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Wind speaker

QUOTABLE QUOTE

"We've made it very clear. They're not welcome and should move on."

— Bruce Mack,
Cariboo Tribal
Council
See page 3

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John Zalewski

A moment of prayer

A Dogrib woman spends some time in silent communion at the Lac Ste. Anne pilgrimage last month in Alberta.

Self-government plan released

By Linda Caldwell
Windspeaker Staff Writer

OTTAWA

The Liberal government's plan for self-government has met with almost universal condemnation from Native leaders, who say the plan will turn First Nations into municipalities.

The plan, released Aug. 10, calls for individual negotiations with each First Nation. Items that could be turned over to their jurisdiction include education, health, social services, policing, membership, land and natural resources management.

The Charter of Rights and Freedoms and the Canadian Criminal Code would still apply, and the federal government would retain responsibility for national security and defense, international treaties and security of national borders.

But in many areas, First Nations would have to involve the province in talks and gain provincial endorsement to control such things as divorce, environmental issues or the administration of justice.

Phil Fontaine, Grand Chief of the Assembly of Manitoba Chiefs, says the plan is unacceptable and falls short of what the government has already promised to Manitoba's First Nations.

The December 1994 framework agreement signed between Ottawa and Manitoba First Nations clearly recognizes the right of the province's Indians to run their own economic, political and judicial affairs, Fontaine said.

"What we're talking about is true self-government. Anything less is absolutely unacceptable."

Federal Minister of Indian Affairs Ron Irwin met with 100 chiefs, nine provincial ministers of Aboriginal affairs, leaders in the Yukon and Northwest Territories and Elders before drawing up the plan, which he says recognizes the inherent right of self-government.

"It's inherent, it belongs to the First Nations. Our job is to make sure we do this in a pragmatic manner. My job is to make sure the way is smooth and it's done as quickly and efficiently as possible," Irwin says.

Some leaders, including Mike Beaver, Alberta vice-chief of the Assembly of First Nations, and Ghislain Picard, Assembly of First Nations vice-chief for Quebec, say the plan is

too restrictive.

"We can only negotiate on certain things," Beaver says.

The policy has already defined the parameters for the negotiations, Picard says.

"The opinion of many First Nations in Quebec is that everything should be on the table," Picard adds.

Saul Terry, head of the Union of B.C. Indian Chiefs, says there's little new in the plan.

"We're being forced to accept the programs and services as set out by the federal government and we're going to be forced to deal with the dollars that are there," Terry says.

Indian Affairs got a six-per-cent budget increase this year, the only ministry to get an increase, Irwin says, but there's no more money to implement the self-government plan.

"I think what we'll be relegated to is to administer our own poverty," Terry says.

Blaine Favel, Chief of the Federation of Saskatchewan Indian Nations, says the document doesn't reflect their understanding of treaty rights or the nation-to-nation relationship First Nations enjoy with Canada. The mandate of the PSIN, he says, is to continue discussions on treaty implementation.

Indians who live off-reserve and Metis people are also included in the self-government plan. The approaches to those Aboriginal people who do not have a land base may include setting up their own forms of public government, devolving government programs and services or setting up institutions to provide those services.

Many Native leaders think Irwin is rushing the self-government plan. He wants to have most of the arrangements in place in two years, the amount of time he has before the next federal election.

More creative discussion needs to go on to get a clearer idea of where they're coming from and where they're going, Terry says.

"If it needs to happen, it's got to happen at our own pace. It's not up to a government outside to decide it," Picard agrees.

"It's a slow process. It's going to be a slow process because education is needed. Building communities is also something that we need to do."

"Aboriginal self-government is a must, but we should be allowed to use our own time frames."

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Report finds Mohawk warrior responsible for policeman's death

MONTREAL

The shooting death of a Quebec provincial police officer during the 1990 confrontation at Oka, Que. was deliberate, concluded coroner Guy Gilbert in a 500-page report released Aug. 17.

Gilbert ruled the AK-47 assault rifle that fired the shot which killed Cpl. Marcel Lemay, July 11, 1990 was held by a Mohawk Warrior whose intention was to kill. The round could in no way have come from the officer's own weapon or from another officer's gun, said Gilbert.

At least six warriors in the woods that day had weapons that could have fired the shot, but the coroner was unable to identify the shooter. He did write, however, the order to fire was given by Mitchell Deer as

suggested by another Mohawk, Dennis Nicholas. Other Mohawk leaders identified in the report were Denis David, Francis Boots, John Denis Cree, Eba Beauvais, Kenneth Deer and Paul Delaronde.

The sniper was likely lying on his stomach and supporting the weapon with his elbows when the shot was fired. Lemay was standing still and pointing with his left hand. The bullet entered an area below the corporal's left armpit. The ammunition used was manufactured for military sharpshooters and couldn't have been stopped by Lemay's bullet-proof vest.

The coroner's inquest heard from 125 witnesses over a period of 128 days during 18 months. The resulting report was critical of both the Quebec and federal governments for their actions leading up to and

during the 78-day stand-off.

Shooting began in response to an attempt by Quebec police to enter the woods to dismantle Mohawk barricades. Mohawks erected the barricades to prevent expansion of a golf course onto Native land.

By attacking the barricade, police became involved in a political battle between the band and the town where there were no lives being threatened and therefore no urgency to intervene, said Gilbert.

The report accused both governments of not taking the crisis seriously and did not develop communications with the Kanesatake band that would have prevented a confrontation with police.

The raid was conducted with no evaluation and analysis of the danger involved and under the assumption the Mohawk

warriors would not shoot at police, despite warnings some had received military training in the U.S. armed forces.

When the order came from deputy director Marc Lizotte at police headquarters in Montreal to enter the woods, there was confusion as to what was actually happening at Oka. The raid was improvised by officers at the scene and no senior officer was in a position to cancel the raid, read the report.

Ottawa has agreed to pay Quebec \$50.7 million of the \$108-million in expenditures the province was forced to make during the crisis. Costs incurred by the Surete du Quebec include \$51.6-million in overtime payments to officers, \$45,851 for ammunition and explosives, \$72,768 for destroyed police vehicles and \$325,550 for rental of cellular telephones.

Quebec Inuit holding own referendum

TORONTO

Northern Quebec Inuit will hold their own referendum on the question of sovereignty to determine the fate of their own territory if the province decides to separate from Canada.

The vote will be held before the Quebec referendum, said Zebedee Nungak, president of Makivik Corporation, the voice of the province's 7,500 Inuit.

Inuit delegates attending a Toronto meeting passed a resolution supporting the referendum and their right to determine to remain an integral part of the Inuit nation in Canada.

"We are convinced we are standing on very firm legal and constitutional grounds when we are stating we have a fundamental objection to sovereignty," he said during a news conference held Aug. 21.

Quebec Inuit should determine the future of their own territory if Quebec separates, said Rosemarie Kuptana, president of the Inuit Tapirisat of Canada, the national political body of the nation's Inuit.

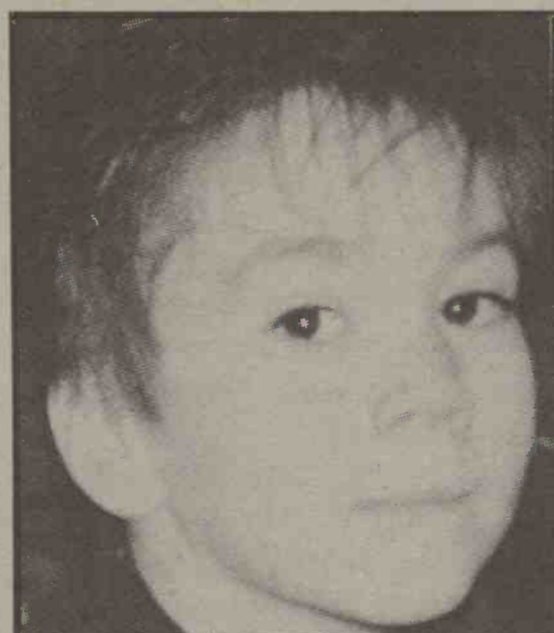
The Inuit of Canada regard Quebec Inuit as part of the family of the Inuit and the boundaries that separate them are artificial, set up by non-Inuit society, said Kuptana in an inter-

view with the Globe and Mail.

"We consider ourselves to be an Inuit nation in Canada and part of a larger Inuit nation in the circumpolar region," she said. "We are a single people."

Quebec Inuit are also being urged to vote against separation in the general Quebec referendum. The question for the Inuit referendum will be determined based on the wording of the Quebec sovereignty question.

Family seeking missing Washington boy



Bryce Herda

NEAH BAY, Wash.

Little Bryce Herda was on an outing with his family on Shi-

Shi Beach, southwest of the Makah Indian Reservation, when he disappeared the early evening of April 9, 1995.

People began searching for the six-year-old within 45 minutes of his disappearance, but no trace has been found of him, even though some 30 searchers, including Coast Guard helicopters, were combing the area he was last seen within three hours of his disappearance.

The search lasted through the night with helicopters and increasing numbers of ground crews equipped with special equipment combing land and

water for any clues of the boy.

Dog teams and more crews joined the search the next day, and within a week thousands of people, including U.S. Air Force personnel, rock climbers and divers had been concentrated in the area. Others searched the coastline and drove off roads.

After a week of fruitless searching, federal and state agencies called off the search, but Bryce's family continues to look for the boy.

Family members think Bryce was kidnapped, particularly since no trace was found of him. A trust fund has been set up

with a reward of \$15,000 offered for information leading to the safe return of Bryce.

Bryce is 4'0" tall, weighs 60 pounds, has a medium build, brown eyes and light brown hair. He has a medium complexion, is of Native American/Caucasian race, has a 1" vertical scar in the centre of his forehead by the hairline and a 1/8" mole on his right temple.

Anyone with information should call the Neah Bay Police Department at (360)645-2701, The Polly Klaas Foundation at 1-800-587-4357 or Operation Lookout at 1-800-782-SEEK.

NATION IN BRIEF

In support of Indigenous people

A special international day of celebration was held Aug. 9 in honor of Indigenous people all over the world. Ron Irwin, Minister of Indian Affairs and Northern Development, announced the day declared by the United Nations which is to be celebrated each year as part of the International Decade of the World's Indigenous People. The objectives of the Decade is to strengthen international co-operation for the solution of problems faced by Indigenous peoples in areas such as human rights, health and education.

Advisor calls for quick resolution

Quebec premier Jacques Parizeau's Native Affairs advisor David Cliche said he wants the province and Ottawa to quickly come to an agreement of a land base for Mohawks living on the Kanesatake settlement near Oka. Cliche said the objective was not to set up a reserve, but to give the Mohawks a land base with their own government. He said he welcomes Ottawa's announcement that it is ready to negotiate Native self-government. Cliche said the Quebec National Assembly approved a resolution in 1985 recognizing the Natives' right to self-determination.

Pot fields no more

Provincial police in Quebec took to the fields near the Mohawk community of Kanesatake and destroyed thousands of marijuana plants growing there. One plot of land was owned by a former chief of Kanesatake, who has been one of the most vocal critics of pot-growing in the area. Clarence Simon said the pot was planted on him — not by him — and called in the police. In another twist, the federal government paid more than \$3,000 last winter for electricity that was used to grow the marijuana. Radio-Canada said Ottawa paid for the hydro for a farm that was illegally occupied and used as a greenhouse by pot growers. The farm was the source of thousands of marijuana seedlings, later planted around Kanesatake and ripped up by police.

Burial ground left unprotected

The Nanoose First Nation lost its court battle to stop development of land that is a historic burial ground. The government of British Columbia had purchased land from the developer, Craig Bay Estates, for \$7.8 million in an attempt to settle the dispute, but Justice R. Hutchinson ruled that the developer could begin construction of homes on the remaining land in the area. He said he hadn't been shown that Aboriginal rights

are involved. The judge warned lawyers for the Nanoose that if there are any further roadblocks the matter could be back before him within 24 hours.

Okanagan Indian bands reject offer

The offer of \$1.3 million by the province of British Columbia to three South Okanagan bands for control of a road leading to the Apex Resort is an insult, said band negotiator Rory Morahan. The money is not the issue; environmental protection as the resort is developed is the concern. The band rejected the offer, saying Green Mountain Road is not for sale. The ball has been left in the bands' court; the province gave them a deadline to state in writing they are prepared to negotiate jurisdiction over the road.

University funds received

The University of Saskatchewan announced Scotiabank has donated \$250,000 for Aboriginal business education at the University's College of Commerce. The donation will fund the position of director of Aboriginal programs, who will co-ordinate the development and delivery of courses on Aboriginal economies, government institutions, land claims, resource issues and health care.

Local

GUSTAFSON LAKE, B.C.

The dispute initiated by a group of armed Native warriors up on a lakeside in the Kootenay Country near 100 Mile House, B.C. has been denounced by the province and the federal government.

Cariboo Tribal Band and other local rebels are not welcomed in the area and should move on.

Local Natives contacted themselves to form a group, saying there is no legitimate about the protest and apart from the province's expectations, local Natives were involved in the confrontation. The group refuses to negotiate.

Fishermen

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

While B.C. Native fishermen head start at catching salmon last week angry protest from non-Native fishermen, the federal government announced the new fishing strategy that allows Natives first crack at the fish to be reviewed this fall.

The scene on the Fraser River on the southern fringe of Vancouver was tense as fishermen hauled up nets bulging with shiny salmon while the non-Native fishermen used angry profanities while the 100 non-Native commercial fishermen speeding by to try to thwart their catch.

It's the latest storm over the stocks in one of the most on record because of the trout decline in the river and adult salmon returning to spawn in the river.

The Natives argue that their constitutional right to catch salmon, while non-Native fishermen are getting the early Native opening based on "racial segregation" and is unfair because fishermen are getting preferential treatment for a century.

Under the 1992 federal fishing strategy, natives are permitted to catch 100,000 sockeye salmon in a 12-hour opening in the Fraser River on Wednesday before non-Native commercial fishermen were given an opening ahead to catch another 24 hours on Thursday, Aug. 17, a

The department of Fisheries and Oceans allowed the opening after the estimated sockeye catch was upgraded to 400,000 from 3.3 million the previous year.

Nation

By Barb Grinder
Windspeaker Correspondent

WATERTON, Alta.

About 40 people gathered for several Peigan Elders at the Maskinonge area of Waterton Lakes Park Aug. 14 to unbury a display focusing on Native heritage.

Local Natives denounce armed confrontation

GUSTAFSON LAKE, B.C.

The dispute initiated by a group of armed Natives holed up on a lakeside in Cariboo Country near 100 Mile House, B.C. has been denounced by local bands.

Cariboo Tribal Council administrator Bruce Mack said the rebels are not welcome and should move on.

Local Natives continue to distance themselves from the group, saying there is nothing legitimate about the group's protest and apart from a few exceptions, local Natives are not involved in the confrontation.

The group refuses to leave

the private ranchland, insisting the ranch is on sacred ground. Mack claims, however, there is no special religious or historical significance to the land. The Gustafson Lake site will not be key in negotiations on land rights with government officials, he said.

"To the best of our Elders' knowledge, it is not a sacred or significant place. We have told them that," said Mack in an interview with the *Globe and Mail*.

The site of the confrontation is used, with the owner's permission, each June for the Sundance ceremony. The Sundance is a Plains Indian ceremony which involves dancing, fasting, trances and body piercing. Some of those who attended this year's ceremony remained at the site and began claiming the land as sacred ground.

Weeks of private negotiations with members of the camp have left the Canoe Lake band and the Cariboo Tribal Council frustrated. Local Natives support the police in their attempts to restore the land to the rancher.

The Gustafson Lake group claims they will never leave, unless they are taken out in body bags.

"Under constitutional law

the people on unceded and unsundered territory have the right to bear arms and to use force in resisting an invasion," the group, under the name of the Shuswap Traditionalists, said in a press release.

RCMP have surrounded the encampment where the masked and camouflaged renegades parade with assault rifles and automatic pistols. The group fired at a Mountie and threatened fisheries enforcement officers. Other shots have been fired at forestry workers, visitors, ranch hands said police.

The differences between this and other incidents, where there were credible claims being

made, are remarkable, said RCMP spokesman Pete Montague.

"This is terrorist activity, people using violence to further their own aims."

RCMP seized an AK-47 rifle, ammunition and a Glock automatic hand gun from two youths from the area, who had been seen inside the encampment.

The Mounties report they will do everything to avoid bloodshed if there is a showdown with the group, but Indian Affairs Minister Ron Irwin said there are no guarantees that violence can be avoided when police remove the squatters.

