. On Sunday, October 4th, there will be a POWWOW, a traditional drum and dance gathering, in full traditional dress.

ACTIVITIES

- Arts & Crafts Sale & Exhibition
- Native Organizations Kiosks
- Children's Activities
- Native Camp Set-up
- Native Film & Video
- Traditional Native Foods

DAY ADMISSION

Adult: \$7
Student/Senior: \$4
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KASHTIN Admission: \$15

FOR INFORMATION, CONTACT DOLORÈS ANDRÉ, FESTIVAL COORDINATOR,
OR PIERRE THIBEULT, ASSISTANT FESTIVAL CO-ORDINATOR, AT (514) 937-5338

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INDIAN COUNTRY

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE SEPTEMBER 14TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, SEPTEMBER 16TH AT 1-800-661-5469, FAX 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDM., AB., T5M 2V6.

- BINGO; Every Tuesday; doors open 6:30 p.m., calling at 7:15 p.m.; Slave Lake Native Friendship Centre, AB.
- BEING METIS MAKES YOU SPECIAL; every second Wed., 7 p.m.; 7903 - 73 Ave.; Edmonton, AB.
- NATIVE ELDERS SOUP & BANNOCK; noon Wed.; 11821 - 78 St.; Edmonton, AB.
- WEEKLY A.A. MEETINGS; every Thursday, St. Paul's Treatment Centre, Cardston, AB
- NATIVE AWARENESS CLASSES; beginning September 14, Canadian Native Friendship Centre, Edmonton, AB
- THE COWBOY/INDIAN SHOW; August 22-October 17, 1992, Glenbow Museum, Calgary, AB
- NATIVE AWARENESS ON CANCER CONFERENCE; Sept. 15-17, 1992, Rapid City, South Dakota, U.S.A.
- HIGH LEVEL AND DISTRICT TRADE SHOW; Sept. 18-19, 1992, High Level, AB
- ELBOW RIVER INTERTRIBAL DAY POWWOW; Sept. 18-20, 1992, Max Bell Arena, Calgary, AB
- TREATY FOUR POWWOW; September 18-20, 1992, Fort Qu'Appelle, SK
- FLIN FLON FRIENDSHIP CENTRE NATIVE HERITAGE FESTIVAL AND POWWOW; September 18-20, 1992, Creighton, SK
- DRUMHELLER NATIVE BROTHERHOOD SOCIETY 24TH ANNUAL POWWOW; September 19, 1992, Drumheller, AB
- BRIDGES '92; September 21-23, 1992, Edmonton, AB
- DREAMSPEAKERS 1992; Sept. 22-27, 1992, Edmonton, AB
- GREAT LAW RECITATION; Sept. 19 - 27, 1992, Six Nations Reserve, Ontario.
- BUFFY ROAN MEMORIAL POWWOW; Sept. 25-27, 1992, Panee Agriplex, Hobbema, AB
- INDIGENOUS VOICES CONFERENCE: BEYOND 1992; Sept. 23-25, 1992, Chicago, Ill.
- PLAY: ROYAL HUNT OF THE SUN; Shocter Theatre, Edmonton, AB, until September 30, 1992
- ALBERTA'S FIRST NATIONS FROM THE FOUR DIRECTIONS ART EXHIBIT & FIRST NATIONS FILM; August 28-October 4, 1991, Edmonton, AB
- FIRST NATIONS BUSINESS EXPOSITION '92; Sept. 28 - Oct. 1, 1992, Edmonton, AB
- TWO RIVERS NATIVE FILM & VIDEO FESTIVAL; October 1-4, 1992, Minneapolis, MN USA
- OUR ELDERS SPEAK WISDOM SOCIETY PLANNING SESSION; October 1-4, 1992, Capilano Reserve, B.C.
- SOBER DANCE; Sept. 28, 1992, 13010-129 St. Edmonton, AB
- WOMEN & WELLNESS CONFERENCE '92; October 4 - 6, 1992, Saskatoon, Sask.
- INTERNATIONAL INTERTRIBAL EXPOSITION AND TRADE FAIR; October 4-11, 1992, Calgary, AB
- INTERNATIONAL INTERTRIBAL POWWOW; October 9-11, 1992, Big Four Building, Calgary, AB
- PROTECTION, PRESERVATION AND PROMOTION OF NATIVE LANGUAGES CONFERENCE: NALI '92; October 7-11, 1992, Washington, D.C. USA
- NEXUS '92; October 8-11, 1992, Vancouver, B.C.
- CHIPPEWAS OF RAMA FIRST NATIONS TRADITIONAL GATHERING; October 10-11, 1992, Barrie, Ont.
- NEKANEET ANNUAL THANKSGIVING POWWOW; October 10-11, 1992, Maple Creek, SK
- NATIVE ART NETWORK; October 23-25, 1992, Minneapolis, MN USA
- PLAY: MOONLODGE; October 28-November 1, 1992, Edmonton, AB
- PARTNERSHIPS FOR ECONOMIC GROWTH: ABORIGINAL WORKFORCE PARTICIPATION CONFERENCE; November 3-5, 1992, Winnipeg, MB
- REUNION FOR FORMER CLIENTS AT ST. PAULS TREATMENT CENTRE; November 20, 1992, Cardston, AB

Oki!!! This issue has a little of everything, as usual, but it also has a bit of something new.

Edmonton, Alberta - Would the following people please come up and receive your . . . This is the reason why many people have the initiative to finish school or train in a field they wish to be in. When you stand up and go to the podium and are handed a diploma or certificate, you feel on top of the world. I know, I have been there before, but this is to the graduating class of the Financial Job Training Program.

They are: Joy Aubichon, Katherine Aubichon, Patricia Elger, Dana Gauthier, Marian Jackson, Kathy Kozowy, JoAnn Lameman, Pamela Legiehn, Brenda Letendre, John McIlwraith, Melodie Smith, Madeline Thomas, Verla Thomas. For Social Assistance recipients who are of Native descent, it is a 16-week program in the field of banking and money management.

Congratulations and best wishes for the future!

Cadotte Lake, Alberta - The people of Woodland Cree Band have something to celebrate. They have been in existence for a year now.

Mr. Al Boomer Adair gave out plaques to the people who made this dream into a reality for the band. Congratulations Woodland Cree Band!

Alexander Reserve - On Sept. 3, 1992, Mr. Tom Siddon participated in the naming of the Kipohtakaw Education Centre on Alexander Reserve.

The centre is designed for up to 388 students from Kindergarten to Grade 12. This improves the quality of education received by Alexander students by putting them under the same roof.

I was reading this story in



PEOPLE & PLACES by Ethel Winnipeg

the Prince Albert Herald about a guitarist from the band Native Sons. His name is Jason Ross of La Ronge, Saskatchewan.

On Aug. 7, the band was finishing their competition in a Battle of the Bands in Pukatawagan, Man., when screams from the nearby lake were heard. There were two people at the lake, one of them Jason. Even though there was a moment of hesitation, he swam to the woman's rescue.

And some people say performers are good for nothing.