Fishermen squabbling as salmon season opens

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

While B.C. Natives got a head start at catching sockeye salmon last week amid an angry protest from non-Native fishermen, the federal government announced the Aboriginal fishing strategy that allows the Natives first crack at the fish is to be reviewed this fall.

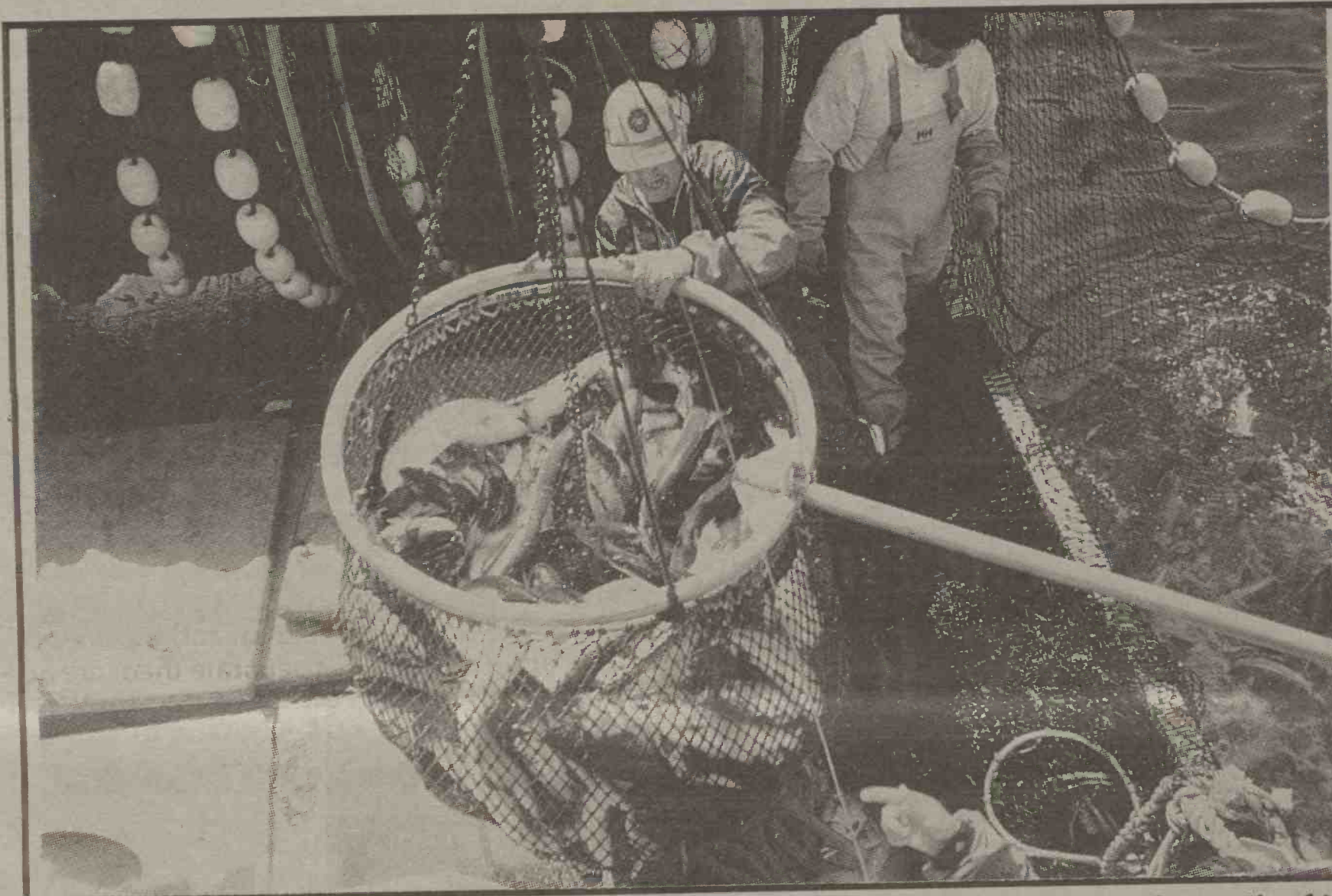
The scene on the Fraser River on the southern fringes of Vancouver was tense as Natives hauled up nets bulging with shiny salmon while they traded angry profanities with about 100 non-Native commercial gillnetters speeding by in boats to try to thwart their catch.

It's the latest storm in a bitter fight over the dwindling stocks in one of the worst years on record because of a disastrous decline in the number of adult salmon returning to spawn in the river.

The Natives argue a constitutional right to catch and sell salmon, while non-Natives say the early Native opening is based on "racial segregation" and is unfair because Native fishermen are getting preferential treatment for a commercial fishery.

Under the 1992 federal strategy, natives are permitted to catch 100,000 sockeye during a 12-hour opening in the Fraser River on Wednesday (Aug. 16) before non-Native commercial gillnetters were given the go-ahead to catch another 100,000 salmon over 24 hours, starting Thursday, Aug. 17, at noon.

The department of fisheries and oceans allowed the opening after the estimated sockeye run was upgraded to 4.5 million from 3.3 million the week before.



Native fishermen catch salmon in this scene from the movie *Laxwesa Wa — Strength of the River*.

But non-Natives followed Natives to their fishing spots, occasionally dropping anchor downstream, to try to interfere with the catch.

"Everywhere we went, they would pull up and leave, so there wasn't much anchoring going on," said protest organizer Phil Eidsuik of the B.C. Fisheries Survival Coalition.

Tempers were flaring. "There were guys swearing back and forth at each other on the radio phone," he said.

Wayne Sparrow of the Musqueam Nation in Vancouver said some Natives have pictures of non-Natives trying to swamp their boats.

"The big boats went after the smaller boats and ran circles around them," he said. "Somebody could have got hurt."

"I don't see why they're out here protesting; they've got an opening twice as long as ours,"

said Mike Baird of the Tsawwassen Nation.

The Natives argue they're still not getting a fair shot at their original allocation of 500,000, promised under earlier run estimates which have since been revised. They are asking the courts to stop all commercial fishing until they do.

"There won't be any fish left if there are commercial openings," said Ernie Crey of the Sto:lo Nation's Nation Fishery Program, which runs the largest Aboriginal fishery on the river.

"This hit to our economy could only be described as staggering," he said. "If we don't catch our allocation of 500,000 fish, the larders of our families will very nearly empty this coming winter."

Tony Jacobs, of the Tsawwassen Nation on a reserve in Greater Vancouver that

borders the water, and his son, Corbin, were pulling up their catch while the protest swirled around him.

"I remember fishing in this river when I was my son's age — 12 — with the Elders."

First Nations people argue it's their constitutional right to fill their nets, based on a 1990 Supreme Court of Canada ruling, called the Sparrow decision, that found Aboriginals have the right to catch fish for food, ceremonial and social purposes.

The court ruled First Nations' fishing rights cannot be interfered with except for conservation reasons and that they are to be allocated their fish first, before commercial and sports fishermen. (The priority list for catches is: Aboriginal food fishery, Native commercial fishery, commercial fleet and sports fishermen.)

A year later, Ottawa intro-

duced the Aboriginal Fisheries Strategy, which included provisions for Indians to sell fish. In 1992, a pilot project allowed the Sto:lo, Musqueam and Tsawwassen nations to legally sell their catch.

That right to sell was upheld by the B.C. Court of Appeal, but it ruled it isn't a constitutional right and that Aboriginals must be subject to the same rules as other Canadians who seek a livelihood from the resource. That decision, which is under appeal, is set to be heard in November by the Supreme Court.

On the same day of the Native fishery opening, Louis Tousignant, director general of the federal fisheries department's Pacific region, told a news conference the fish-for-sale provisions of the Aboriginal Fisheries Strategy needs to be reviewed.

"We will determine over the fall what the future will be for that," he said.

Non-Native fishermen argue the Native commercial fishery should be subject to the same rules as other fisheries.

"We will never accept the racist concept that the commercial fishery should be segregated by race," said Eidsuik. "We just don't think it's fair."

The fight, which includes accusations of poaching against both sides, is exacerbated by the poor sockeye returns.

Before the season opened, Ottawa estimated Canadian fisheries would be able to catch 6.1 million sockeye. But new counts found only one million fish available.

About 94 per cent of all B.C. salmon are caught by the commercial fleet run by non-Natives and three per cent each to Native fishermen and sports anglers. But 30 per cent of the entire commercial fleet is made up of Natives.

National park system honors Blackfoot heritage

By Barb Grindler
Windspeaker Correspondent

WATERTON, Alta.

About 40 people, including several Peigan Elders, gathered at the Maskinonge Wetlands area of Waterton Lakes National Park Aug. 14 to unveil a new display focusing on the area's Native heritage.

The central of the three plaques which make up the exhibit offers a brief text in Blackfoot, as well as English and French.

Acknowledging the long Aboriginal history of the area, Park Superintendent Merv Syroteuk said it was fitting the \$30,000 project, done in honor of the park's 100th birthday, should have part of the story told in Blackfoot.

"This was a very special and sacred place to our Native brethren," he said.

"It's a diverse, unique and beautiful landscape."

Peigan Elders Elsie Crowshoe, Doris Many Guns and Margaret Plain Eagle performed a blessing ceremony for the new exhibit, including the smoking of an historic beaded women's peace pipe, passed down to Many Guns from her

grandmother.

The pipe, filled with a mixture of tobacco and kinnickinnick, was passed from the Elders to the superintendent and other dignitaries, who made an excellent effort.

In a long prayer in Blackfoot, Elsie Crowshoe called upon the spirit helpers of the Four Directions to bless the park officials, visitors, media and members of her tribe gathered there.

The text of the central plaque in the display reads:

"Long ago, in an ancient ceremony near here, wetland creatures shared their power with the Blackfoot. Their gifts are preserved in a sacred collection called the Beaver Bundle. Each spring's rebirth of the wetlands is celebrated with ritual and song as the bundle is reopened. The wetland's riches still lie before you."



Miss Indian Nations ready to step down

By Terry Lusty
Windspeaker Correspondent

MORLEY, Alta.

On Sept. 9, the reign of Miss Indian Nations IV will come full circle as a new princess is chosen. Teresa Snow, a 22-year-old Goodstone Nakoda Sioux/Yuma Quechan Indian from Morley, Alta., is preparing to pass on the crown and title she's held for the past year.

It's been a memorable year for this young lady who was the first Canadian to ever win the crown.

Snow has a few suggestions for anyone planning to compete for the title at Bismarck, North Dakota. This particular competition, she says, "is based on the cultural program, and they really look at your education."

That's why, she explains, she waited until she had graduated with a certificate and diploma in criminology, majoring in Law Enforcement, from Calgary's Mount Royal College. She knew it would be a huge plus factor for her. Additional strengths she relied upon were her speaking abilities and a rounded knowledge of her culture.

As a proficient champion Fancy Shawl Dancer, she often performed exhibition dances during her reign at malls, conferences, powwows, etc. A number of such appearances were in the company of other dignitaries, the most recent being alongside Miss Indian World, Crystal Pewo, at the North American Indigenous Games in Minnesota.

Their two titles, she adds, are "a big thing" in the states. It's very prestigious and many of those who fail to win the Miss Indian Nations Pageant at Bismarck in the fall.

It is an "honor that provides a tremendous opportunity to recognize the achievements of our young Native American women and encourages their success, making them role models and ambassadors of goodwill," she claims.

The contest is a great experience and Snow encourages girls to consider entering. There are usually about 20 contestants and it requires a \$350 entry fee. Chaperones are provided and the eventual winner receives many gifts. Snow recalls being presented with a \$1,000 scholarship as well as numerous gifts including three different jackets, a huge star blanket, jewelry and so forth.

One thing the winner has to be prepared for are the many appearances at various functions. A number of these are on very short notice, such as the recent request she had to appear at the International Native Arts Festival in Calgary. That only happened about two days beforehand.

At present, Snow is co-ordinating a powwow for Mount Royal College graduates and new students at the Seven Chiefs Sportsplex on the Tsuu T'ina Reserve. She's uncertain about returning to school this fall.

"I auditioned for the American Indian Dance Theatre in New York while I was at the Indigenous games in Minnesota," she explains. If fortunate enough to be selected, she will pursue that. If not, she will likely return to classes in January... maybe in Regina or Victoria.

As for the Indian pageants, she'd like to see the development of Canadian ones that might be similar to those in the states.

"The friends I made, the times I spent... it was a really good experience," she says.

Snow, incidentally, has been nominated for the Native Arts Foundation's Youth Award as well as the Role Model Award. One of her additional talents falls in the line of art. In '89, she won the junior category of the Peace Hills Art Contest with a drawing she did of a traditional dancer, Kevin Heywahay from Saskatchewan. Although she contemplates getting back into some of her art, she is also weighing the possibility of entering the RCMP. If her track record means anything, she'll most likely succeed at anything she attempts.



Terry Lusty

Teresa Snow attended numerous powwows during her reign as Miss Indian Nations.

News



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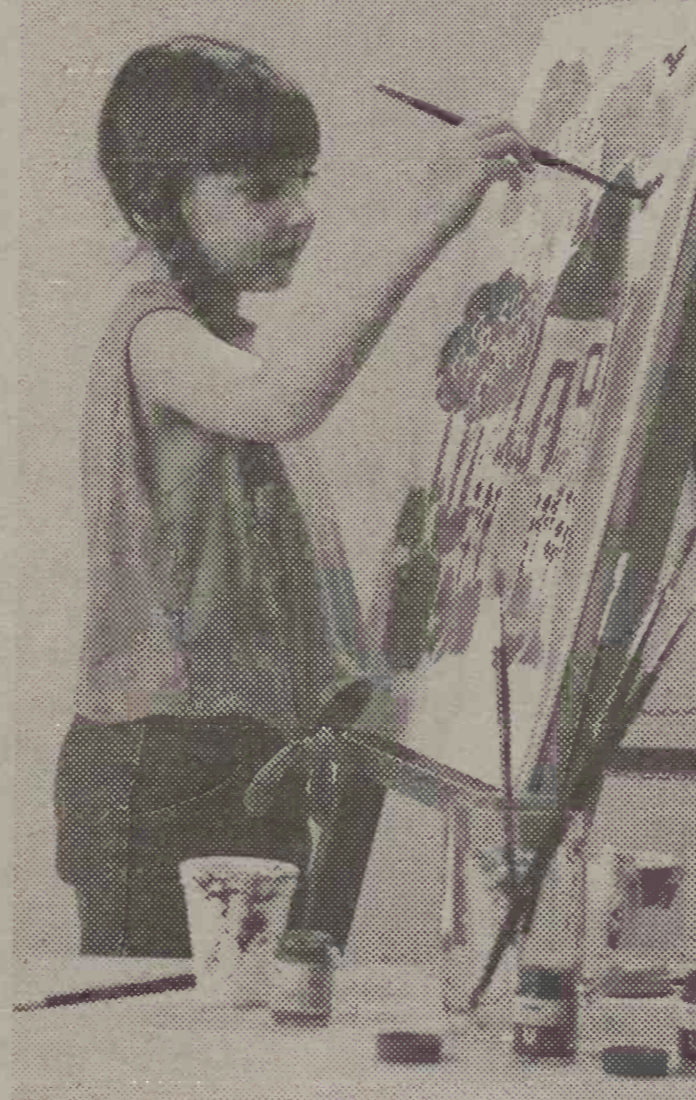


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Washington grave robbers charged

By Doug Campbell
Tri-City Herald

PROSSER, Wash.

An Oregon couple was arraigned Aug. 11 in Benton County Superior Court on charges of disturbing an Indian burial ground along the Columbia River in southern Washington state. Authorities recovered more than 30,000 artifacts from the home of Irrigon, Oregon residents John Joseph Horner Jr., 48, and Leona J. Lightle, 42. A sheriff's department spokesman described the stockpile as a "better collection than most museums would have, outside of the Smithsonian."

Horner and Lightle pleaded not guilty at a preliminary hearing and told the judge that they would hire an attorney to represent them against the felony charges. After making their pleas, the couple quickly left the justice centre without responding to questions. "Let's just say it got out of hand," was all Horner said as he left the court room.

"It's the largest [dig] we know of in Benton County, based on what we were able to recover," Lieutenant John Hodge said.

The Umatilla and Yakama tribes have claims on the disturbed land. The treaty of 1855, which created Indian reservations, ceded most Indian lands to the United States. The tribes retained certain rights, including that burial grounds in the ceded lands remain undisturbed. The location was not disclosed in order to protect the site from future digs by "pot hunters," as archeological looters are commonly termed.

Representatives of the tribes — who assisted the investigation — said they were outraged by the dig but said it's a problem that has plagued Indians since first contact.

"A very disgusting amount of artifacts has been removed from this site," said Jeff Van Pelt, a cultural-resource protection specialist with the Umatilla Tribe's department of natural resources.