Morley, Alberta - I attended my seventh powwow this year. I thought going to Long Lake powwow was bad for the weather. This time Old Man Winter had come to stay. It snowed all day Saturday and some on Sunday. But I was amazed at how many people showed up for the powwow. There were close to 500 dancers and 20 drums. In spite of the weather, visitors and local snaggers had fun anyways.

And the winner is . . . It's time to announce the winners of Windspeaker's second Reader Contest. Thank you to those who participated. A nice drum roll please . . .

Larry Marsh, Fort Macleod, Alta. wins a sweatshirt from Native Images.

Rose Bortolon, Prince George, B.C. wins a sweatshirt from Native Images.

Karen Night, Cochin, Sask.

wins a Windspeaker grab bag.

For those of you who entered and did not win, there is a new contest starting this issue on page 10. The prizes for this contest are incredible, so enter soon and enter often. It's too bad that everyone who enters can't win something, but if you keep trying, you are bound to win eventually. Of course this is what I always say at Bingo and when I play the lottery. But hey, you're always a winner when you read Windspeaker, especially page 6!

HELP! I need your assistance in finding old friends . . . I have received some information. These people are Joseph Manitopyes of Prince Albert, Sask. and Denise Mount Pleasant of Bushel Park, Sask. If anyone knows them or their whereabouts could you contact Amanda Karatau. Her address is 46 Charnwood Crescent, Bishopdale, Christchurch, New Zealand. I have another contact address: 1816 Glasgow Drive S.W., Calgary, Alberta, T3E 4K7, phone number is 246-2701 or 241-0745 (days). It would be appreciated if you can lend a hand in finding these people.

To you the people who read this column, I am so glad that you have taken the time to read what I have to say. But DO I have to remind you that this column is yours, too. Don't be shy, drop me a line or two, fill me in on the latest. I am even open to a little gossip!

INTERNATIONAL NATIVE AMERICAN LANGUAGES ISSUES INSTITUTE '92

OCTOBER 7 - 11, 1992
WASHINGTON, D.C. USA

"Protection, Preservation and Promotion of Native Language: The Next 500 Years" is the theme for this year's NALI '92. This is an opportunity to register. The Institute agenda includes vital information and strategies for the protection, preservation and promotion of the Native languages and cultures. Participants will have unique opportunity to work with tribal specialists in the areas of sovereignty, linguistics, legislation, anthropology, archival management and grant writing.

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•Registration Fees (\$165) are based on U.S. Currency.

NALI '92 also would like to extend an invitation to any presenters to the conference. Examples of Institute topics are Ethnographic Methods for Languages and Cultures Preservation; Preservation of Endangered Languages; Resources for Language and Culture Preservation; Legislative/Funding Issues; and Archival Efforts for Language and Culture Preservation.

REGISTRATION FORM FOR PRESENTERS

Name: _____
 Affiliation: _____
 Address: _____
 Telephone: _____
 Type of Workshop given: Workshop Paper Demonstration Symposia
 Language(s) in Presentation: All Languages Some Languages One Language
 Please specify language(s): _____

If you would like more information please contact NALI Central, P.O. Box 963, Choctaw, OK 73020 or call: (405) 454-2158 or fax: (405) 454-3688.
 Registration has been extended to **October 1, 1992.**

Guitar notes echo of memories

Tansi, ahnee and hello.

There's an old guitar that leans up against my wall. It's nothing great to look at, all nicks and scratches and badly in need of a luthier's hand. I don't play it much but I keep it close by and on occasion I'll put it in my lap and sing a little something to myself late at night.

It's a classical guitar of some obscure make or another. The nylon strings are old and need replacing too, but I haven't gotten around to it yet. For now that old guitar comforts me by its presence just the way it is.

My friend Dave gave it to me as a present. Dave didn't play guitar but he'd had it around his family's home for years and he wanted me to have it when he learned I played.

It's probably as old as me and maybe I relate to all the nicks and scratches, bumps and bruises riding on its surface. I don't know. But I do know that that old guitar and I will be roommates forever.

See, Dave died early this summer. He put a bullet through his head and left this world forever. He never called, didn't tell me of his private agonies, didn't say goodbye. Just one loud

crashing finale and then . . . silence.

But he's in that old guitar somewhere. A certain note, a quiet passage will remind me of him when I play it. Or the way the sun reflects opaquely off its surface in the mornings or the moon glow through the window late at night. He's in there and it's all I've got besides the memory.

We met in treatment, Dave and I. See, we're both alcoholics. His battle ended with a bullet and mine, though less a battle these days, remains the most important issue in my life.

That old guitar is my reminder.

We were two different kinds of Indians. I'm an Ojibway from northern Ontario and Dave was a Sikh from East India. Though our beliefs and cultures were worlds apart we shared a friendship and a disease. We helped each other through early treatment and when we saw each other back in our civilian lives, we carried on as friends.

We worked through our preconceived notions of each other and discovered common ground. I remember laughing when we talked about our gods



**RICHARD
WAGAMEESE**

and how we both agreed that whether we called him Creator, Allah, Jehovah or whatever, our prayers would work just as well if we called him Buddy, Bill or Hank. He had a great laugh, that Dave.

Our fears were common ground as well. Succumbing to alcohol or drugs was the biggie of course, but there were all the usual foibles of human beings everywhere. Fear of abandonment, rejection, looking stupid, fear of failure, fear of fear itself. Some things are universal and they are what tie us together as human beings.

We learned that together, Dave and I.

The pain our disease had brought upon our loved ones was a common theme as well. We shared remorse and grief, hope and gratitude, forgiveness

and surrender. We talked of all these things and in those moments when our tears were our exclamation marks, we transcended geography, time and culture and discovered ourselves in each other.

I don't know whether Dave was sober when he pulled the trigger. Somehow I don't think so.

Somehow the enemy had caught him up, imprisoned him again and he died while escaping the only way he could. It's a subtle foe, as cunning, baffling and powerful as a million Hitlers, and it killed my friend.

For a while I hated it for that. Hated it with all the pure invective born of years of struggle, heartache, rebellion and recoveries.

But as summer eases slowly into autumn I find myself gaz-

ing at the sky a lot and thinking about guys like Dave and guys like me. The victims and the survivors. I don't think of it in terms of winners and losers anymore. Just victims and survivors.

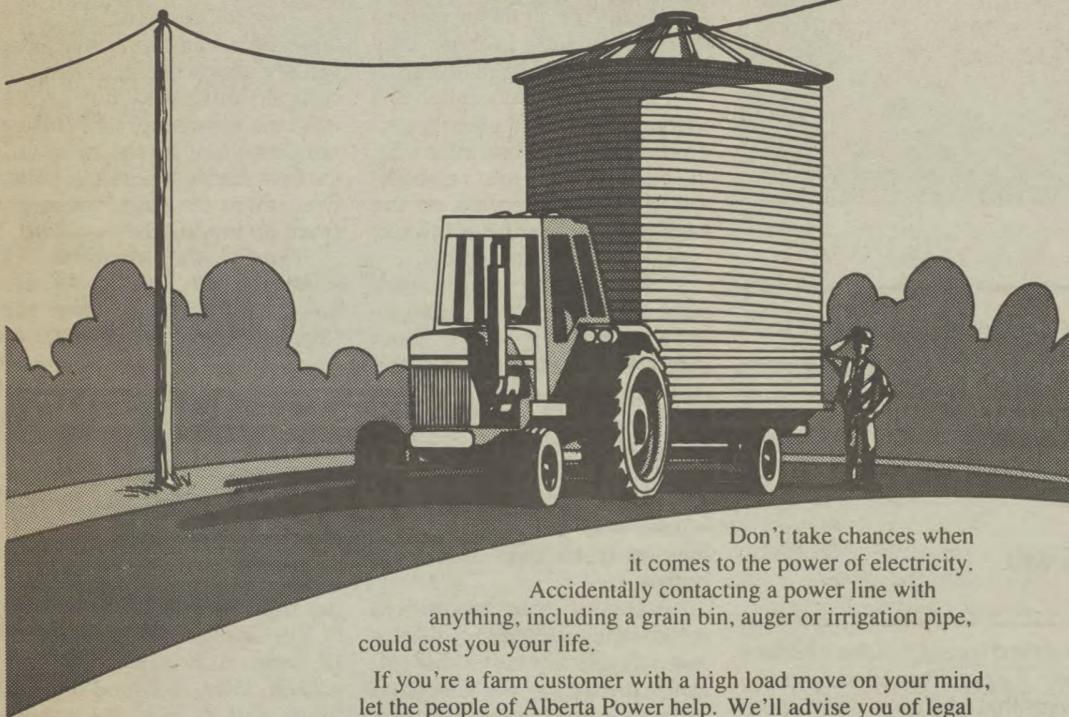
When I play that old guitar I talk to my friend. Somehow its damaged surface is the perfect vehicle for reminding me of what I need to do to survive these days. Within those nicks and scratches, dents and gullies is a lifetime of metaphor, a road map of the battlefield.

Some of us are victims and some of us survive. We grant each other some degree of grace when we give of ourselves and our lives become a balm for each others' souls when we share our common histories. Some of us know that intuitively and some of us wrestle our way to that knowledge.

Me, I've got an old guitar and quiet nights to remind me. Another kind of Indian from across the sea helped me back to myself one time and I believe he hears those notes when I play them, follows the melody wherever it might lead, nods his head somewhere and smiles.

Meegwetch, my friend, Meegwetch.

Before you go under, check it over with us.



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ABORIGINAL RADIO UP TO THE MINUTE COMMUNITY EVENTS.

NO SURRENDER

IN 1952, THE INDIAN AFFAIRS ATTEMPTED TO NEGOTIATE A LAND SURRENDER WITH THE CHESLATA BAND IN NORTHERN B.C. FORTY YEARS LATER THEY ARE ACCUSED OF RAILROADING 70 PEOPLE OUT THEIR HOMES THROUGH DECEIT AND FORGERY.



"I do not presume we should stand in the way of a development such as proposed by the company even though it may mean the Indians will lose two or three small reserves."

-D.J. Allen, Superintendent of Reserves and Trust, Dec. 1, 1951.

"They chased us out like a bunch of coyotes."

-Pat Edmund, Cheslatta band member, 1980.

George Louis remembers the day when the Indian Affairs officials showed up at Cheslatta. He was a young man at the time, in his mid-20s. Today, he remembers it as one of first times men from the department had ever come to the isolated reserves around the Cheslatta-Murray Lake system in British Columbia's northern interior.

It was early in the spring of 1952. The ground was deep in mud from the melting snow and the ice on the lake was rotting. The government men had come to Cheslatta to break the news.

It was big news. Big news that, according to modern band research, had been circulating in neighboring white communities for more than three years, where officials had been making offers on white-owned

properties standing in the way of the Aluminium Company of Canada and its plan to produce the "metal of the future" in the B.C. wilderness.

The Second World War was over. Alcan was building Kitimat, then billed as the largest aluminium smelter in Canada. The aluminium project was coupled with Kemano, a plant tapping the hydro-electric power potential of the region's rivers and lakes. It was a project of fantastic proportions, a celebrated engineering miracle that would turn B.C. rivers on their heels in the service of economic development.

But for the 70 people living around Cheslatta, whose quiet economy was based around centuries of fur-trapping and the moose hunt, the news would be as fresh as it was devastating.

It would be the day that

marked the start of their decline into the poverty and social problems that plague so many modern reserves. It was also the first day of a history of government dealings, that looking back now appear fraught with deceit and perhaps outright fraud.

"I was out fishing through the ice," Louis says, recalling the day the Indian Affairs officials called a community meeting to tell the Cheslatta people they had to get out of the way - now.

"I heard a sleigh coming. One guy stopped and told me there was going to be a meeting. I asked him what was happening. He said 'They're going to chase us out.' They were going to flood the area. I couldn't believe it."

It was true. On April 16, 1952, most of the members assembled at the Bel-ga-tse #5 reserve to

meet Robert Howe, then B.C.'s Indian agent, and a Mr. E.A. Clark. The meeting was called on short notice and members who were out on their traplines couldn't be notified. Melting snow and muddy trails made travel to the site impossible for others.

The weather was indeed bad enough to keep the officials from reaching Bel-ga-tse for several days.

It was fish that ultimately tied the fate of the Cheslatta band to the fantastic dreams of the aluminium producers and their engineers.

In 1950, the B.C. government granted rights to all of the water that flowed into northern B.C.'s Nechako River. The river was being dammed, flooding three more rivers in turn to create the 250-mile Nechako Reservoir. The reservoir drove Kemano's gigantic turbines that fed the smelter's voracious power appetite.

But damming the Nechako threatened the lives of the millions of salmon that migrated up the river every year. The federal fisheries department wanted assurances these stocks would be protected.

At the end of March, 1952, it was decided damming Murray Lake would create a small reservoir with enough water to sustain the Nechako salmon run for five years while the river filled the reservoir.

Construction on the Kenney dam began immediately but there was one small catch. The people of Cheslatta lived on Murray Lake. Building the reservoir would flood their homes.

And so it was that Howe and Clark, along with some assistants, helicoptered into Cheslatta on a rainy April 20. They carried bags of groceries for the Natives, who were running low on food after waiting four days, ready to hear the details of how they would be forced to relocate.

"My people were called to a meeting at Cheslatta Reserve, all on short notice," Marvin Charlie, the current chief, told researchers in a 1984 interview as the band was preparing a lawsuit against the government.

"Some of my people were out trapping and they didn't attend the meeting. Most of them didn't know what the meeting was about, immediately. Not next week, not next month or next year, they were to move out now. Some of the elders refused to move for the love of their homes and land. They were herded from their land and homes."

It is clear from department records the government and aluminium officials had a difficult time convincing the Cheslatta people to surrender their homes and move to a new community at Grassy Plains, 30 miles away, even though Alcan was ready to foot the bill.

Department records claim the band was not willing to negotiate unless they were guaranteed cash compensation on a per capita basis, a monthly pension for each band member, compensation for traplines as well as the purchase of land buildings at the new site before the band members arrived. Memorandums from the period called the band's demands "fantastic and unrealistic."