"It's just real sad that somebody would think they have the right to go out on public land and destroy resources that belong to everybody... and exploit it for their own personal gain."

After the hearing, Van Pelt said the tribe was pleased with the effort of county law enforcement officials to protect Indian burial grounds.

The couple pleaded innocent in district court to misdemeanor charges June 23. Since then, prosecutors learned that the disturbed archeological site was a burial ground. Under state law, knowingly disturbing an archeological site is a misdemeanor, but disturbing a burial ground — whether knowingly or not — is a felony, deputy prosecutor John Jensen said. The felony charges

carry maximum sentences of five years in prison and \$10,000 fines. It's unknown how many of the artifacts seized were looted from the burial ground.

"We took this case very seriously," Jensen said. "This obviously was an operation where these people took a lot of time to collect these artifacts."

A neighbor of the burial ground tipped the sheriff's department to the illegal dig. The excavation may date back to 1991. Investigators served a search warrant on the couple's home April 28. The original misdemeanor charges were filed about a month later.

Among the pieces recovered were at least 500 well-preserved arrowheads and spearheads; hundreds of stone tools, including knives, scrapers and grinders; thousands of stone fragments and several beads.

The artifacts — some of which date back to ancient times — were stored in boxes, buckets and display cases primarily hidden in the home's basement, Hodge said. The seized pieces filled the bed of a three-quarter-ton pickup. Unearthing the artifacts probably involved the movement of several hundred square meters of dirt and destroyed the scientific value of the site, according to authorities.

It was the discovery of the beads, objects commonly contained in burial sites, that led an archeologist to classify the digging area as a burial site. Although no human remains were discovered in the couple's home, a state witness will testify that the area is a burial site.

A representative of the land owner said efforts are being made to prevent future excavations: "We have been concerned about this for a number of years. Our goal here is to do the right thing and restore the artifacts to the people they belong to."

The burial ground has been home to the Umatilla, Yakama and several other tribes for 13,000 years. In Benton County alone, there are some 1,200 known Indian archeological sites. There were numerous permanent villages in addition to hunting and fishing grounds in the region.

"It's a constant concern and has been going on for many, many years," said Lonnie Selam, a Yakama tribal councilman. "If it was reversed, if we had Indians disturbing the graves of early settlers, we would end up in prison."

The underground market for Indian artifacts is thriving despite efforts to crack down on pot hunters, said John Leier, district archeologist with the Army Corps of Engineers.

"There is definitely and has been for many years a real market for artifacts," Leier said. "The real loss is they're destroying a valuable resource that has a lot to offer to us in terms of getting some handle on what happened in the past."

The trial is set for Sept. 5.

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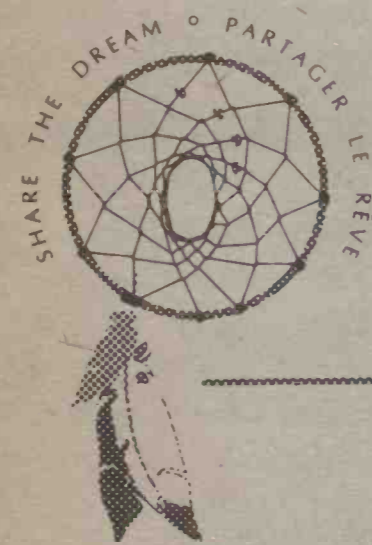
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Protest for what? And by whom?

When we wrote in this spot two months ago about the potential for protests, blockades and stand-offs in B.C. this summer, we had in mind peoples and nations driven to civil disobedience over legitimate issues. Recent developments have raised two troubling questions that weren't part of that column. In a strange way, two months ago seems like a more innocent time.

Since then, we've seen the Mohawk flare-up over marijuana, the Micmac conflict over fish and the James ranch clash over... what exactly? Each of these is disturbing in ways that, say, Adams Lake was not.

Oka is a powder-keg. We know that. And all sides feel very strongly about the situation, which carries excess baggage into every new conflict. But when Kanasatake and Canadian land is being used to grow literally tons of pot, and when sovereignty issues are tied up and confused by those who at least seem to be involved in profiteering from drug distribution, then the legitimacy of all Native protests is tainted in the public eye.

We see the same thing now on the James ranch in B.C. It looks as if a bunch of rebels without a cause — both Native and non-Native, apparently — are dancing about shouting slogans which in other mouths have been proud statements for the rights of Native peoples.

What does the placard "This land is not for sale" signify? The land, sacred or not, isn't being desecrated by a condo development. Native people have always been given unlimited access to the property for sacred ceremonies. And ownership hasn't been an issue, but it will eventually be decided at a land claims negotiation table, not some barricade.

It's beyond us what this is all about, but there seems to be little question that Native people, let alone society as a whole, will question the legitimacy of "Wolverine" and his armed-to-the-teeth buddies. And we need to say this loud and clear: illegitimate stands damage the effectiveness of legitimate ones.

Which brings us to the other point: since when does protest mean bringing in mercenaries from the outside? Local leaders in New Brunswick last month, and now in central B.C., have claimed that protesters don't speak for them. Who do they speak for? To put it another way, who's in control?

This reminds us of the house parties we remember from our long-lost teens. Remember? Somebody's parents are away for the weekend, and so the kids tell a couple of buddies at school. Friday night comes, and something like 70 kids show up. As the party progresses, the hosts see people they don't know, and then notice adults, maybe members of some gang. Control of the house is now out of the hosts' hands. We remember more than one calling the police on his own party so the house wouldn't get (any more) wrecked.

The problem is that there's a tendency for mercenaries to have "graduated" from one of the so-called civil defence programs run by lunatic former colonels and so on in the U.S.

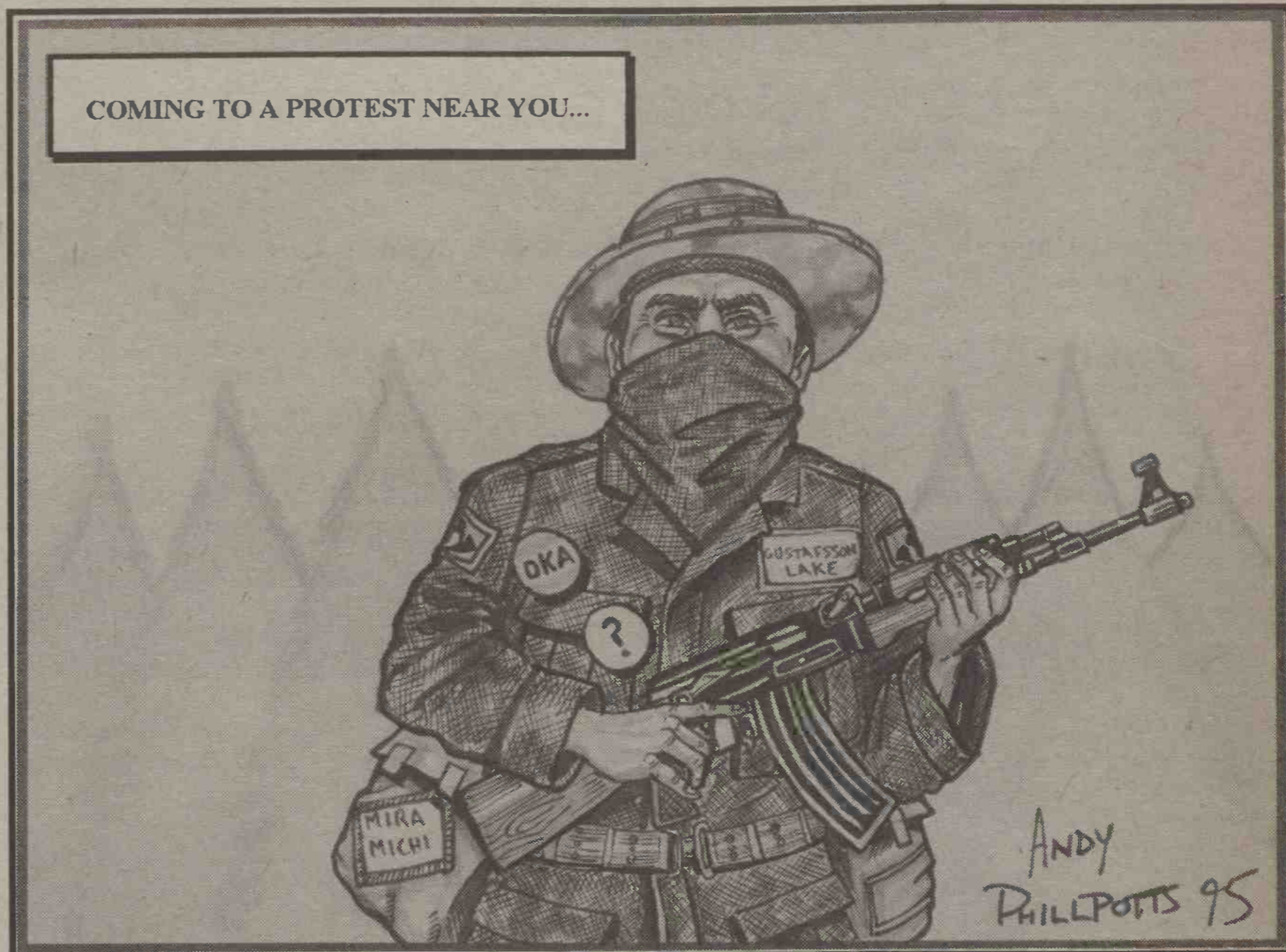
Some of these people couldn't get into the armed forces in the States, or were tossed out of them. If the marines can't deal with these guys, what's a Chief and group of Elders going to do to control them?

We can think of nothing, absolutely nothing, more likely to damage First Nations causes than some unholy alliance with the gun-totin' loony American far right.

There have been, are, and will be situations which call for resistance. Native people have already made that decision in many parts of this country. But when it's made, that resistance should be made by those intimately involved with the issue — people from the communities involved.

Bringing in outsiders does little to help in the long run, and may result in some of us having to pay a terrible price.

COMING TO A PROTEST NEAR YOU...



Irwin urged to settle land issues first

GUEST COLUMN

By Pat Paul
Guest Columnist

In a local New Brunswick newspaper (*The Telegraph Journal* — Aug. 16, 1995) article, the Minister of Indian Affairs announced the 'start' signal for the First Nations to begin the negotiation process for their input or their statement of claims to self-government on reserve-by-reserve basis. The article states that there are 20 eligible First Nation communities in New Brunswick who could conceivably begin their talks with the federal government at any time with subjects like housing, education, health, policing and natural resources, plus any other negotiable items that may be thrown in, on the agenda.

The boundaries to these negotiables are open or wide-ranging, according to the article. Each individual community would set its own time and agenda to begin their talks with the feds. They would also be given the option to go into the process as deeply as they want or they may withdraw whenever they wish. The minister

seems to be implying that nothing will be beyond reach as far as an agenda item; everything will be negotiable.

As a Native person I question this open-ended approach that the government is promoting. It would seem that a lot of First Nation people should be asking the reason why this wide-open negotiation option is available to us all of a sudden. Are we really ready and versed well enough to risk all at this time? Are the feds trying to unwind themselves of their responsibilities too fast? If so, what is the reason for the rush? Another question is, why should we dance to their jittery tunes right now? What purpose does that serve us? In other words — let's hold off and assess everything possible and try to find out why the rush before we go in too deep into anything that we can hardly understand.

For instance what are our bargaining chips right now as we stand? We're sitting on these pittance-sized reserves with essentially nothing on them to live from and with only limited potential in them, so why risk losing them also? The smaller reserves extend no more than a few acres and are greatly outnumbered in size by the neighboring white farmlands in most cases. And the largest is a

pitiful 6,000 acres in contrast to the New Brunswick land base of 19,000,000 acres. It seems that we should try to achieve some semblance of balance before we open our doors to any negotiations.

Imagine this, if the powers-that-be recognized the fact that we, the Native people, had never, as Nations, ceded the province of New Brunswick, or the Maritimes for that matter, to them (the white settlers of this land) in all our history, then we would indeed have bargaining chips. The 19,000,000 acres that the province presumes to own is the base from which the other side is bargaining and we are located on lands no bigger than a postage stamp in comparison. What do you suppose would be the final outcome if we rushed into dealing with them right now? It would be like matching a cup of water to the ocean if we did enter into negotiation without some prep time.

In all frankness I ask, should we not settle the land issues first of all before we enter into these seemingly no-win situations and negotiations with the feds? Let's be sure to have something substantial in hand prior to giving up the rest of the small land bases that we presently live on. We owe that much to our children and grandchildren.



This month's question: **Are armed protesters...?**
Call our reader service line to print the responses to last month's question. **Should bands have...?**
Bill C-31
Here's what you said:

Yvonne Studley, member of the Nation in B.C. now says: "It's bad enough our rights because of our band - married children were discriminated against. We didn't want us because Indians didn't want us in us. We didn't believe in us. Now that we feel right to be part of our right to tell us 'Sorry' are they to discriminate, only when it's

James Delorme of Sask., living in the States says: "I am myself a bit of that. If I didn't have a bit harder for us. I'm 31, because if the government back, then I would have a dian heritage to myself. If it were up to me, I would be a bit more discriminated against. I would have got more choice of choosing

Caroline Ennis of Ontario says: "Those people who want Indian status never get it. It was a mistake that was made and I think the blame with the stop fighting among themselves. I walked to Ottawa. I walked from the Act. I walked from the to change the Indian Act. I have the right to their own membership. I mended, when we the government at the women be rein that the rest of the

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Wind speaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every month to provide information to the Aboriginal people. Windspeaker has a circulation of 15,000. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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Letters to the Editor

Windspeaker Reader Response Line

This month's question:

Are armed protests helping or harming the cause of Aboriginal rights?

Call our reader response line, toll-free, at 1-800-661-5469 and record your opinions. We'll print the responses in next month's issue.

Last month's question:

Should bands have the exclusive right to determine their membership or should they accept Bill C-31 Indians who had been stripped of their status under the Indian Act?

Here's what you said:

Yvonne Studley, member of the Kitamaat First Nation in B.C. now living in Thompson, Man.

"It's bad enough that we were stripped of our rights because our mothers married out of our band - married a non-Aboriginal - the children were discriminated against. The whites didn't want us because we had Indian in us. Indians didn't want us because we had white in us. We didn't belong anywhere.

"Now that we finally have our God-given right to be part of our band again, they have no right to tell us 'Sorry, we don't want you'. Who are they to discriminate against their own people, only when it's to line their own pockets."

James Delorme of the Cowesses First Nation, Sask, living in the Coast Salish Territories.

"I am myself a C-31 and I'm lucky because of that. If I didn't have it, life would be a little bit harder for us. I'm glad that we have Bill C-31, because if the government didn't take me back, then I wouldn't be able to pass on my Indian heritage to my children.

"If it were up to the bands, I think they would be a bit more discriminatory and I don't think I would have got my status if my band had the choice of choosing who would be a member."

Caroline Ennis of the Nagootkook, N.B.

"Those people that have been stripped of Indian status never should have been stripped. It was a mistake that the Government of Canada made and I think that we should start laying the blame with the Government of Canada and stop fighting amongst ourselves.

"I walked to Ottawa to change the Indian Act. I walked from Oka, Que. to Ottawa in 1978 to change the Indian Act and to stop the discrimination, but I still believe bands should have the right to decide for themselves who their own members are. This is why we recommended, when we made our position paper to the government at the time, we requested that the women be reinstated and her children and that the rest of the main membership should

be left up to the band. But we also recommended an appeal process for the band. We knew there would be some bands that would not be willing to take the women back and we recommended an appeal process that the government didn't put in."

Heather Poitras of the Sawridge Band, living in Edmonton.

"I feel Bill C-31 Indians should be accepted as members of a Band that they so rightly belong to. The Indian Act controls us from the very signing until the end. Those who fight Bill C-31 are wasting their energies on the lost battles. My people, let's be positive and work towards unity and help increase the level of living among the First Nations of Canada."

Bruce McGregor of the Sagamok Anishnawbek First Nation, Ont.

"I think that bands should accept Bill C-31, because these are our people. These people are Aboriginal. They are our brothers, our sisters. They are all family. I feel that Aboriginals who discriminate and laugh at Bill C-31s do not even realize that the Government of Canada is laughing along with them and at them."

James Beaudreau of Edmonton, Alta.

"No, I do not believe that bands should have exclusive right to withhold or withdraw anyone's God-given right from them just because they have decided to marry someone not treaty. Besides, how would they like it if this happened to their mothers, a very honored person in most people's lives.

"Besides, whatever happened to the old adage to walk in another's moccasins before criticizing or passing any judgment. Who is being discriminatory now?"