Making little progress with the group, the officials decided instead to approach each band member individually and find out what they wanted for their

property. Privately, band members with little understanding of money or current land values estimated their personal properties at anywhere from \$50 to \$15,000.

The talks went nowhere for two days. But then the band had a sudden change of heart, if Indian Affairs records are to be believed. The band voted unanimously to surrender 2,600 acres "... (and for the Indian Affairs department) to sell to the Aluminium Company of Canada, our Cheslatta Indian reserves ... for the sum of \$130,000, provided that this amount is sufficient to establish our band elsewhere to our satisfaction on a comparable basis."

With the so-called deal in hand, Howe and Clark left Cheslatta grasping documents they said gave them permission to flood Cheslatta.

But community members don't remember reaching any kind of agreement, other than one that might have been imposed from top down.

"The last day ... they told us we're going to get \$129,000, all the band," Abel Peters, who acted as translator during the meeting, recalled in a 1991 interview. "And they told us that we were going to get another \$129,000 ... No written paper or anything. That's the way they work it. Everything was crooked. Crooked all the way. The DIA and Alcan were together. The DIA never, never stuck with us. Against us all the way."

With the so-called surrender complete, the Cheslatta people began the difficult trek to new homes at Grassy Plains. The spring thaw had turned their trails into muddy ruts and families could only carry the barest necessities.

The picture did not brighten once they reached Grassy Plains. Money from the government compensation did not arrive until the summer of 1953. Many families were forced to spend the first year in shacks and tents. Even then, the cash had to be spent on buying the new land.

Fearful that the Natives might return, Indian Affairs hired contractors to burn the Cheslatta communities behind the exodus. And when the hired hands balked at setting fire to a church erected by community members in 1860, the government men grabbed the torches and gasoline and did the job themselves.

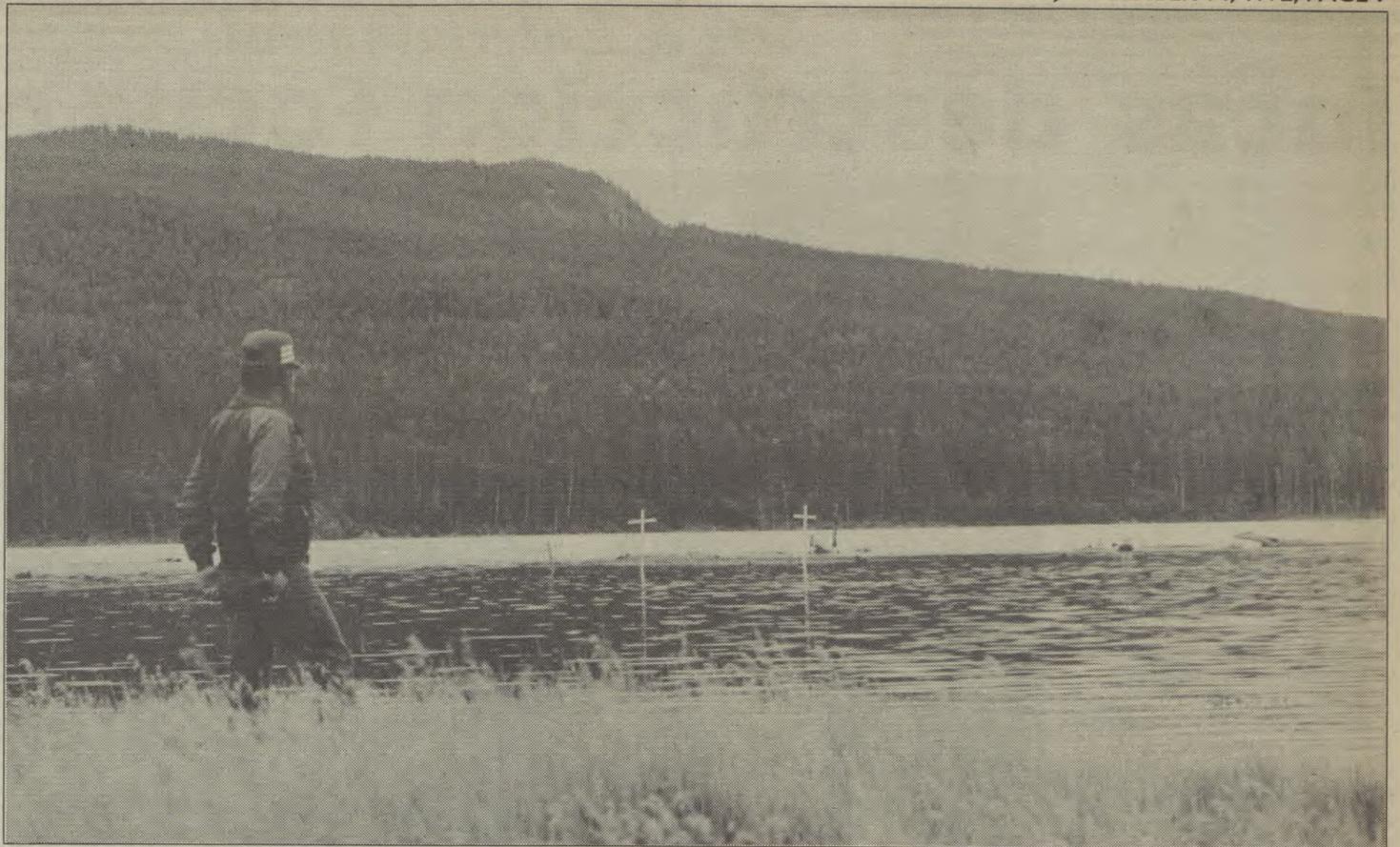
George Louis was tending his trapline during the surrender meeting and the relocation of the Cheslatta people. When he came out from the bush two months later, he found a ghost town. But though the people were gone, Cheslatta was still his home, the site of his small stone house, and he stayed for awhile - at least long enough to see his village burned.

"I seen the helicopter come down. I went to the store and I saw smoke coming up." The smoke was from burning houses and bonfires fed by leftover blankets, tools, furniture - whatever had been left behind in the rush to move the people.

Flood waters rose around the community that spring.

Several graveyards were washed under in what is perhaps the most vivid image of the destruction. For the next three years, bones and coffins washed up on the lakeshore. The damage to the tiny cemeteries con-

Chief Marvin Charlie looks over to site where church and cemetery used to be. Three crosses mark the graves.



Cause way that caused the flooding at Cheslatta



Mike Robertson sits below one of Alcan projects.



tinues where the simple white grave houses tip silently into the rotting shorelines of Murray and Cheslatta Lakes.

A stone cairn stands on a small rise above what used to be the graveyard at Cheslatta's main reserve. An aluminum plaque on the monument erected by Alcan reads: "Erected to the memory of the Indian men, women



George Louis

and children of the Cheslatta Band, laid to rest on Reservation Five, now under water. May they rest in peace."

Today, the Cheslatta people live on scattered parcels of land around Prince George. It takes a 173-mile round trip to visit all the pieces of their jigsaw reserve. The once self-sufficient band now boasts unemployment rates at 85 per cent. Drug and alcohol abuse is prevalent and overcrowded housing is the norm. Traplines, once a major source

of income, have been decimated by flooding and clear-cut logging.