Gordon Janvier of Janvier, Alta.

"I think that bands should consider accepting all C-31s. After all, we're one big family. In the long run, they'll benefit from it."

Double standard in protest ploys

Dear Editor:

Lately there have been articles in the newspaper, stories on the evening news and entire phone-in shows on the radio dedicated to Native land claims or land usage issues, and how Aboriginals are dealing with them across our country. Many of the comments made are derogatory and reek of fear-induced prejudice.

It seems that when communities or environmental groups agree with a particular dispute they stand in front of a Native group. Rather than supporting them, they take the ball and sprint with it to the goal line in the name of the earth. Such instances are: Lyle Island, Clayoquot Sound and the Kemano Completion Project to name a few. Aboriginal groups are left on the sidelines while the world looks on and cheers.

When the dispute does not have any ecological or Canadian content we lower our brow, shake our heads and ask the Aboriginals to 'stop living in the past' and 'to get on with their lives'. We no longer have any interest in the actual details of the dispute nor do we have any tolerance for it if it in any way conflicts with our own livelihood.

I think it is time we all stood up for what we know to be true and correct for our country. It is obvious that Canadians want change. We want what is best for the people of this nation and what is best for the land. Our

letters of concern never seem to get heard and when we follow the rules the system fails us.

My question is simple: Why is there a double standard in Canada? We have so many unfounded fears about inherent rights, land use concerns and land claim disputes, yet we are willing to support most of what Canadian Native groups are fighting for if it is someone else's cause or concern. We get incredibly defensive when we hear about Native blockades around B.C. and Canada and immediately discredit them or condemn them as some sort of selfish dishonorable terrorism against all "Canadians" without even trying to learn or understand the actual details of the dispute.

Maybe it is time we listened to the people who preserved and used (not abused) these lands for centuries before we got here; tap their wisdom of nature for solutions to our shared problems and find ways to answer the questions that are cultivating our fears. Can we open our ears and our minds to these issues and allow ourselves to see if their concerns are the same as our own?

The reality is: Solutions will be found! What they are, how they are arrived at and what price will be paid to achieve them is something we should try to understand, come to some agreement on and try to solve together!

Randy Sokalofsky
Vancouver, B.C.

WRITE A LETTER TO THE EDITOR
C/O WINDSPEAKER 15001-112 AVENUE,
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All letters must be signed with a first and last name, a phone number and address must be included for verification only.

OTTER



By Karl Terry

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Indian Country

Community Events

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MID-DAY SALMON BBQ SHOW

Tuesday-Saturday, June 13-Sept. 30, 12:00 + 1:30
Native Heritage Centre, Duncan, B.C. (604) 746-8119

1ST TRADITIONAL POWWOW

September 1-4, 1995. Sagkeeng Arena Multiplex, Ft. Alexander, Man. 1-800-656-9009

1995 ABORIGINAL GRADUATION POWWOW

September 2, 1995. Calgary, Alta.

ST. ALBERT PUBLIC LIBRARY BOOK SALE

September 7-17, 1995. St. Albert, Alta. (403) 459-1530

TREATY 4 GATHERING

September 11-17, 1995. Ft. Qu'Appelle, Sask.

NORTHERN SASKATCHEWAN RACE RELATIONS CONFERENCE

September 15-17, 1995. La Ronge, Sask.

ROCKY NATIVE FRIENDSHIP CENTRE 20TH ANNIVERSARY

September 15-17, 1995. Rocky Mountain House, Alta.

SLAVE LAKE NATIVE FRIENDSHIP CENTRE 12TH ANNUAL FALL FESTIVAL

September 15-17, 1995. Slave Lake, Alta. (403) 849-3039

TAKE BACK THE NIGHT - MARCH & RALLY

September 15, 1995. Edmonton, Alta. (403) 439-7879

PARTNERS FOR PROGRESS - NATIONAL ECONOMIC DEVELOPMENT CONFERENCE

September 23-26, 1995. Winnipeg, Man.

(see ad on page 19)

WOMEN AND WELLNESS CONFERENCE VI

October 1-3, 1995. Saskatoon, Sask. (see ad on page 13)

1995 ABORIGINAL WOMEN AND WELLNESS CONFERENCE

October 11-13, 1995. Victoria, B.C. (604) 384-3211

2ND ANNUAL YOUTH ACHIEVEMENT AWARDS

October 19, 1995. Winnipeg, Man. (204) 957-7930

CELEBRATE BIRTH CONFERENCE

October 20-21, 1995. Mayfield Inn, Edmonton, Alta.

ASSOCIATION FOR SAFE ALTERNATIVE CHILDBIRTH DREAMCATCHERS '95 YOUTH CONFERENCE

October 20-22, 1995. Edmonton, Alta.

(see ad on page 32)

1ST NATIONAL ABORIGINAL YOUTH CONFERENCE ON SUICIDE PREVENTION AND COUNSELING STRATEGIES

October 26-27, 1995. Winnipeg, Man. (see ad on page 9)

MANITOBA FIRST NATIONS PEOPLES INTERNATIONAL POWWOW

October 27-29, 1995. Winnipeg Arena, Winnipeg, Man.

(see ad on page 10)

3RD ANNUAL CRITICAL ISSUES IN FIRST NATIONS EDUCATION CONFERENCE

November 2-4, 1995. Toronto, Ont. (see ad on page 32)

NATIVE HERITAGE CENTRE 4TH ANNUAL ART SHOW AND SALE

November 11-12, 1995. Duncan, B.C. (604) 746-8119

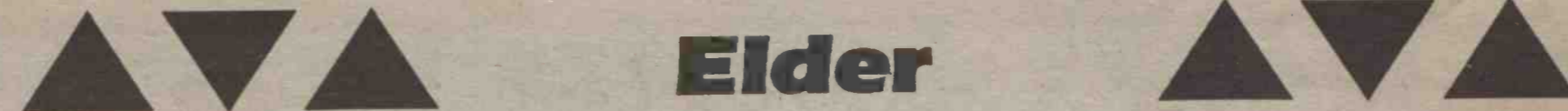
MANITOBA MINING & MINERALS CONVENTION '95

November 19-21, 1995. International Inn, Winnipeg, Man.

(see ad on page 24)

NATIONAL TREATIES & SELF DETERMINATION CONFERENCE

November 21-23, 1995. Winnipeg Convention Centre, Winnipeg, Man.



Elder

Storyteller entertains and educates

By R. John Hayes
Sweetgrass Writer

EDMONTON

Tom McCormack draws different traditions together in his tales. He's one of the most accomplished inter-tribal Native story tellers in the U.S., and he's planning to move to Alberta later this year.

"I like to be giving back and empowering people through these stories," he explains. McCormack incorporates many things into his performance art, which he puts on through libraries and schools, at festivals and even at powwows. He includes talking and singing, sound effects, acting and body movements to tell stories and involve the audiences.

He attended the Dreamspeakers festival in Edmonton this year, and has performed at other significant festivals in the western states, for children and mixed-age audiences. As well, he presents workshops for teachers, librarians, pre-school staff members, camp counselors and parents.

"In Alberta, I hope to be able to facilitate accessing healing medicine for the tribes' healing people," he says. "Story telling is vital, not just talking about prevention and treatment, but it goes onto the vision network, which isn't just something real for the Australian Aborigines but for most of the tribes in America, as well."

McCormack is a serious exponent of his art, and a serious student of it. He has a Native American resource list, which



Bert Crowfoot

Tom McCormack will be bringing his storytelling talents to Alberta.

includes many of the stories he tells. He is particularly fond of the stories collected by Frank Applegate.

"Applegate's stories are great," he enthuses. "They're alive, and that's something that's very important, and something that's perhaps difficult to achieve the more you study." He admits: "I'm even afraid of archiving rather than living myself."

His work, behind the scenes as it were, involves the authentication of stories as the real Native traditional tales, and discovery or provision of documentation for the pieces. But, story telling is an art, and a calling for McCormack, who is always eager to encourage others to take it up.

He saves considerable scorn for those who would hide all the books in libraries. In one instance, he was researching some tales at a library, only to return

a few days later to find that the books, available nowhere else, had been moved to the Smithsonian, "or somewhere like that. Somewhere nobody's ever going to be able to see them again."

"Native story telling is a living tradition, with the story tellers understanding and even modifying the stories as they tell them," he explains. "I've been in presentations where the audience included Elders. They've come up to me afterwards and told me that the story they had heard was not the same as the one I'd told, but that the one I'd told was correct. They felt, they understood the correctness of it." There's always a concern that the stories are interpreted correctly, in a

true, though not necessarily a by-the-book, way.

"On the one hand, I do this for a living, but there's a paradox in a certain sense," he says. "One of the great things about it is that story telling offers freedom for Native people to make use of greater expression. This is a way of life. It's what we do. You're welcome to join us, to go with it, or not."

It opens up an understanding which can, McCormack hopes, provide serious healing and growth potential for the people involved.

"I was outdoors, and when you sit on a rock where they actually ground the grain, the stories are there. I didn't have time to learn them word-for-word, but I knew them. When I told them, I felt that I was able to really reach the kids, to open up the Red River of their hearts and reach, somehow, the very essence of what it is to be story."



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Defyi

Recently I turned cal age of 33 far-too-ex years. And it hurt. Th lar event was difficu but then I remember friend telling me that turned 33, he describe ing his "Christ" year. Jesus Christ was 33 when he died. Charm

And on a more note, the famous war Horse (of Custer and Horn fame) was also he was murdered b late 1800s. Two icons ent cultures that ote the same age when t away. Not an auspici ning to enter a year ally this type of in wouldn't make me f comfortable becaus people (both Native Native) all through h died by the million conceivable age.

So 33 shouldn't m much difference. The

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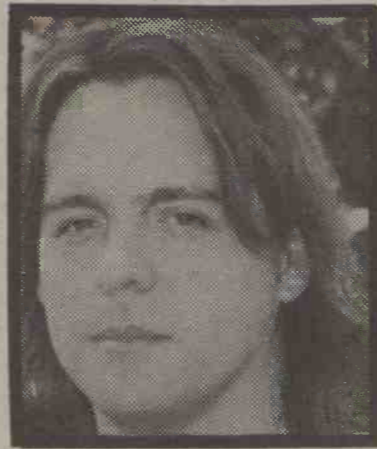
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Defying statistics may lengthen life span

Recently I turned the magical age of 33 far-too-experienced years. And it hurt. That particular event was difficult enough but then I remembered a good friend telling me that when he turned 33, he described it as being his "Christ" year. Evidently Jesus Christ was 33 years old when he died. Charming.

And on a more Aboriginal note, the famous warrior Crazy Horse (of Custer and Little Big Horn fame) was also 33 when he was murdered back in the late 1800s. Two icons of different cultures that often overlap; the same age when they passed away. Not an auspicious beginning to enter a year with. Normally this type of information wouldn't make me feel so uncomfortable because famous people (both Native and non-Native) all through history have died by the millions at every conceivable age.

So 33 shouldn't make all that much difference. Theoretically.



DREW HAYDEN TAYLOR

But many Native people believe in omens and signs. And it's no secret that the lives of Native peoples, and how old they are when they die, have been well documented, studied and embraced by the wonderful world of statistics.

During the summer of 1982, I had the dubious distinction of working for the Department of Indian Affairs as a summer student. In that time I had access to all those remarkable charts and numbers concerning Aboriginal people amassed by various governmental departments over the years. Depressing.

And in that mess of information, I discovered the tragic data that young Native males, between the ages of 17 to 24, had a violent death rate almost six times the national average. I was, unfortunately, 20. Right in the middle. This stuck with me for a while because I had known many peers that had not made it through that window of pain. Unfortunately.

Needless to say, my 25th birthday was one of the happiest in my life. I remember being so proud that I had beat the statistical odds. I cried out to the governmental gods "I spit on

your ratios and equations. It's smooth sailing from here."

It was a few weeks later I learned that the life expectancy of a Native male was substantially less than the national average. At that time I think the age was somewhere in the late 50s. It seems I couldn't win. These statisticians and irony were out to get us.

Then I remembered an experience I had while visiting the town of Kenora, not more than a few months after leaving the DIA all those years ago. This Native man was telling me of the folly of statistics. He wisely told me of a police report that stated there had been around 400 arrests of drunken Indians in that town last month.

To me as a young naive Native person, that sounded ominous and disgraceful. Then he clarified the numbers by pointing out that in actuality, it was the same 10 or 15 people just getting arrested over and over

and over again, in a town surrounded by almost a dozen reserves with a Native population in the thousands, perhaps tens of thousands.

So contrary to what the numbers say, there were not more than 400 drunk Indians roaming the streets of Kenora, just a couple of number counters with nothing much better to do. I finished my beer with a clearer conscience. Aye, there's the rub. Statistics say one thing, experience tells me another.

So as I sail into this year of Christ and Horse, I turn my back on what the numbers say. If I die, I die. If I live, I live. I know there's a hundred-per-cent chance I will eventually die, and an almost 100-per-cent chance I'll live through (or for) the day. Who can ask for better odds?

Besides, I've calculated there's an 87 per cent chance the statistics will be wrong and I'll live to a ripe old age. Four times out of five, anyways.

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EFFECTIVE STRATEGIES



Aboriginal Youth: Suicide Prevention and Counseling Strategies
1st National Aboriginal Conference Sheraton Winnipeg, Winnipeg, Manitoba
October 26 & 27, 1995

WORKSHOPS

#1 Aboriginal Adolescent Suicide Prevention Project

Ms. Patricia Serna; Jicarillo Mental Health and Social Services
Dr. Lemyr Debruyin; Indian Health Service

This workshop will provide a description of the project including a description of the community-systems model, interventions, prevention efforts, and data collection system. Topics to be addressed will include: suicide risk factors, grieving issues, community crisis intervention, and development of data collection and analysis methods.

#2 Suicide Prevention and Intervention: Working with Individuals and the Community

Mr. Ron Thome-Finch, M.A., M.S.W.

This workshop focuses on the core issues related to suicidal prevention and intervention. These issues include what happens when we are in crisis, the relationship between crisis and suicide, facts and fallacies about suicide, statistical trends, assessing individuals at risk, suggestions for intervention, and a crisis counselling model. The workshop examines how we can intervene in a system (i.e., school, community, reserve, agency, etc.) to prevent suicide or respond to one that has completed.

#3 Two Native Concepts on Death and Honouring of Both

Angaangaq; Inuit (Greenland) Drum Dance Performer and Counsellor

This workshop will present some historical concepts of death in the Aboriginal Nations of the Americas. The concepts include: a) Gateway to the New World, b) Two Concepts of Death, c) Selfish Choice of Dying of a Person, d) Aboriginal Concept of Life After Death, e) The Survival of the Spirit of Man in the Family/Society/Nation.

#4 Suicide Prevention: An Holistic Approach

Mr. Art Shofley; Spiritual Care-Giver, Aboriginal Consulting Services

Can traditional teachings help to stop suicide? Oral tradition teaches that suicide was rare and was never seen by our ancestors as a solution. This workshop draws on the strengths of the family, clan, traditional care-givers and the Medicine Wheel to provide some answers.

#5 O-Kan-Way-Ni-Moway (The Guardian)

Mr. Roy Mason; Counsellor, Brandon School Division

This workshop will look at both the traditional and contemporary counselling styles. Other topics will include the importance of family and community support.

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Conference/Workshop Fees (GST included):

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Production values undermine release

REVIEW

By Jesse Stand
Windspeaker Contributor

Pat Braden: *Listen to your heart*
Self-produced, 1994.

In May, Pat Braden released his second solo recording — on cassette. He plays an interesting and seldom-promoted instrument called a Chapman Stick. This extra-wide fret-board incorporates 10 strings of both the bass and regular guitar and is played by plucking, strumming or striking. It's not to be confused with a double-necked guitar. Depending on the equipment it's run through, it can sound like either a guitar or a synthesizer.

The title and opening song, *Listen to your heart*, was the track that disturbed me most. It was also his video release and has seen air play on the Indie segment of MuchMusic. What troubled me about this floating melody is Braden's vocal part.

Is this an expression of pain or is it a struggle to stay in key? Reportedly, this is Braden's interpretation of sadness about the passing of a loved one. I've listened to the song six times. The message is fulfillment in the experience our oldest relations share with us, including after death through our memories, and all you have to do is, you know, listen to your heart.

People of the Northland is layered over Native rhythms. Pauline Lamb performs the sweet siren lead vocals; beside them, Braden provides the spoken-word vocals. Nicely balanced and a good cut.

The first song that grabs my attention and feels alive is *Shake up the status quo*. Lively, jazzy and lightly rocking, it got me to turn-up the volume.