The band entered specific claims negotiations in 1987 after the federal government agreed they should be reimbursed for land purchased during the relocations. The talks have not gone smoothly and the community must hold bingo, raffles and bake sales to help cover negotiating costs.

There is one final twist in the Cheslatta story that comes with findings from an ex-RCMP forgeries expert who examined the original land surrender documents.

"The Cheslatta people were taken for a ride," says Don Brown, private forgeries consultant with 27 years police experience. "Out of 54 documents, I found 97 forgeries."

It's surprising, at least according to Indian Affairs his-

tory, that a band opposed to surrendering its community would turn on its heel to accept a deal. Especially if the final agreements made no mention of their earlier demands for trapline compensation, pensions and the purchase of land and buildings.

But the officials left Cheslatta on the final day of negotiations carrying a bundle of legal documents; some bearing signatures, others an "x" for people who could not sign their names.

"In the majority of cases, aboriginals don't make an x, they make a cross," says Brown, who concluded the marks on the surrender documents all came from the same hand.

"All those x's were beautifully done.... I've investigated other marks from Native people. They are usually trembly marks."

A legal analysis of the Cheslatta surrender prepared for the band goes even further. It questions how the surrender documents could have been typed and signed when there was no typewriter on the Cheslatta reserve. And it took months for Howe to forward the supposedly complete documentation to his supervisors in Ottawa, providing ample opportunity for the alleged doctoring to occur.

"The department did not find just one or two resolutions," the analysis states. "Forgeries appear on literally hundreds of occasions. The band and its researchers have uncovered docu-

ments signed in blank, documents where the signatures appear to be carbon-copied signatures, but other portions of the documents bear original type. Documents appear with both original writing and carbon copy writing. Documents appear bearing different type faces from different typewriters, with changes that have not been initialled.... So many documents were forged that likely the full truth will never be known."

When and how the forgeries occurred is a matter of pure speculation. The officials involved at the time have long since retired from the department; many are dead.

But the discovery is a compelling backdrop to the band's on-going settlement negotiations with Indian Affairs. Contemporary officials are reluctant to discuss the talks, which they say are at "a very sensitive

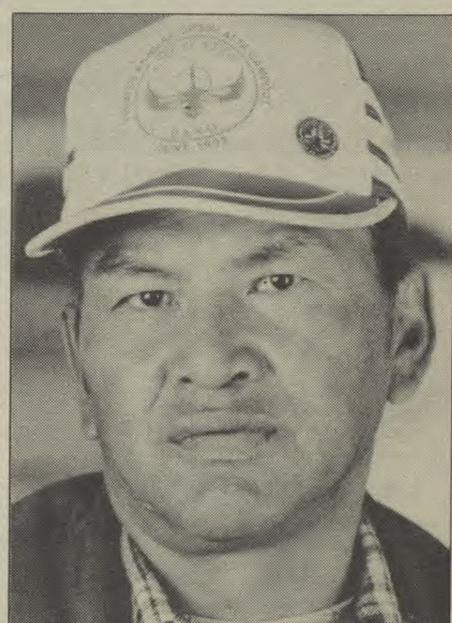
stage." Band researcher Mike Robinson says the progress has been on the specific claim in recent weeks.

He says Indian Affairs is now prepared to negotiate certain issues that were kept off the table in earlier talks. An agreement between the two sides prevents him from saying what those issues are.

"We are cautiously optimistic. We hope Indian Affairs negotiates in good faith."

And if the talks fail, there is always the lawsuit from the 1980s, which is still on hold in the courts. But while it would be fascinating to hear the government attempt to publicly explain the Cheslatta allegations, a negotiated settlement is infinitely preferable to a drawn-out court battle.

Either way, a settlement for the Cheslatta people is overdue.



Chief Marvin Charlie

Arts & Entertainment

Incas' destruction focus of play

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

Thirty years after Columbus "discovered" the Americas, a ragtag band of 160-odd armor-clad warriors destroyed an Incan civilization of 24 million souls. How they did it is one subject of *The Royal Hunt of the Sun*, now playing at the Citadel Theatre in Edmonton.

The relaunch of the 1960s play is particularly timely in light of the celebrations and demonstrations surrounding the arrival of Columbus 500 years ago.

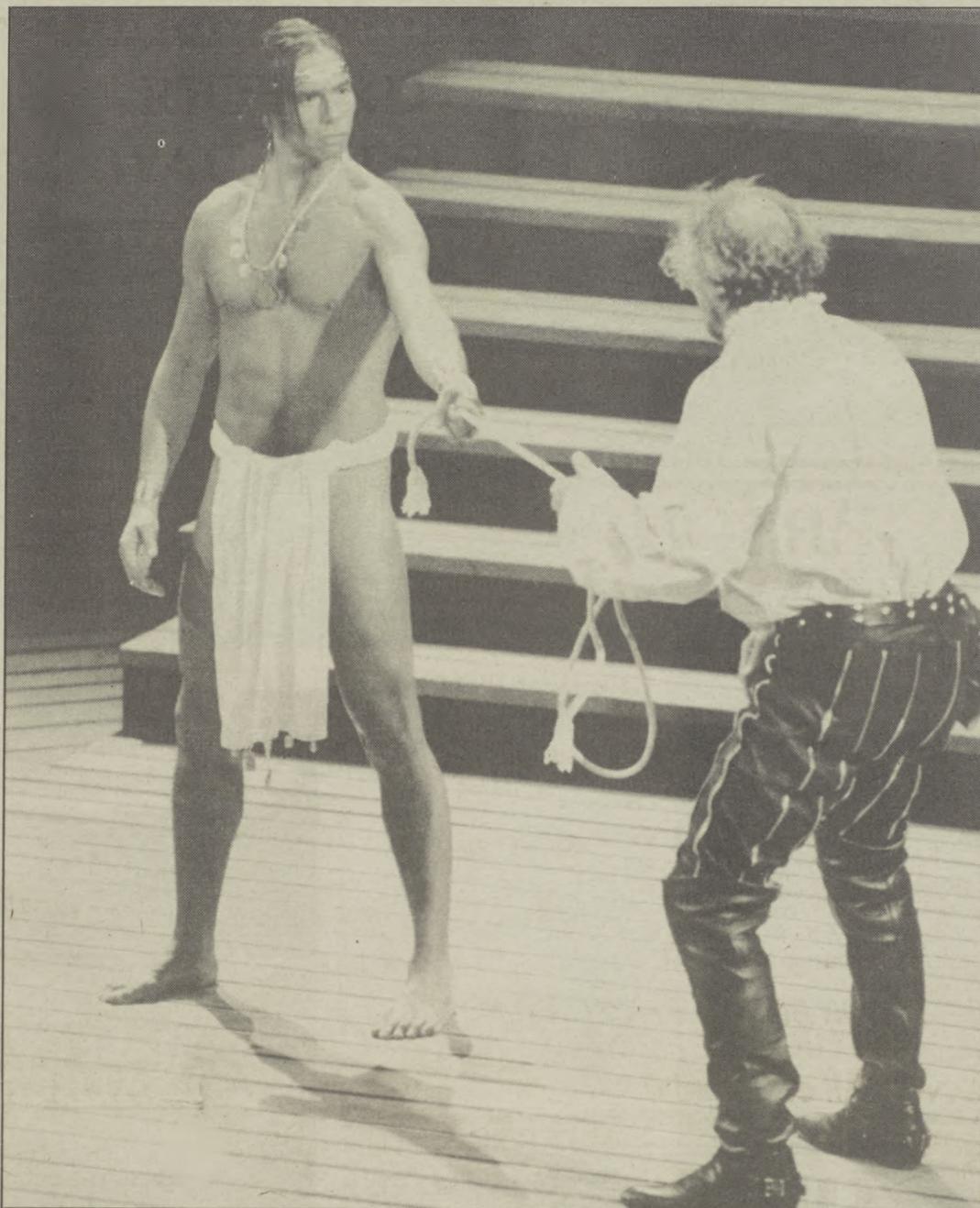
Scott Hylands, formerly of the Canadian TV series *Night Heat*, lends fire and passion to his role as Francisco Pizarro, heating up what would otherwise be a somewhat tedious production. This is not the fault of renowned playwright Peter Shaffer, whose works include *Amadeus* and *Equus*, but may be due in part to the amateur status of some of the 24 cast members.