Braden is never guilty of being stuck in a groove. Each new song confirms what his biographical notes say. Braden has extensive music experience, including a number of blues groups and projects. This doesn't dominate his own compositions. The blues influence is there in some blues scales in some solos.

Side B starts with a reggae-based song called *On my TV*,

which relates the view of the white world through images seen on television. *Only seems like yesterday* is his most energetic song. It's mixed with jazz, rock and a '70s influence similar to what came from Steve Winwood.

Winter solstice is the tape's strongest cut. Braden comes across most confident in his vocals and the melody's execution. He has lived in Yellowknife for 29 years, so I'd guess Braden is well-qualified to express views on living in the winter dark. Made me glad I live closer to the 49th parallel.

The rest of this tape just passes by — unremarkable with an instrumental finish in *Winter's end*. I find it easier to pinpoint what's wrong with this recording than what's right with it. Braden's musical performance leaves me the way the latest wave of "New Age Music" does: just more background for the dentist's office or a National Film Board feature.

The quality of the production is muddy. The quality of the tape reproduction leaves you experiencing drop-outs and volume fluctuations. It's not enjoyable to listen to a tape that makes you wonder if your machine is becoming defective. Whatever virtues were executed in performance are bogged down in production limitations.

The lack of production quality is the part that hurts the most because I can't really find fault with the music. Braden's talent is not well-captured. You can hear why he has inspired praise and recognition from many of his local peers and from within the industry, but this recording just covers it.

Fault can only be laid on Braden, as he takes credit for all the production and mixing. Perhaps he lost the sound due to a too-close involvement in the music. He should find a proven producer who can recognize a clean recording and not lose it in the mix; then maybe the Braden sound will fly.

The problem with Braden's vocals may not only be in the sound of the recording. I'd like to see him live; then I'd know for sure. For now, all I have is the straining vocals on *Listen To Your Heart*.

You can find this tape in stores in western Canada or by writing to Box 33, Nelson, B.C. V1L 5P7.

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WINDSPEAKER IS NEWS FROM INDIAN COUNTRY

Child

REVIEW

By Brian Wright-M
Windspeaker Contrib

Young Northern Voic
Various

BushLeague Recon

The compilation of children's songs that were written and performed by grade 5 to grade 12 students was produced with the assistance of Metis singer-songwriter Ryan Freed and engineer Ryan. The project was completed in the spring of 1993. The compilation is a blessing of the Northern Lights School Division and the La Ronge First Nation in Northern Saskatchewan.

Having never performed with children before, I developed a format that would involve the students at various levels of the creative process of song writing. I was asked to put the songs down on paper, to discuss them collectively and further discuss them and further discuss their development took

*Sweet
Grass*
RECORDS



Stoney Park (SGS)
Don't Look Back

More

NEW RELEASES

TOADY

Children's compilation a captivating venture

REVIEW

By Brian Wright-McLeod
Windspeaker Contributor

Young Northern Voices
Various
BushLeague Records

The compilation of 21 children's songs that were co-written and performed by grade 5 to grade 12 students was produced with the assistance of Metis singer Don Freed and engineered by Del Ryan. The project began in the spring of 1993 with the blessings of the Northern Lights School Division and the La Ronge First Nation in Northern Saskatchewan.

Having never performed with children before, Freed developed a formula to fully involve the students in all levels of the creative process of song writing. Each child was asked to put an idea down on paper, then they would collectively select which one would be chosen and further discussions and development took place. A

major or minor key would be selected, and then the rhythms and rhymes would be added. In a short period of time, a song would be developed.

"Hearing the songs being sung in the school yard made it all very worthwhile," said Freed.

The many topics involve a sense of morals combined with sheer fun: *Grizelda's Gross Manners, I'm So Cool...Not!*, *Water-skiing On The Churchill River, Joe's Ugly Cat*. The collection also incorporates cultural identity with *Creeboks, Song For the Elders* and *Kokom Makes Me Cupcakes*. There are also issue-based songs that deal with the harsh realities of life in *Stop the Tragedy*, or hopefulness in *Give Your Life Some Truth*.

While the bulk of the material is sung in English, Cree has been used in some of the lyrics to further enhance a greater sense of identity. This collection is enjoyed by the young and the young-at-heart at home or in the classroom. *Young Northern Voices* can be ordered directly from BushLeague Records, P.O.

Box 571, Saskatoon, Sask. S7K 2L3. Tel. (306)652-4234, Fax: (306)652-8377.

Another interesting compilation of child recording talent is a cassette by Child's Voice called *Children of Earth*. The three young poets from northern Saskatchewan, Song, Sage and Starr Ratt, recite the poetry of their father, John Trudell. They receive musical support from Trudell's band Bad Dog and the traditional singing talents of Quiltman.

Some of the poems have already been recorded on Trudell's first cassette, *Tribal Voice*, to his most recent RykoDisc release, *Johnny Damas and Me*, while others were specifically written for this project. Although some of the material may seem a bit sophisticated for pre-adolescent youths to grasp, the conviction and understanding are clearly conveyed in their voices as the material is recited in a captivatingly surreal way.

The trio have toured with their father in a group of their own along with Quiltman's son, Tiwani who provided traditional singing and

drumming. It's a hopeful sign that segments of First Nation youth are combining aspects of traditional culture and the arts in such dynamic ways of expression. The cassette is available on Trudell's Peace Company label.

Jim Pepper: *Remembrance*
Tutu, 1994.

For many First Nations people who were never made aware of the tremendous talent or the creative but tragic legacy of jazz saxophonist Jim Pepper, who passed away in 1992, *Remembrance* is a good starting point to learn from. The live concert recording from a jazz festival held in Germany was released two years after Pepper's death. It represents a musical odyssey of his career with original compositions from his first 1971 album to never-before-released pieces that appear on this final tribute CD.

The sheer power of his talent and raw energy for which he became known underlines *Remembrance* as one of the tightest live recordings in the Native and jazz music scenes. The 11-track CD pro-

vides more than 70 minutes of non-stop jazz and traditional Native music, a combination that made Jim Pepper popular both in North America and Europe. With a history of more than 14 recordings, one cannot help wonder why he was not more well known on this side of the ocean.

His first album, *Pepper's Pow-Wow*, was a fusion of Country and Western, traditional Native chants and jazz. His sister and father were also featured musicians on the album along with some of the more notable jazz musicians of the time. *Remembrance* contains a few re-worked selections from the '71 vinyl: *Now War Dance, Ya Na Ho* and his trade-mark hit song *Witchi Tai To*.

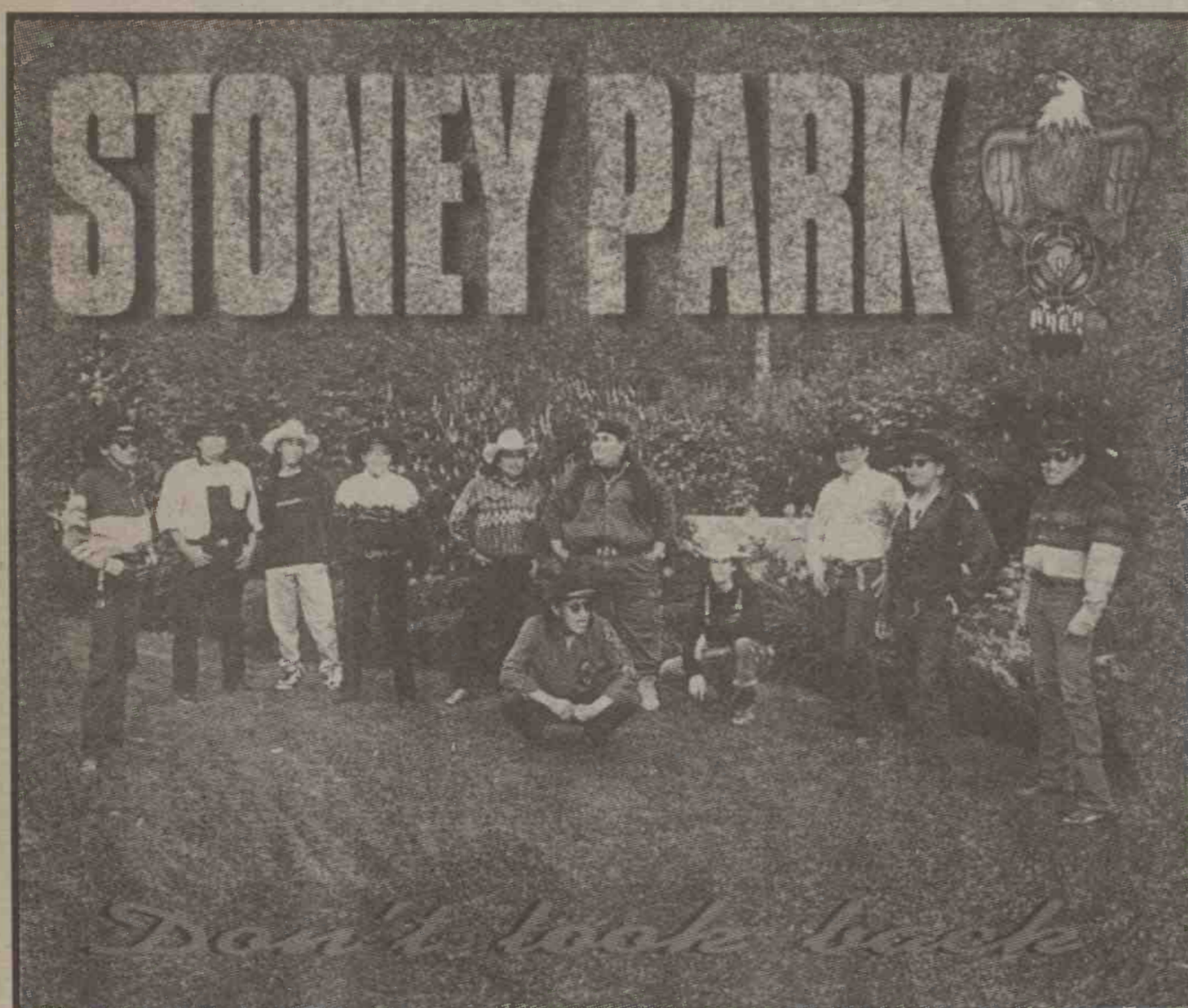
Brian Wright-McLeod is a Dakota/Anishnabe activist and radio programmer at CKLN 88.1 fm in Toronto where he hosts a two-hour Native issues and music program *Heart of the Earth*. If you wish to send your recordings for airplay and possible review write him c/o CKLN, 380 Victoria St., Toronto, Ont. M5B 1W7 (416) 595-1477.

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Buffy St. Marie stops in at Joseph Bighead

By Mary Bana
Meadow Lake Progress

JOSEPH BIGHEAD FIRST NATION, Sask.

For more than 30 years, Buffy Sainte-Marie has been moving audiences the world over with her distinctive singing and tell-it-like-it-is writing styles.

While she was first known as a folk singer and writer of protest songs in the 60s, Sainte-Marie has been inspired to write love songs, powwow and country songs as well as songs for children.

"The songs I wrote back then are still valid," she said after a performance at Joseph Bighead First Nation near Pierceland, Sask. on Aug. 7.

Songs like *Universal Soldier*, *Fallen Angels* and *The Big Ones Get Away* are part of her live performance.

"I still sing them. But I like a lot of different kinds of music, country, pop, rock'n'roll and powwow."

Currently she is on tour promoting her new album, a retrospective of her most popular songs. *Up Where We Belong* includes such classics as *Until It's Time For You To Go*, *He's an Indian Cowboy In the Rodeo* and her academy award winning song *Up Where We Belong*, performed by Jennifer Warnes and Joe Cocker for the motion picture *An Officer and A Gentleman*.

Windigo, *Re-location Blues*, *Bury My Heart at Wounded Knee* and *Starwalker* are songs concerning



Dan Macpherson

Buffy Sainte-Marie plays a bow harp during her performance at Joseph Bighead First Nation.

Native legend, residential schools, spirituality and the struggle for existence.

Sainte-Marie sings of the hardships Indigenous people have faced as a result of colonization but she also encourages Native people to look for the best in people, especially their own people.

"Native people have a lot

more than corn and squash or art and beadwork to offer the world," she said. "We have philosophical truths that apply to today."

Two new songs have also been added to the album. *Darling Don't Cry* is a love song Sainte-Marie recorded with Edmond Bull from the Red Bull First Nation.

The second new offering is

about uranium mining on Indian reserves and is entitled *Priests of the Golden Bull*.

The album is to be released in September.

Although she began making music on the family's piano at the age of three and since she has had no formal musical training, she plays her music by ear.

"I hear the songs in my head and then I play them," she said.

Born in Piapot, Sask., Sainte-Marie was orphaned as a small child and was raised by a Micmac family in the United States. She regularly visits family and friends and performs occasionally in Saskatchewan.

Over the past 11 years she has composed music on her computer, at home in her recording studio in Hawaii.

"Having the recording studio in my home has allowed me a lot of freedom creatively. Using my computer is probably the biggest change I have made in my music. Otherwise, it hasn't changed that much."

And even though Sainte-Marie has not studied music, she does hold a teaching degree and PhD in Fine Arts from the University of Massachusetts.

"I like school, there's no doubt about that. I am also adjunct professor of Fine Art at Evergreen State and will be teaching a two-week class this year."

In addition to her music, Sainte-Marie is a highly acclaimed artist, with two paintings hanging in the Glenbow Museum in Calgary and several exhibitions at the Mackenzie Art Gallery in Regina and shows in Toronto.

Again, her artistic style is her own as she uses her computer, with a touch-sensitive tablet that gives her access to 16 million colors, to create her paintings.

"The paintings are like the songs, some have Native themes, some don't, but they all appeal to the emotions."

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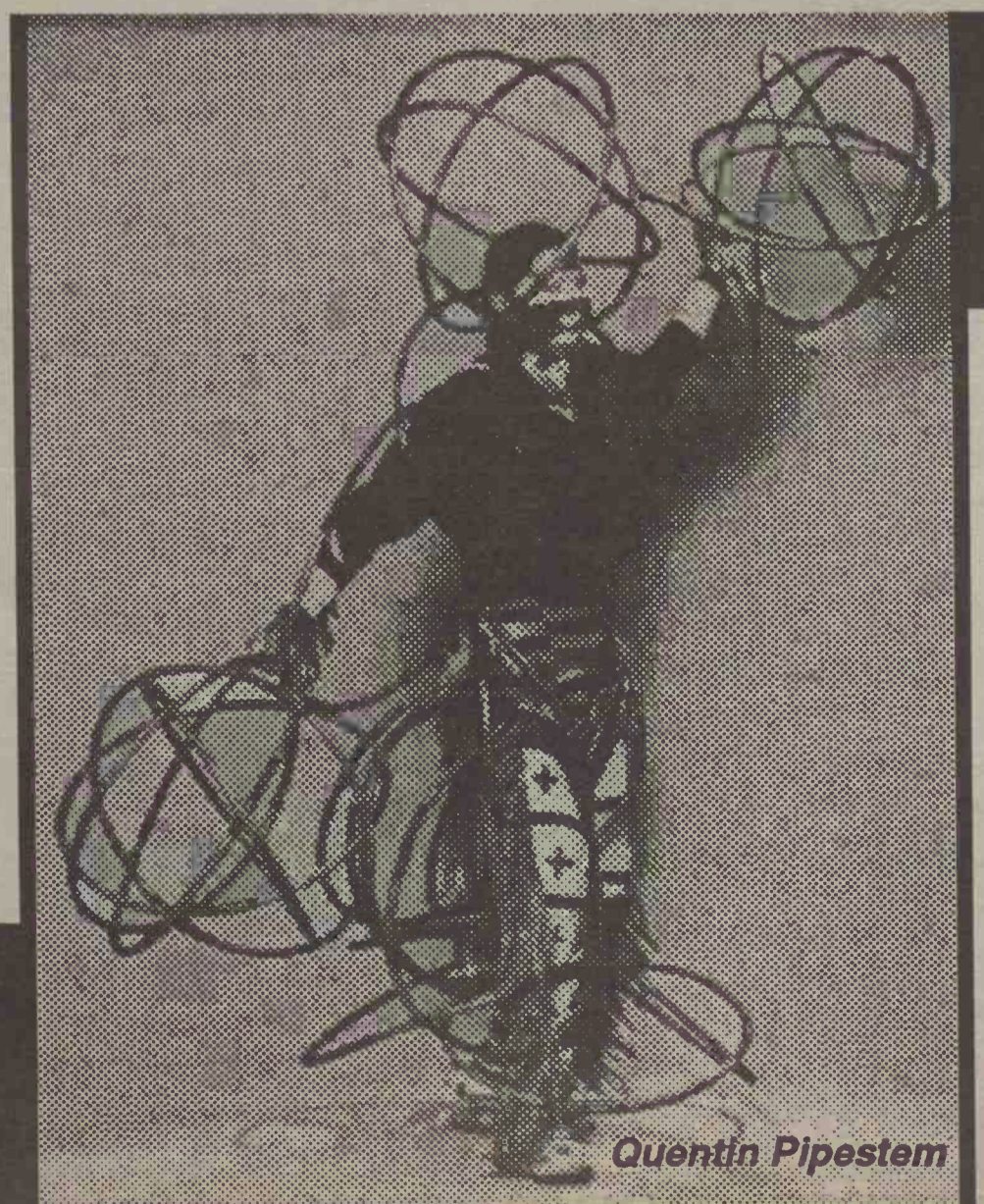
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THIRD ANNUAL FUND-RAISING GALA

Book leave

REVIEW

By Stephen LaRose
Windspeaker Contributor

Buried in the Silence
By Connie Sampson
190 pages, \$15.95 (pb.)
NeWest Press, Edmonton

"The whites told side. Told it to please selves. Told much that Only his own best de the worst of the Indian white man told."

— Yellow Wolf of the
"While much is to be believed, nothing strange to have happen — Thomas Hardy

Carney Nerland leader of the Jesu Church of Aryan Nation katchewan. His Chi wasn't white. He ran Pawn & Gun in Prince hangout for off-duty ficers and prison guard treaty Indian business. He rented the space for from a Jew.

Just before supper Jan. 28, 1991, Ner celebrated the end of the day with two off-duty from the nearby provincial centre by several rye and colas

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Entertainment

Book on Leo LaChance murder leaves questions unanswered

REVIEW

By Stephen LaRose
Windspeaker Contributor

Buried in the Silence
By Connie Sampson
190 pages, \$15.95 (pb.)
NeWest Press, Edmonton

"The whites told only one side. Told it to please themselves. Told much that is untrue. Only his own best deeds, only the worst of the Indians, has the white man told."

— Yellow Wolf of the Nez Perce

"While much is too strange to be believed, nothing is too strange to have happened."

— Thomas Hardy

Carney Nerland was the leader of the Jesus Christ Church of Aryan Nations in Saskatchewan. His Chilean wife wasn't white. He ran Northern Pawn & Gun in Prince Albert, a hangout for off-duty police officers and prison guards, with a treaty Indian business partner. He rented the space for his store from a Jew.

Just before supper time on Jan. 28, 1991, Nerland celebrated the end of the business day with two off-duty guards from the nearby provincial correctional centre by downing several rye and colas. When an

elderly treaty Indian, Leo LaChance, entered the store, Nerland fired three shots from a rifle at his customer. One 7.62 mm full metal jacket bullet, the same type of ammunition about to be used by Allied forces in the Persian Gulf War 10,000 miles away, blew through LaChance's rib cage and tore apart his organs.

LaChance and Nerland exist today only in memory. LaChance was buried on a warm winter day on the Big River Reserve. Nerland served the required two-thirds of his four-year sentence after pleading guilty to one count of second degree manslaughter. In December 1993, Nerland walked through the main gates of the Stoney Mountain Federal Penitentiary in Manitoba, into an RCMP cruiser, and entered the oblivion of the federal Witness Protection Act.

Author Connie Sampson, a reporter with the *Prince Albert Daily Herald*, tries to unravel this story in her book. She does very well in the book's opening chapters, describing the history and society which spawned Leo LaChance, going back to the time before the first white settlers arrived in Prince Albert.

LaChance is the forgotten man in this incident. An elderly, simple, barely educated man who wasn't above having a few swigs of Lysol cocktail on the

city's skid row, his death was the latest in the long line of early and violent deaths in the LaChance family.

The book, unfortunately, falls apart as soon as Sampson leaves the LaChance family. She traces Carney Nerland's involvements in western Canadian white power groups, but she doesn't mention why such groups have found fertile soil in Saskatchewan. She also doesn't talk about the tense state of white-Aboriginal relations in the city at the time of LaChance's shooting — a very large oversight.

Sampson even fails to mention the relations between First Nations and the justice system. In the wake of the Helen Betty Osborne case, in The Pas, Man., and Sandy Seale in Sydney, N.S. (the Donald Marshall case), Nerland's prosecution and sentencing would be a test to see if the justice system had learned anything. Apparently, it hadn't.

The book's anticlimax is the provincial inquiry, set up by the Saskatchewan government in February, 1992. Led by former Court of Queen's Bench justice Ted Hughes, the commission was created in hope, and ended in irrelevance.

The city police's investigation was cut short due to budget restrictions. Russ Yungwirth and Gar Brownbridge, the two others in the store when

LaChance was shot, told the police that Nerland shot LaChance outside the store, while ballistics experts disagreed. Nerland refused to testify at first. When he did, he said he couldn't remember the night in question. But he could remember the names of a score of city police officers who, he said, expressed racist views to him. And he wasn't a racist — he said.

To add insult to injury, the commission wasn't allowed to name the RCMP informant in the Aryan Nations. Such an informant would probably get special treatment from the judicial system and the police. The Prince Albert Tribal Council and LaChance's family say Nerland was the informant.

An active and vocal member of the Aryan Nations, Nerland once described a shotgun as a "Jewish birth control device" to reporters.

He made \$900 a month from his store, yet withdrew \$2,000 from his bank account, after the shooting, and paid \$3,100 cash for airplane tickets for him and his family a month before. He also had no trouble, despite his violent and racist beliefs, in getting the paperwork needed to sell guns and ammunition.

Shortly after his arrest, Nerland met with Const. Andy Lawrence, a Regina-based RCMP officer. For a white trash loner looking for someone to

blame for his lot in life, Nerland had a lot of friends in the right places.

There are a lot of unanswered questions, and Sampson, who isn't an investigative journalist, doesn't know how to pick up the threads the Hughes inquiry unraveled. Was Nerland the informer, or did he take the money and tell his friends about the wool he pulled over the Mounties' eyes?

Why would the RCMP protect an informant who would start a race war on his own? Were the cops who hung out at Northern Pawn & Gun fellow white power followers, or were they checking up on him on the sly? Was Nerland placed first in solitary confinement in Stoney Mountain, and later in the witness protection program, not only to keep him from getting killed by Native terrorists or vengeful white power freaks, but also to cover up the incompetence of senior RCMP officers who approved Nerland's involvement?

Sampson's book takes the strange and terrible saga of Leo LaChance's final hours one step beyond the whitewash delivered by the Hughes Commission. Her book is the first on the subject, but it won't be the last, and, probably, won't be the best. But it will do until the Royal Canadian Mounted Police end their silence.

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TUESDAY, OCTOBER 3, 1995

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9:00 am Opening Prayer - Elder

Youth & Aids - Fifth Generation

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Focus on Quebec



Cree Grand Chief Matthew Coon Come insists Cree rights are equal to any nation — including a sovereign Quebec.

Separatists stagger toward referendum

By Alex Roslin
Windspeaker Correspondent

MONTREAL

It promises to be a heated fall for Quebec First Nations as the separatist government in Quebec City keeps its promise to hold a referendum on sovereignty in 1995.

Still stuck at around 50 per cent support or less, the separatists have their hands full with a deeply divided public. Ardent opposition from the First Nations isn't making their lives any easier.

Official Parti Quebecois policy holds that the province has the right to leave Canada with its entire territory intact. The First Nations counter that they have an internationally recognized right as peoples to determine their own political status, certainly no less of a right than the people of Quebec.

After getting elected, the PQ proclaimed it would enter a nation-to-nation relationship with all 11 First Nations in the province. Attempts were made to rush through self-government talks that in some cases have been stalled for decades. A year later, no agreement has been reached.

Instead, the latest round of the debate about sovereignty has prompted many First Nations to reflect on their own futures as nations.

The nine Cree communities of Northern Quebec launched a wide-reaching series of hearings into their future during the month of August.

The Cree Eeyou Astchee Commission, composed of all levels of Cree society including Elders and youth, held consultations in every community. Its report is due out in the coming weeks.

"The election in the province of Quebec of a government whose fundamental goal is the separation of Quebec from Canada raises serious issues regarding the status and rights of the James Bay Crees—Eeyou," says the first sentence of the Commission's mandate, which goes on to invite opinions from Crees on all aspects of life —

Cree rights, institutions, way of life, the environment and so on.

"We're doing it because the government's draft bill on sovereignty takes our historic relationship with Canada and our constitutional rights and unilaterally declares them subject to Quebec," said Grand Chief Matthew Coon Come when the commission was first announced last February.

"The part I don't like is the double standard. We can but you Indians can't. We may be small in number, but our rights are equal to that of any nation."

Crees have also floated the idea of holding their own referendum asking if Crees should stay in an independent Quebec, remain part of Canada or go it alone as a separate country.

The 7,000 Inuit of Northern Quebec are also likely to hold their own referendum, possibly in conjunction with other Inuit across the Arctic.

"We have already made a basic statement saying that we will not allow our political status to be determined by somebody else other than us," Makivik Corp.'s new president, Zebedee Nungak, said in a recent article in Nunatsiq News.

The referendum was to be discussed at the Inuit Tapirisat of Canada's annual general meeting in Toronto Aug. 19-20.

"We will surely have a strong united front from the Inuit world," he said.

Polls show separatist forces face an uphill battle as they go into the referendum campaign. Internal surveys done for the PQ government suggest as many as 50-53 per cent of voters will support sovereignty. But observers say some of this support is soft, and the numbers are sure to be lower on voting day. The precise questions asked in the internal polls haven't been released.

A survey done for The Montreal Gazette and Quebec City daily Le Soleil shows only 30 per cent favor sovereignty, while 44 per cent are against. In all, 52 per cent said employment or the economy should be the provincial government's top priority; 20 per cent named health services; only six per cent chose sovereignty.

Makivik president steps aside

By Alex Roslin
Windspeaker Correspondent

In a surprise move, Simeonie Nalukturuk has resigned as president of Makivik Corporation just 17 months after taking over the helm from Senator Charlie Watt.

Steven Hendrie, spokesman for the body representing Northern Quebec's Inuit, said Nalukturuk resigned for "personal reasons." But sources said he remained troubled by a drinking-and-driving accident last spring for which he is to appear in court this fall.

In April, Nalukturuk went on Inuit radio to apologize for the incident. But members of

Makivik's board of governors, an advisory body of Elders, remained unhappy with his conduct and led a movement to unseat him.

Nalukturuk submitted his resignation Aug. 4 to Makivik's board of directors, a body with representatives from the Inuit communities.

After some deliberation, directors accepted the resignation and appointed Zebedee Nungak, first vice-president of Makivik, to take over as president. He will officially take over Aug. 30. Nungak's appointment will be reviewed at Makivik's next annual general meeting in the spring. If approved, he will serve in the job until the next election in a year and a half.

In an election for the presidency in March 1994, Nalukturuk narrowly edged out Charlie Watt, who had held the job for many years. Before the vote, Watt had been stung by accusations that he had gained personal profit from his political connections and led an extravagant lifestyle.

He was also criticized for entering a compensation agreement with Hydro-Quebec for the Great Whale hydroelectric project. The five communities closest to the Great Whale River provided most of Nalukturuk's votes. The Senator was nicknamed "Charlie Megawatt" because of the perception that he was overly friendly with hydro-developers.

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Focus on Quebec



Northern Quebec faces housing crisis

By Alex Roslin and Will Nicholls
Windspeaker Contributors

Cristiane The and Vir Handa.
"One can imagine the turmoil every morning before the children go to school with each mother trying to feed and bathe their own and the adults going to their jobs."

A housing crisis is worsening in the Cree communities of Northern Quebec at the same time as government funding is slashed for new homes.

More than 1,000 Crees are now on waiting lists for housing, and 100 more are added to the lists each year. Funding for new homes was effectively cut in half in the last federal budget. Last year, 73 new homes were built, a number which fell to 49 after the budget.

"Overcrowding is acute in most of the communities," says a report on the housing crisis in the Cree communities submitted to the Annual General Assembly of the Grand Council of the Crees, held in Wemindji in early August.

The report says many Crees live in condemned housing and about half the houses need repairs. It would cost about \$32 million to bring the houses up to Canadian standards.

In Wemindji, one house has four families sharing it, while in Eastmain there is a house with five families living there. Mistissini has 419 more families than houses; one house in the community with only 832 square feet has 16 people living in it.

Waswanipi has 60 per cent of its families living in overcrowded houses.

Whapmagoostui has a total population of 564, with 345 people living in houses with more than one family.

"Most of these houses — if not all — have only one kitchen and bathroom for multiple family occupancy," says the report, prepared by researchers

The researchers add that privacy is needed for good mental health, and a lack of privacy "is the cause of many needless conflicts."

They warn that the Cree population is young and when these people grow up, this will create even more strain on limited resources in the near future.

The overcrowding causes the houses to wear out much faster than houses in the rest of Canada, which means more money is taken up by repairs, the report says. The designs of the houses also don't take into account the conditions of the North and severe winters.

Cree delegates at the AGA in Wemindji voted to create a regional housing commission to deal with the housing crisis more effectively.

"It's disgraceful," said Bill Namagoose, executive director of the Grand Council of the Crees, when housing funds were cut last spring. "Native people have the most deplorable living conditions in the country. They live in Third World conditions, have the highest suicide rate and a lot of the social breakdown is caused by overcrowding. Nobody is doing anything about it."

Observers point out that other First Nations with less resources than the Crees are even worse off. The House of Commons committee on Aboriginal affairs said in 1993 that 40,000 housing units need to be built or renovated across the country to bring the situation to Canadian standards. The estimated cost was \$3.3 billion, an amount that is rising as the crisis deepens.

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Back to School

Blood school hosts Indian college association retreat

By Barb Grinder
Windspeaker Correspondent

WATERTON PARK, Alta.

Red Crow College, a post-secondary institution on the Blood Reserve at Standoff, Alta., played host to school presidents and other officials of more than 20 tribally-controlled U.S. Indian colleges recently, at an annual retreat in Waterton Lakes National Park.

Red Crow president, Marie Smallface Marule, said they were the only Canadian Institute in the American Indian Higher Education Consortium but were pleased to host the event.

"Most of the issues we're facing are the same on both sides of the border," she said. "Funding is probably our biggest problem. Our grants are drying up and they're drying up for the American schools, too."

Marule says accreditation and accessibility of educational opportunities are also concerns of her American colleagues, so it was both interesting and informative to discuss those subjects with the other schools.

AIHEC, founded in 1974, is a co-operatively sponsored effort on the part of its 30 member institutions. Twenty two of those schools, with almost 40 delegates, were at the four-day Waterton meeting, held at the Bayshore Inn Aug. 1-4. The retreat offers the schools a chance to get together in an informal setting, to work collectively toward common goals.

Dr. Joseph McDonald, president of the Salish-Kootenai College at Pablo, Montana, said he normally spends most of his time "trying to get federal government appropriations. It's like a different sort of hunting and gathering. But this retreat gives us the opportunity to work together on curriculum development and advocacy campaigns. It's a chance to do some long-range planning and professional development."

It's useful for the American schools to know what's going on across the border in Canada, because it gives them a somewhat different perspective and some new ideas, McDonald said.

"We had a couple of other Canadian members at one time, but I guess the present leaders don't see the benefit of belonging."

AIHEC members together educate more than 20,000 students a year. The schools offer Native students a chance to prove to themselves they can be successful in a post-secondary institution.

"The success rate for students transferring from an Indian College to a mainstream college or university is several times higher than for students going directly into the larger schools," McDonald noted.

"Partly, this is because they can start in a smaller, more relaxed setting. But I think it mainly has to do with the students feeling more at home in an Indian school, with people and ways they can relate to. Once they gain self-confidence at the Indian college, they can more successfully transfer to a non-Native school."

In fact, gaining accreditation for their schools so students can easily transfer their credits is one of the major joint goals of the AIHEC. But often they'll arrange for access to each other's accredited courses for their students.

"We're working right now on getting access for our students to some of the accredited programs at the Blackfeet Community College, in Browning, Montana," said Marule. "But we're also negotiating with the University of Lethbridge, to have more of our courses be transferable to their programs."

Both Marule and McDonald said they also gained much from discussions on new programs, especially those related to job training. "Our students want high-paying jobs that are intense, but temporary, like fire-fighting," McDonald said. "They want to be able to work hard for a while, then walk away and do something else. Many of our students just aren't into nine-to-five jobs."

His school and several others are currently looking into training programs for toxic waste clean-up.

"There's a world-wide need for hazardous waste technicians, so we know there are jobs out there. Training our people to do these jobs would also give them a lot of information about the dangers."