Led by Pizarro, a world-weary soldier who cannot forget his origins as a pig farmer's son, the Spanish fortune hunters sail from Europe to the "New World." There they begin their ascent from the coast to the city of Cuzco, three kilometres above the sea in the Andes mountains.

There they meet the God-King Atahualpa, whose peaceful subjects live a communal life which is preordained from the moment they are born.

The Spaniards are seeking gold, a metal the Incans have in plenty. Their priests are seeking souls for their Christian God, a cause they use to justify the extermination of the Incan "savages."

The resulting conflict is particularly poignant because of the



Raoul Trujillo (left) and Scott Hylands are the highlights of *The Royal Hunt of the Sun*.

innocence of the Inca ruler, who thought the Spaniards were gods themselves. Atahualpa ordered his subjects not to harm the white

men because he thought they came to bless him, even though his advisers warned their intentions were far more malevolent.

The Incan god, played by the stately Raoul Trujillo, a Genizaro Indian from New Mexico, is a man of honor and

great faith in his beliefs. This is in striking contrast to Pizarro, who believes in little and fears death.

Playwright Shaffer's depiction of the surprising friendship formed by these two brings home the similarities shared by two human beings, in spite of their diverse cultural backgrounds. The forces of greed driving the soldiers and religious zeal motivating the priests doom their friendship.

Hylands turns in a powerful performance as a conquistador driven by greed and the lust for power and lacking just about every desirable human element in his life.

Never married, he is haunted by memories of his early years spent herding pigs in a filthy, poverty-stricken village. This, to him, is Spain, and it's not a place he cares to retire to. His king only values him for the amount of gold he can bring home, which does not inspire loyalty on the part of Pizarro.

Trujillo, who has appeared in the movies *Black Robe* and *The Adjuster*, turns in a credible performance as the Inca god-king.

It's harder to believe the priests, played by Jerry P. Longboat and Aaron Fry, could whip anyone up into a murderous frenzy with their uninspired recitation of religious rhetoric.

The Citadel's production includes six Native cast members, some of whom play both white and Native characters.

John Kim Bell, a Mohawk from the Kahnawake Reserve in Quebec and president of the Canadian Native Arts Foundation, composed music for the play and Edmonton Native artist Jane Ash Poitras worked as a design consultant.

The Royal Hunt of the Sun continues at The Citadel until Sept. 20.

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- 2 Who plays Atahualpa in *The Royal Hunt of the Sun*?
- 3 What is the phone number for Slutker Fur?
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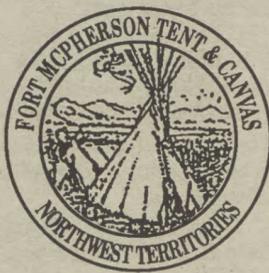
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Business

Dealer focuses on Native art

Europeans appreciate anger, frustration in aboriginal art

By Jeff Morrow
Windspeaker Contributor

EDMONTON

If the name Carl Fontaine, Mel Benson and Henry Letendre ring a bell, you're one up on mainstream Canadian art buffs, many of whom are more inclined to favor style over expression.

Edmonton entrepreneur Henry Van Nistelrooy had never heard the list of local Native artists either, but he knows a salable item when he sees it. And he was willing to stake his money and reputation to get the artists' works exposed.

But not in Canada; he's looking at an overseas market.

"These people are exceptionally talented, but they're just not known, and no one has been aggressively marketing their skills in Canada," he said.

There are many gifted Native artists throughout Western Canada who are virtually unknown to the Canadian arts community, Van Nistelrooy said. He believes their work would stand a better chance of being sold abroad.

"There's definitely a dramatic difference between Native art work and mainstream Canadian."

Art critics and distributors seem to recognize and appreciate

"These people are exceptionally talented, but they're just not known, and no one has been aggressively marketing their skills in Canada."

- Henry Van Nistelrooy



ate the contrast more in other countries, he said.

Van Nistelrooy started Native Art Exports 14 months ago in Edmonton and has already pumped more than \$60,000 of his own savings into it.

While he's gained some support for his efforts, he hasn't made a lot of cash in return.

"I realize it's not going to happen overnight, but there's something here."

"And I see this as a win-win situation for both Native Art Exports and the Native artists."

A major drawback for Native artists working in Canada is their desire to express the deep-seated anger and frustration they've experienced in life. It shows in their work, and Canadians aren't yet tuned in to the problems faced by their own aboriginal cultures.

"But the Europeans are."

And Van Nistelrooy has done his homework.

He believes there are nearly 200 Native painters and craft makers throughout the prairies and territories whose work is not being given proper recognition by mainstream art galleries or distributors.

"There's just no one around to help them (sell their work)."

"That's what we intend to do."

After being exposed to the work of 1991 Peace Hills Trust art contest winner Carl Fontaine and others, Van Nistelrooy knew he had a winning idea.

Van Nistelrooy, a public relations consultant for the Alberta government, believes the social and political shift from industrial advancement to preservation has left the door wide open for him in the European and northwest United States mar-

kets.

"There are three philosophies occurring right now: wild-life preservation, the environmental movement and the treatment of aboriginal culture."

"The Europeans are identifying with Canada's aboriginal people because of it."

Van Nistelrooy currently has 25 Native artists on stream who sell some of their best work to him.

And if their work sells abroad? Van Nistelrooy has assured them that they'll get their share of the take.

"We're looking at commercial applications as well," he explained, pointing to a poster calendar and greeting card design featuring Fontaine's award-winning creation.

"There are many applications we can use with this idea. But we have to go about it slowly

and carefully."

Indeed, while the Native community continues turning out top quality painters and art work to match, its audience remains as distant as ever.

Edmonton's Henry Letendre has put away his easel and brush, partially because right now, the public just doesn't seem to be interested in his particular type of artwork.

"The malls used to be good; not any longer," he said.

Letendre, 49, admits he doesn't have the talent to sell well commercially.

"You'll never really make any good money as a Native until you're known. People are too skeptical."