Right now job training for waste clean-up is usually available only on-site, from the companies which created the pollution in the first place. It's not only site-specific, it's often one-sided, and doesn't give the worker a complete picture of the dangers involved, McDonald said. In both Alberta and Montana for example, oil companies have been hiring Native workers and giving them superficial training to clean up low-level hydrocarbon contamination.

"The governments in both countries are still looking at our reservations as possible hazardous waste dumping sites, so it would be good for us to know more about the subject for this reason as well," he added.

The need for Native colleges is increasing, because the population is increasing, McDonald said.

"There's a huge potential for growth, but no money. We have more and more Native students, and more each year are interested in continuing their education. But having a bunch of educated Indians around probably scares Congress — and your Parliament — silly. I think that's one of the reasons they're cutting back on funding."

Marule thinks membership in the AIHEC is valuable, but she isn't recruiting other Canadian schools to join. Instead, she's part of a group spearheading a movement to form a consortium of First Nations Colleges in Canada.

"There are at least 16 First Nations colleges in this country, mostly in the west. Alberta has five, and there are 10 or 11 in B.C. It would be extremely useful to have our own western Canadian association."

But for now, at least, Red Crow will continue its relationship with the AIHEC.

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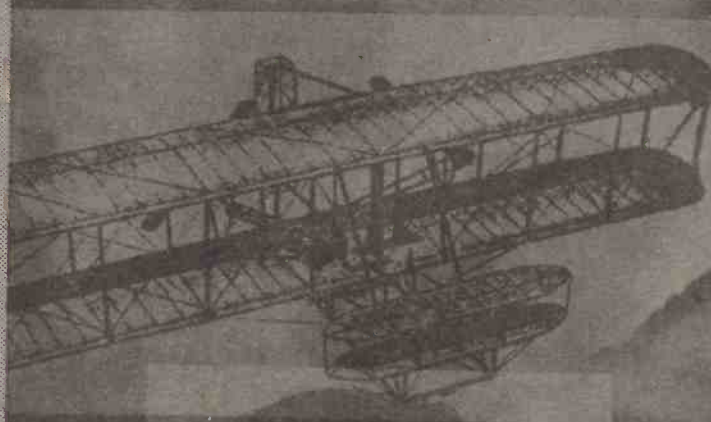
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Back to School

Students need spiritual support

SASKATOON

"Aboriginal people have traditionally approached life holistically through the teachings of the Medicine Wheel — physically, mentally, emotionally and spiritually," says Charlotte Ross, Co-ordinator of Academic Programs for Aboriginal Students in the College of Arts & Science, University of Saskatchewan.

Ross compares life at the university to the four dimensions of the Medicine Wheel.

"The physical aspect of the Medicine Wheel is provided through the buildings and classrooms. The mental aspect is provided through study and learning. The emotional aspect is partially addressed through counselling services. The spiritual aspect is not addressed at all for Aboriginal people on campus.

"As of yet, there is no spiritual place on campus that an Aboriginal person can access for traditional spiritual ceremonies. Hopefully, this may change with ceremonies being brought on campus to provide spiritual nourishment and teachings to all who wish to practice tradi-

tional spiritual practices."

The need for cross-cultural training is evident as increasingly larger numbers of Aboriginal students enter university.

"Up until the fourth decade of this century, if you were a Registered Indian under the Indian Act, you were forced to give up all rights and privileges if you received a university degree or a profession," says Ross.

While that particular disincentive no longer exists, Ross says cultural barriers remain that make obtaining a university degree more challenging for Aboriginal students. Since Saskatchewan has the highest proportion of Aboriginal to non-Aboriginal people of all Canadian provinces, it is imperative that those barriers be removed.

Larry Gauthier, the newly appointed Director of the Aboriginal Students' Centre, says "it is important to set up support systems within the university for Aboriginal students and to educate the university community about the significance and importance behind our ceremonies." Gauthier comes to the University of Saskatchewan after being an Academic Advisor/

Counsellor with Native Student Services at the University of Alberta for two-and-a-half years. Native Student Services there lacked a strong cultural component. The emphasis was on access, getting people into the university, but the retention rate could be improved.

Gauthier sees similar needs at the U of S.

"We have to do more than provide academic support to students — we need to provide spiritual and emotional support as well. We get our support from our Elders. We need an Elders' program on campus. The sweatlodge ceremony is perhaps one way to demonstrate to the administration the importance of Elders to our way of life."

The university is a natural environment to bring different cultures and values together. Aboriginal educational systems were traditionally based on the oral tradition which is still used very much in a university in terms of lectures. Holistic education systems including all aspects of physical, mental, emotional and spiritual aspects are being explored at the U of S.

Teach youngsters traffic safety habits early

(NC) — Many parents think that the best time to teach traffic safety to their children is when they begin to walk to school or to their friends' houses by themselves.

According to the Canadian Institute of Child Health, of the children aged 1-9 killed in motor vehicle-related accidents from 1988-1990, more were pedestrians (40 per cent) than car occupants (35 per cent). Many of these injuries can be avoided by practising effective traffic safety lessons with your children at an early age. You can find some of these lessons in

KIDestrians, a new step-by-step guide to teaching traffic safety to children of all ages, funded by the Canadian Tire Child Protection Foundation.

For example, the reality is that walking close to the outer edge of the sidewalk or curb can be very dangerous for children. They can often dart out into the street much quicker than an adult can react or worse, cars can drive up onto the sidewalks and hit a child. The solution is to teach children that every sidewalk has two sides: a safe inside area, close to the houses and/or the grass; and a

dangerous outside area, close to the road.

But traffic safety doesn't only apply to streets and sidewalks. Parking lots are another dangerous area for children. Many cars are moving in a small space and little children are not easily seen. Parked cars can suddenly start moving and moving cars can abruptly stop. To make your child safer in parking lots:

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- If you are holding bags in both of your hands, ask youngsters to hold onto your clothing.

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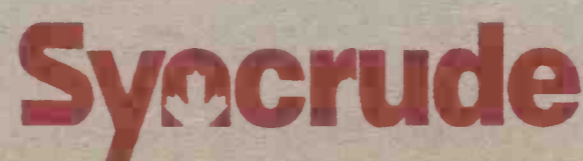
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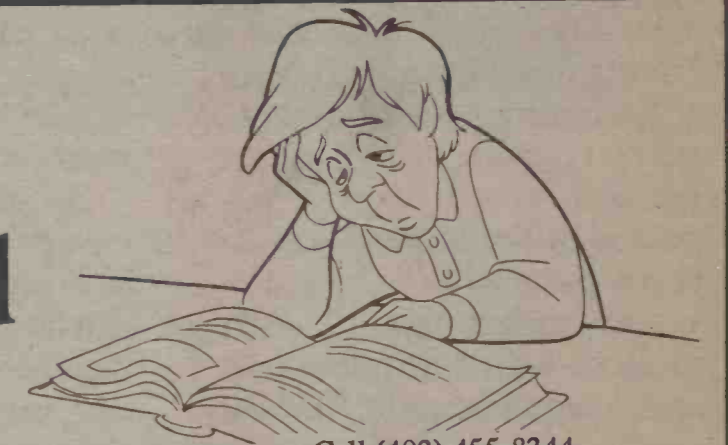
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Back to School

Back to School: Reviews of Educational Software

By Gary Armstrong
Windspeaker Contributor

With beginning any new school year, parents are rushing around for kids' clothes and school supplies. But if you have a computer at home and want to help your child learn and have fun at the same time, maybe you should check out some of the available educational computer software.

Here are some brief reviews of educational multimedia CD-ROM and floppy disk software that we tried out.

• **Reading**

Reader Rabbit 3

Rating: 4.5 out of 5

Recommended Age: 6-9

System requirements: IBM 486+ or Mac 575Lc+, 4MB RAM, double speed or higher CD-ROM drive, SVGA graphics, and sound card.

My nephew in grade 2 just loves this program. Right after supper he eagerly hurries to his mother's computer, throws in Reader Rabbit 3 and he's busy reading and writing.

Can you believe it, youngsters at this age reading and listening to a short paragraph, then using graphical text cues to what should happen next if he does a certain action as an investigative reporter for *Daily Skywriter Newspaper*?

Characters are animated animals. Throughout, each of the 200 stories uses text and visual actions that force a youngster to critically think about certain actions that affect other characters, by leaving clues for the youngster to figure out.

Elementary teachers can barely teach a grade 2 class critical thinking in a classroom environment, but Reader Rabbit takes a child through deductive reasoning quite smoothly.

If you want a program to strengthen your child's reading, writing, spelling and critical thinking abilities, this program will do it. Suggested retail price is \$50.

• **Math**

Decimal & Fraction Maze

Rating: 3 out of 5

Recommended Ages: 8 - Adult

(grades 3-Adult Education)

System requirements: IBM 386+

or Mac 575Lc+, 4MB RAM, SVGA graphics and sound card.

A basic math program with appealing graphics for younger students and versatile for all ages. Unfortunately, Decimal & Fraction Maze software does not come in CD-ROM format. CD-ROM might improve graphic display into a virtual reality format. In such a format, junior and senior high school students would not treat this math program as "educational" or uninteresting.

This math program was designed by educators, which goes through basic math questions on a simple virtual white board. If a person gives a correct answer, he progresses to another part of a maze. The goal is get every question correct to reach a castle or house and then a person is awarded by printing out a Certificate of Achievement.

Strength in Decimal & Fraction Maze software comes in the multi-level math curricula, hundreds of mathematical learning skills and personal tracking statistics that identify problem areas. A simple powerful math program for \$50.

• **Typing**

Mavis Beacon Teaches Typing v.3

Rating: 5 out of 5.

Recommended Ages: 11-adult.

System requirements: IBM 486+ or Mac 575Lc+, 4MB RAM, double speed or higher CD-ROM drive, SVGA graphics and sound card.

This program, considered best 1994 "how-to" multimedia software, is still above the rest in 1995. Schools including colleges that teach keyboarding (typing) should scrap their typing teachers and let this educational software do the teaching!

Mavis Beacon Teaches Typing comes in IBM and Mac floppy disk format, too, but if you are thinking of using Windows 95 it would be safe to go with CD-ROM. Plus, a good thing about this large graphical typing program on CD, your hard drive space is freed up.

In CD-ROM, this software moves along quickly, with excellent animated graphics. When starting up the program, Mavis Beacon explains that you are in her virtual typing class and

shows where each finger is to be placed on the keyboard.

A graphical Mavis even shows you on her virtual chalk board how you are doing in speed and correctness. New to version 3 are graphical buttons for other possible suggestions to help speed up typing skills. There's a section of graphs that identify where your typing errors occur most. This program even shows an animated posture of a person typing. By far, the best typing teacher one can have at an affordable price of \$50.

• **Everything in One CD!**

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Ratings: 4 out of 5.

Recommended Ages: 5-13.

System requirements: IBM compatible 486+, SVGA graphic and sound card, 4MB ram, double speed or higher CD-ROM drive, 3MB of free hard drive space.

This CD is incredible. For \$20 you receive 76 full multimedia learning programs and educational games. There are eight animated browsers so you just point your mouse on a picture, click and a list of educational program titles pops up. You then click your mouse to select a program and then click the

Run button: bingo, the program is running, asking you questions through text or sound.

These eight animated browsers are simple to use for a novice user. Unlike Windows or Mac icons, these browsers cannot be deleted or moved around, a real plus for children and parents. In fact, this CD program looks like a graphical InterNet World Wide Web page. A very impressive look.

Each main educational topic is well organized with one browser for history, mathematics, science, whole language, preschooler programs, brain teaser puzzles, and miscellaneous such as typing teachers. This CD has it all!

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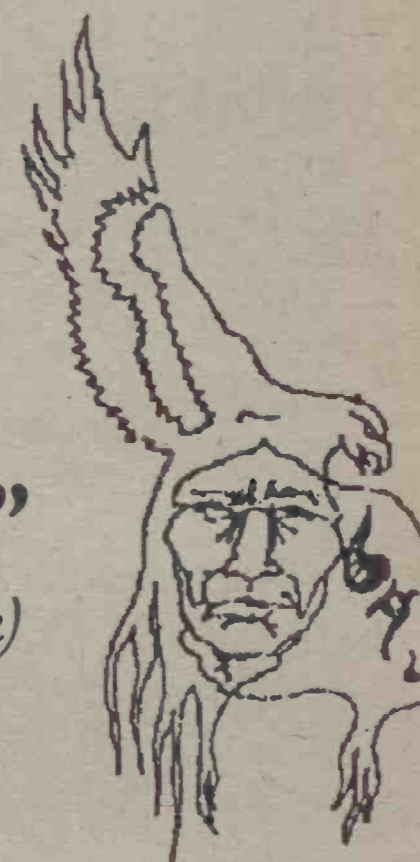
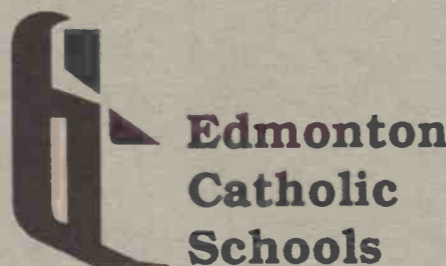
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Business

Tsawwassen condo development opposed

Native Issues Monthly

TSAWWASSEN, B.C.

The Tsawwassen First Nation, and its development company Tsatsu Shores Development Ltd., announced that construction of the first phase of its waterfront condominium project will commence immediately. The first phase of the condo development is already 60 per cent pre-sold, and will contain 84 luxury units situated on band property along the Tsawwassen ferry causeway, south of Vancouver.

The Tsatsu Shores project will ultimately include 320 condominiums, a 550-berth marina, a restaurant and pub, and a health club. The project is being carried out in partnership with Native Strategic Investments Inc. and City Base Investments Inc., with financing from the Hongkong Bank of Canada. The marina will be paid for from funds raised by the sale of pre-paid 99-year leases on the first phase of the condominium development. It will be built on land leased from the province and will include a \$2-million boardwalk to allow public beach access.

Unemployment among members of the Tsawwassen First Nation hovers around 80 per cent, so the band expects these projects to provide local

jobs and training for its people during and after construction.

"This project is just the first step in the economic development plans of the Tsawwassen First Nation, and will build a solid financial foundation for our people," Chief Sharon Bowcott said.

However, the project has faced opposition from the almost the very beginning. In early June, the Tsawwassen First Nation walked away from talks with the neighboring municipality of Delta aimed at securing full municipal services from the local government. Bowcott stated that Delta politicians were not negotiating in good faith. Moreover, the municipality was attempting to impose its zoning authority over the Tsatsu Shores project, despite the fact that the courts in B.C. have ruled that municipal bylaws do not apply to reserve lands. So, in the absence of an agreement with Delta, the band began the first phase of the project and has opted to supply its own fire, water and sewer services.

Backlash against the project began as soon as construction was under way. On Canada Day, more than 60 protesters showed up at the Tsawwassen Reserve to stage their own roadblock. Carrying placards that read "One Canada — One Law," the protesters hurled insults at band members about

welfare and taxes. The protesters were angry because they believed that the First Nation had circumvented federal environmental and engineering regulations by pushing ahead on a project that will house 14,000 people. The protesters' claims could not be farther from the truth, countered Bowcott. Federal environmental assessments have been conducted and, while 340 units were approved, only 280 units will be built. Furthermore, the project is expected to house 500 to 900 people, not 14,000 people.

According to Bowcott, the blockade was pure racism. For years, developers have come in and profited off First Nations' land, and non-Aboriginals didn't say a word.

"God forbid the Indians should attempt to bring their community out of oppression and poverty," Bowcott said. Furthermore, the protesters set up their roadblock on First Nation land without first notifying the band. She said Aboriginal groups who set up road blocks only use their own land and give fair warning to non-Aboriginals.

Quite simply, the Tsawwassen chief said, the protesters were trespassing.

Native Issues Monthly is a Vancouver-based research report on Native affairs and issues.

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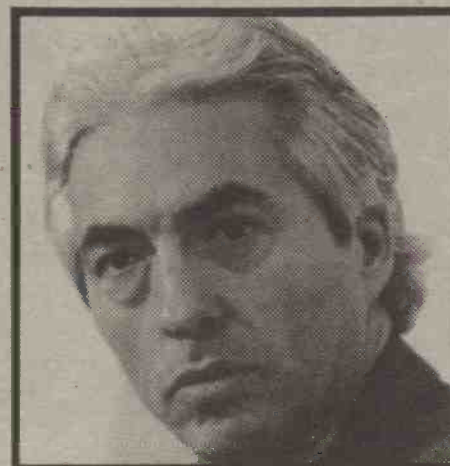
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Alternate sources of financing essential

In June of 1995, I was asked to speak at the Native Investment and Trade Association Conference regarding financing the Aboriginal economy. I tried very hard to contact Indian Affairs to get some information regarding transfer payments and was passed to three public information officers, two managers, and a truck-full of other people, none of whom were willing to discuss the matter, or didn't know where to get any information.