Jackie Bugera is manager of the Bearclaw Art Gallery in Edmonton. She agreed that Native artists are under-represented in Canadian art circles.

But, she said, there's more to buying and selling art work than spreading around the names of the artists.

"Galleries and art stores are in the retail business, they're not in the business to pamper the artists," she said.

"There's a whole business end to this that they're not aware of. It would be wonderful if they could be educated about it, but they're not."

"They have to learn how to market themselves."

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Sports

Running club keeps kids off the street

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

It was Allan Beaver's desire to give youngsters an alternative to drugs and alcohol that inspired him to form the Oskinakosiwin Running Club.

Now it boasts 35 members, 60 per cent of them under age 18. On Sept. 20 the club will host the Alex Decoteau 10-kilometre Road Race, the first time the run has been held since 1987.

Decoteau, who was born on the Red Pheasant Reserve in Saskatchewan in 1887, was the first Treaty Indian police officer in Canada and an extraordinary athlete. He won a spot on Canada's Olympic team in 1912 and ran against the world's best ath-

letes in Stockholm, Sweden, where he placed sixth in the final race. He died in Europe at the age of 30 while serving as a Private in the First World War.

Because the Decoteau race hasn't been held for five years, it's attracting a lot of interest, Beaver said. "We're expecting at least 300 runners, for sure."

The \$18 entry fee goes to the club and helps pay the costs of hosting the race. The rest of the money helps outfit young runners, many of them from the inner city and low-income families, and to sponsor members in different runs.

Beaver, a correctional officer in Fort Saskatchewan, began his running career 15 years ago at the age of 13 as a way to stay in shape for other sports.

"I never thought I'd be running marathons and long dis-

tances, but the hard work paid off," said Beaver.

In 1989, Beaver, who hails from Desmarais in northern Alberta, formed Oskinakosiwin, which is Cree for new image. Besides keeping kids off the street, he wanted to motivate Natives to run and to give them an opportunity to strive for self-esteem and a positive lifestyle.

His first marathon was in 1988 in Toronto and he's run two since then, but improving his time isn't his main goal.

"Just finishing a marathon is a feat in itself," he said.

The Alex Decoteau race starts Sept. 20 at 10 a.m. at the University of Alberta campus.

Registration is at Forzani's Tech Shop, 11427 Jasper Ave. in Edmonton, on Friday, Sept. 18 from 6-9 p.m. and Saturday, Sept. 19 from noon to 6 p.m.



Allan Beaver stretches out before a run.

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New law aids crime, gun supporter says

By Jeff Morrow
Windspeaker Contributor

EDMONTON

Ordinarily, any federal attempt to curb violence in Canada by imposing tough gun control laws on its citizens would have sent Dave Tomlison into a heated frenzy. But the latest stab at social justice, he said, deserves a cold, confused response at best.

"What they've done amounts to a dog's breakfast," he said indignantly. "It was badly written, badly planned out, and the language is very vague. Even the local police don't know what it's all about."

Tomlison, president of the National Firearms Association, fears that the new laws could give the federal government more room to impose future restrictions on "honest" gun owners. And he believes that violent crime will increase as a result.

"This method of gun control has never worked. Violence has increased everywhere in the world this was attempted," he said. "Do you honestly believe criminals are going to hand over their guns?"

Tough, new gun laws were announced in July by Federal Justice Minister Kim Campbell which put restrictions on many of the military-type rifles in circulation throughout Canada, and entirely prohibited ownership of others.

Tomlison said his organization, the Canadian equivalent to the powerful U.S. gun lobby group, the National Rifle Association, is attempting to fight the regulations in court. He claims that the new laws, and the means

by which they'll be enforced, violate the Canadian Charter of Rights and Freedoms.

Tomlison snickers while he reads the names of restricted weapons from a justice department list; a list he said took several days and several phone calls to obtain.

"It's a joke," he said. "No wonder they don't want anyone to know about them. Some (gun owners) could be criminals already without even knowing it."

Tomlison insists the average gun owner and merchant would have a difficult time deciphering and understanding the names, makes and models indicated by the government as military-type weapons. Besides, he said, "you can't just come to someone's house and take something away from them. That's what they propose to do."

The laws, due to come into full effect Oct. 1, have sent other enthusiasts searching for answers. Gun salesmen in Edmonton have said they've had no information passed to them about what is and isn't allowed.

The firearms they deal in include assault pistols, combat shotguns and .50 calibre sniper rifles, all products they fear are on the government's new hit list. Lamented local gun owner Robert Stewart: "Even the store owners don't know what the definitions are."

There are an estimated 21 million firearms in Canada. Tomlison said there are 180 deaths per year attributed to guns.

Alberta RCMP firearms division spokesman Sgt. Don Murdoch said he couldn't comment about the new laws and how they'll be enforced because he doesn't know.

Nekaneet/Maple Creek Thanksgiving Pow Wow October 10 & 11, 1992

Pipe & Flag Ceremonies: Sat. & Sun. Mornings
Trophies to all First Place Winners. Admission: \$7-Weekend \$4-Daily
Grand Entries: 1 pm & 7 pm

Maple Creek Memorial Arena Maple Creek, SK Canada

ADULT CATEGORY

Men 18+(Traditional, Fancy & Grass) Ladies 18+(Traditional, Fancy & Jingle)
Men & Ladies Golden Age (Traditional)

1st - \$800 2nd - \$600 3rd - \$400 4th - \$200

TEEN CATEGORY

Boy's 13-17(Traditional, Fancy & Grass) Girls 13-17(Traditional, Fancy & Jingle)

1st - \$200 2nd - \$150 3rd - \$100 4th - \$75

JUNIOR CATEGORY

Boy's 7-12(Traditional, Fancy & Grass) Girls 7-12(Traditional, Fancy & Jingle)

1st - \$100 2nd - \$75 3rd - \$50 4th - \$25

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LARRY OAKES - Honorary Men's Traditional Special (Sponsored by Gordon Oakes & Family)

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CLINT NORMAN - Honorary Men's Fancy/With Taekwon Do Demonstration
(Sponsored by Parents of Taekwon Do Students from Piapot and Nekaneet)

1st - \$600 2nd - \$400 3rd - \$300 4th - \$200

CAMERON FRANCIS Grass Dance Special (16 & over)

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FLORENCE CARRIER Honorary Ladies Jingle (Sponsored by Larry, Lisa & Leander Oakes)

1st - \$500 2nd - \$200 3rd - \$200 4th - \$200

TYLER HAYWAHE/FAVEL Honorary Boys Grass (3-4 Yrs)

(Sponsored by Viola Haywahe & Gordon Favel)

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ARCHIE STANLEY Memorial Hand Drum (Sponsored by Lillian Stanley & Family)

1st - \$500 & Trophy Buckles 2nd - \$300 3rd - \$200

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FOR MORE INFORMATION:

Band Office: (306)662-3660 or Larry Oakes: (306)662-7218

Reciting of the Great Law "Birth of the Hodenosaunee Confederacy"

Done in English by: Jake Thomas a condoled chief of the Cayuga Nation. A well known educator, historian and interpreter of Iroquoian oral culture and traditions.

Date:
September 19 - 27, 1992

Time:
6:00 am sunrise Ceremony
8:30 am Opening Address
9:00 am - 3:30 pm Daily Reciting of the Great Law

Location:
Grand River Country, Six Nations Reserve
Indian Townline, Regional Road #20,
Between Mohawk & Seneca Roads

Food & Beverages
7 - 9:00 am Breakfast; 12 - 1:30 pm Lunch
5 - 7:00 pm Supper; 7:00 pm Social

The first United nation in North America based on democracy was the League of the Five Nations better known as Hodenosaunee Confederacy or Iroquois Confederacy. Long, long ago the Creator was very sad because his people were practising witchcraft cannibalism, killing and warfare, so he sent a messenger to stop the bloodshed. This messenger was the Peacemaker, he would carry the good message of peace, power and righteousness. Peace comes with caring, respect and appreciation of one another. If everyone thinks with one mind, one heart, one body or belief that's what brings power. Righteousness is the right for any people of any nation to travel anywhere without having fear of being killed. Hear how the Peacemaker brought the Five Nations together, why the women are held in the highest regard, roles of the chiefs, clanmothers and faithkeepers. Kanierén:kowa p the Great Laws of Peace were brought by the Peacemaker to remind the people to conduct themselves as the Creator intended. These laws are recited so that we never forget them.

Native Crafters welcome - Phone to reserve a spot.
Volunteers most welcome!

EVERYONE WELCOME!

Information packets available.
Register or phone for confirmation.
For more information contact Yvonne at 519-445-2097

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January 11, 1993	February 15 - 24, 1993
March 8, 1993	April 18 - 24, 1992
May 3, 1993	June 1 - 3, 1992

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Natives encouraged to become doctors

The Canadian Medical Association set aside \$100,000 to help Natives to become doctors.

The association has established bursary funds in hopes of increasing the number of Native doctors in Canada, currently numbering about 45.

Up to \$4,000 will go to each eligible student, to a total of \$100,000 over four years.

Natives face inequities which result in poor health, pro-

ducing data comparable to some of the "worst statistics available for Third World countries and much different from the rest of the Canadian population," said Dr. Harry Edstrom, chairman of the association's council on medical education.

One reason for this is lack of contact with doctors and health-care workers in remote areas.

Large numbers of infant deaths are due to the inadequacy

of obstetrical services, vaccination programs and early treatment of the usual illnesses of childhood, because of the lack of doctors in some areas, he said.

The medical association is concerned about higher Native death rates, shorter life expectancy - especially among women - and higher suicide rates.

About 3,000 Native doctors are needed to match the ratio of non-Native doctors to the rest of

the population, said Alexandra Harrison, director of educational services. Status, non-status, Inuit and Metis in Canada number about 1.5 million.

It is important to maintain contact with families, Native bands and communities while completing studies, according to the Native Physicians Association, and this adds to the cost of education, Edstrom said.

Another problem is a lack of

access to science-related programs at some remote schools. The association would like more faculties of medicine to provide programs for Native students to allow upgrading of skills before applying to medical schools, similar to those already offered in Alberta and Manitoba.

The bursaries are available for the coming school year and the program will be evaluated at the end of four years.

CHILD WELFARE DIRECTOR

Reporting to the District Office Manager, the incumbent is responsible for supervising Child Welfare Workers. The incumbent will provide mandatory supervision of all Child Welfare Programs, and ensure the program is delivered as directed by policy and legislation. The incumbent will have a good working knowledge of casework practices, legislation, policy and procedural issues. Further responsibilities include public education, liaison with outside agencies, staff training, recruitment and employee performance appraisals.

QUALIFICATIONS:

- B.S.W. or R.S.W. or Community College diploma from a recognized University or Post-secondary institution.
- M.S.W. desirable.
- Good communication skills, tact, diplomacy, maturity.
- Supervisory experience would be required.
- Spoken Cree would be an asset.
- Degree or Diploma must accompany application or presented at interview.

SEND RESUMES TO:

Personnel Director
Saddle Lake Tribal Administration
Box 100
Saddle Lake, Alberta
T0A 3T0
Phone: (403) 726-3829 Ext. 153



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Indian Country**



BUSINESS ADMINISTRATION/ MANAGEMENT TRAINING PROGRAM

Women of the Metis Nation (WMN) is presently offering a federally funded 11 month CJS training program through NAIT in Business Administration/Management Training (BAMTP) beginning October 13, 1992 and completing September 3, 1993. Restrictions on enrolment requires that individuals:

- be a female person of Aboriginal descent **AND**
- presently be in receipt of Unemployment Insurance benefits

Interested applicants are invited to apply by submitting an up-to-date resume complete with hand-written covering letter no later than **4:30 pm** on Monday, September 21, 1992 to the following address:

Women of the Metis Nation Alliance
#104, 10403 - 172 Street
Edmonton, Alberta
T5S 1K9

Attention: Tracy L. Friedel
BAMTP Program Coordinator

EMPLOYMENT OPPORTUNITY

FREELANCE REPORTERS

North America's leading Native newspaper, has an opening for a freelance reporting position. The successful candidate should be experienced, and must have a vehicle. Familiarity with Macintosh computers, the Native community, language and culture desirable.



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REQUEST • FOR • PROPOSALS

Support Services For Aboriginal Children

Information session Sept. 25/92

Alberta Family and Social Services, Edmonton Region, invites proposals from interested agencies or groups for the provision of the following services:

- In-home family support services for aboriginal families;
- Recruitment and approval services for alternate care providers for aboriginal children;
- Support services to children in care interested in strengthening relationships with their aboriginal families.

Applicants may bid on more than one service. A separate proposal should be submitted for each service. Proposals may be submitted jointly by more than one group or agency.

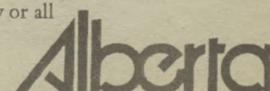
An information session will be held on September 25, 1992 1:30 pm - 4:00 pm at 12308-111 Avenue, Edmonton. The information session will include assistance in proposal development.

Agencies or groups wishing to submit a proposal should request an information package from:

Joni Morrison O'Hara
Manager, Child Welfare Support Services
Edmonton Regional Office
11748 Kingsway Avenue
Edmonton, Alberta T5G 0X5
Telephone: (403) 422-4781

Bids must be received no later than 4:30 pm October 15, 1992 at the mailroom of the Edmonton Regional Office.

The lowest bid will not necessarily be accepted, and Alberta Family and Social Services reserves the right to accept or reject any or all submissions in whole or in part.



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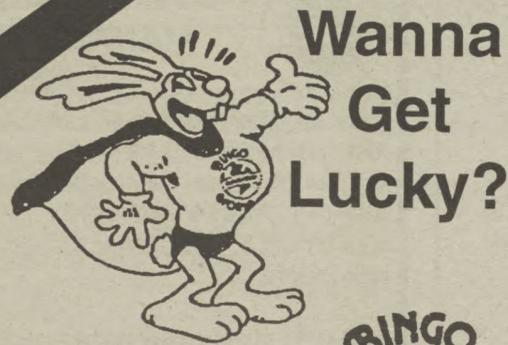
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