INVESTMENT INSIGHTS

I told a councillor in Saskatchewan about the problem, and he told me about a popular new country and western line dance called the *Government Shuffle*.

"You get in a line, you get shuffled to the left, you get shuffled to the right, you spin around a couple of times, and when the music stops, you are still dancing — by yourself."

And so, I again will answer why it is necessary for First Nations to look for other sources of capital.

We are in a time when our nations are looking for a new way of doing business. Nations are challenging what has long been the status quo and are creating a new "playing field" for doing business. First Nations require financial and investment institutions which can quickly react and adapt to their evolving needs. They also require companies which will be able to provide innovative solutions to finance the Aboriginal economy into the 21st century.

But this, at times, is not easy as many institutions that cur-

rently serve First Nations get bogged down in their departmental bureaucracies and often cannot provide the innovative solutions needed.

As self-government issues become resolved, there will be growing pressure placed on our nations to administer and manage the resulting capital and resources. Today, however, most of our nations remain starved of the necessary capital to begin their many and varied economic development projects.

First Nations have had access to capital from the traditional sources of banks, trust companies and Government of Canada departments. Although these have successfully served an important function, they have their limitations since they lack the desired flexibility needed to attain the goal of self-sufficiency and self-reliance.

First Nations are on the verge of self-government, and will be taking their first steps into a global marketplace. Accessing those sources also leads to self-reliance,

self-sufficiency and economic survival. These are broad terms but how else does one describe what we are faced with?

Much of the capital required may be from foreign sources and these sources are interested in joint ventures and partnerships. As well, many of the markets for the products derived from First Nation enterprises may also be in foreign countries.

I have seen many projects aimed at attracting foreign markets and dollars, including oil and gas companies, alternative sources of energy such as ethanol plants with spin-offs including natural gas, feedlots, greenhouses and flour mills; and tourism which includes sites for ecotourism, interpretive centres and resort developments.

Each of these projects is the result of extensive planning and careful research by the Nation and will provide long-term sustainable employment. (Classified high risk for traditional sources, i.e. no security.) The key has been locating sources of capital which

are willing to initially ensure that the necessary training will take place to maintain the long-term viability of these projects.

The key to economic development is diversity. As mentioned earlier, First Nations should consider the international communities for funding. The second area for diversity is at the local community level.

The First Nation's Resource Council provides community economic leakage studies which scan the First Nation's community and identify areas of economic opportunity. To no one's surprise, these studies show that 90 to 95 cents of every First Nation dollar leaves that nation. These studies assess a Nation, determining where the market will be for their product, as well as determining the characteristics of the First Nations as a market.

In addition, the results of such studies may then be used to bargain with the non-Aboriginal community which is receiving the benefit of the 90-95 cents that is spent. Once the non-Aboriginal community realizes the level of expenditures of First Nation dollars, their business community will realize partnerships and business ventures on the local level will benefit both communities.

Besides First Nations diversifying on both the international and community levels, a third area is where nations look to diversify their interests with those of other First Nations. There are many benefits of working on economic development in other First Nations, including taxation and

cultural sensitivity. It is this type of co-operation that will stem the flow of economic leakage.

If a Nation is not blessed with an abundance of natural resources, why not invest in another Nation that is? If your nation is looking for a market for particular goods or services, you will find it in other nations. Now our First Nation dollars have the chance to be circulated in our own economies before leaving our borders.

This diversification of both investment and business interests lessens the impact from the nations involved should there be a sudden down-turn in one particular industry. This is one of the aims of our Aboriginal Investment Group: First Nations building nations.

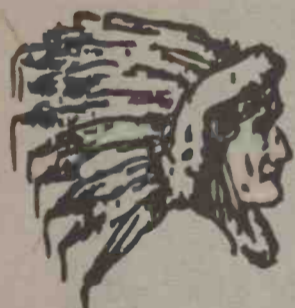
Cutbacks to transfer payments, friendship centres, health care and treatment programs, and Native communications will result in added pressures on First Nations who will be looked upon to provide replacement services.

Reduced funding is now coupled with nations having the only positive birth rate in Canada, one which is about two-and-a-half times that of the non-Aboriginal community. There will be a greater demand for the decreasing dollars. There is, therefore, growing pressure on our Nations to create sustainable economic development. We must plan for the future, for a time when we are totally self-reliant, self-sufficient and self-governing.

Comments? Please call Barrie Shibley at the Aboriginal Investment Group (403) 221-4163.

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WINDSPEAKER COMMUNITY EVENTS - PAGE 8



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Left to Right: Bob Wilfur, Portfolio Strategist; Janice Fell, Administrative Assistant; Betty Mann, Portfolio Strategist; Barrie Shibley, Manager, AIG.

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Nisga

By Susan Lazarus
Windspeaker Correspondent

VANCOUVER

Ottawa has a meeting with the Nisga'a Nation on Sept. 12 to resolve a land-claim talk that has been down in July.

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Focus on Land Claims

Nisga'a, Ottawa to re-start talks

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

Ottawa has agreed to meet with the Nisga'a Tribal Council on Sept. 12 to restart historic land-claim talks that broke down in July.

The Nisga'a in June were close to becoming the first B.C. First Nation in more than a century to settle a treaty, which would have set a precedent for dozens of other outstanding claims.

But the July deadline came and went and negotiations between the province and the federal government that had

reached agreement on most elements of a final offer broke down July 15 over cost-sharing arrangements.

The Nisga'a are becoming increasingly frustrated over another stall in the 19-year claim.

"Both levels of government are holding us hostage in a fashion," said Nisga'a leader Joseph Gosnell.

Earlier this month, the tribal council took out newspaper advertisements warning the credibility of B.C.'s treaty commission, set up to sign claims with about 40 Aboriginal groups, is threatened by the Nisga'a failure.

"Negotiations in B.C. are in a state of crisis," said Gosnell. "Whatever happens to us will no doubt happen to the rest of the tribes that have agreed to come to the negotiating table."

The cost-sharing dispute rests upon the value of stumpage rates B.C. charges for felled trees.

Ottawa and Victoria had agreed to a 50-50 split to settle the claim, but differences exist on how to calculate the amount each party owes. The deal for the 5,400-member council included \$175 million in cash, 1,900 square kilometres of land, valued at \$100 million and \$30 million in third-party compensation. But the two sides couldn't agree on what it would cost the province in lost revenues, such as timber-cutting fees, called stumpage rates, because of the transfer of Crown land to the tribal council.

Since the original tentative deal was agreed to in 1993, stumpage rates have risen. Ottawa says lost money is worth \$15 million, as it was in 1993,

and the province claims it's closer to \$70 million, under higher stumpage introduced in 1994.

Ottawa argues B.C.'s figure is inflated by \$40 million because the province tossed in its estimate for lost stumpage rates charges for the growing of trees, which should no longer apply because B.C. would no longer have to reforest the Nisga'a land.

By Ottawa's calculations, the package includes \$175 million in cash, \$100 million in land, \$30 million in third-party compensation and \$15 million in lost revenues, or \$320 million.

But the province's higher estimate of lost stumpage rate cash of \$70 million would make the total \$375 million. Therefore, Ottawa would owe \$188 million and B.C. would pay its share in \$100 million in land, \$70 million in foregone income and \$18 million in cash. The province figured the extra \$30 million would have to come from Ottawa.

The two levels of government have also been unable to agree on whether the cost-sharing arrangement will apply to future treaty settlements in the province. Before talks broke off, B.C. wanted the issue to go to binding arbitration, but the federal government refused.

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WINDSPEAKER COMMUNITY EVENTS - PAGE 8

Sports

Indigenous Games largest ever

By R. John Hayes
Windspeaker Staff Writer

BLAINE, Minn.

More than 8,100 Native athletes from some 40 states and provinces converged on Blaine, Minn., early this month. The suburb of Minneapolis-St. Paul, 20 minutes north of the Twin Cities, is home to the National Sports Centre. Some competitors found themselves competing at venues as far as 60 km from the main venue, and accommodations were widespread, as well.

In spite of the strain of dealing with the athletes, as well as coaches; team, provincial and state staffs; relatives and fans, and Mississippi valley humidity, the third annual games went off successfully. Athletes from Canada did very well, with Team Saskatchewan finishing in first place and Team Alberta finishing second.

From the opening ceremonies, in a packed National Sports Centre stadium on July 31, to the closing ceremonies, in the same facility on Aug. 5, records were set. First were the attendance records, which saw individual and team registration marks shattered: for the first time, there was general representation from most American states with Native populations.

Second, there were the outstanding performances, on the track, in the pool and in individual and team sports. Archery, badminton, boxing, canoeing, golf, rifle shooting, swimming, taekwondo, tennis, track and field and wrestling were individual competitions. In baseball, basketball, soccer, softball and volleyball, teams squared off.

A special place was reserved for the only Indigenous sport celebrated at the games (or, indeed, commonly played), Lacrosse. A three-day competition at the National Sports Centre saw clubs from the east and west, Canada and the U.S. exhibiting their skills in the field.

Most sports included competitions broken down by age and gender. Organizers of the games movement stressed the importance of the games to the young athletes, as an opportunity to excel and to meet and compete with other Native people, and they stressed the importance of the young athletes to the games.

NWT athlete dominates games

By R. John Hayes
Windspeaker Staff Writer

BLAINE, Minn.

In sports where championships are usually decided by inches and centimetres, Jonathan Kurszewski sets his competitors on their ears. At the North American Indigenous Games earlier this month, the 17-year-old Metis track and field athlete from Fort Smith, N.W.T., won by feet and metres in the shot put, discus and javelin throws.

Kurszewski, the only track athlete from the N.W.T., was entered in the junior men's sections of the three throwing competitions. The margin of victory reflects his national ranking — in the top three of each event, Canada-wide, in his age group.

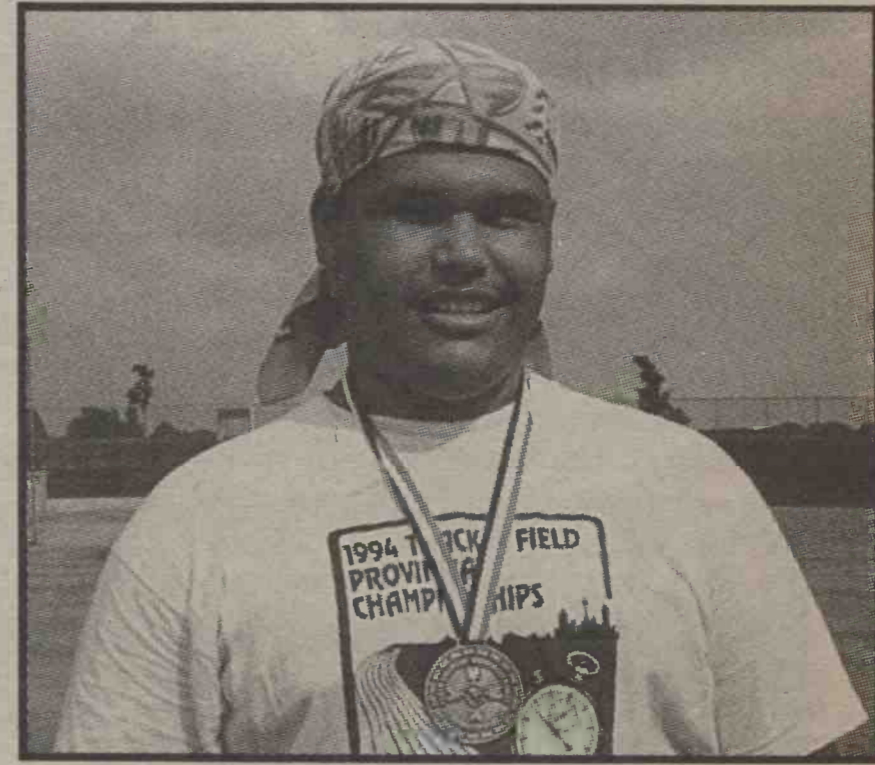
In the shot put, Kurszewski managed a put of 14.67 metres. That was fully 95 centimetres more than the second best put, 13.72 m by 19-year-old Travis Azure of North Dakota. Frankie Park, 16, from Saskatchewan, took the bronze with a showing of 12.76 m.

In the javelin throw, Kurszewski hurled his into the next county, scoring 54.32 m on his best throw. Eighteen-year-old Nathan Nelson, from Saskatchewan, finished the competition with the silver based on a credible throw of 42.12 m. Alberta's Lyle Badger, also 18, managed 37.72 m to take the bronze medal.

In the discus throw, Kurszewski's margin of victory was even greater: his toss of 49.34 m was more than 13 m greater than the 36.06 m recorded by 18-year-old Otis Anderson of Oklahoma. John Struthers of the host state was the bronze-medal winner with 33.44 m.

"I'm aiming for the 2000 Olympics in Australia," said the young man before his winning javelin performance. "I hope to still be competing in all three events, if I can at that level. I don't plan on giving one up, but the standards are very high just to get there."

Kurszewski is finishing grade 12 at P.W.



Margaret R. Hayes

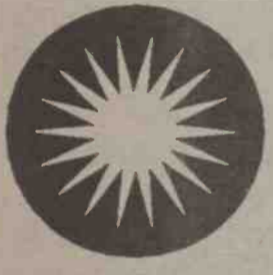
Jonathan Kurszewski shows one of his North American Indigenous Games gold medals at the National Sports Centre in Blaine, Minn.

Kaesar High School in Fort Smith. He won the Northwest Territories championships in all three events, but said that there's not that much competition in the North. He planned on attending one more meet in 1995: the Western Canada Summer Games in Abbotsford, B.C.

"I've been to the nationals the past two years," he said. "I want to keep my options open, and I hope to impress and get offered an athletic scholarship which will allow me to go to school."


The confident young athlete plays hockey in the winter, and says his secrets are to live well and practice enough and regularly. The North American Indigenous Games in Minnesota were the largest competition (in terms of athletes there) that he'd seen.

"My dad came down with me. He comes with me to most events," Kurszewski said. His father was a competitor in the javelin. "He's also my coach. It makes me feel more comfortable when he's there, too."



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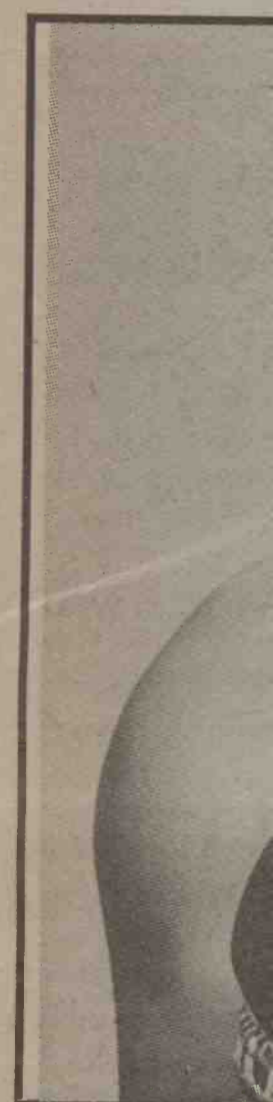
WS '95

Hipp

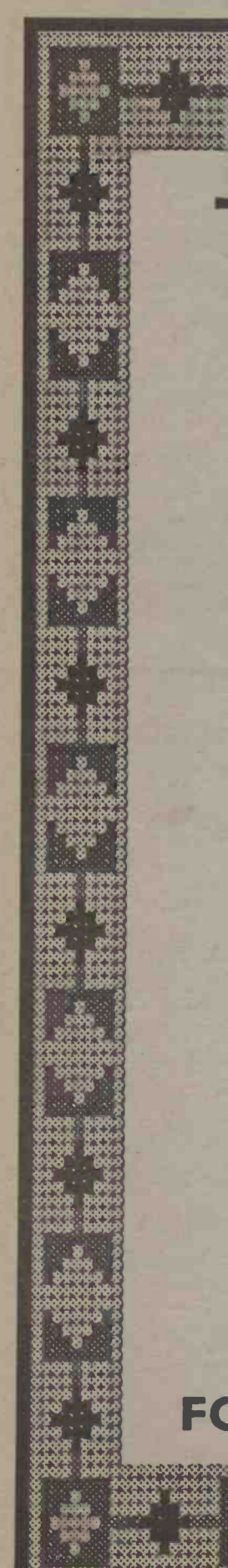
By R. John Hayes
Windspeaker Staff Writer

LAS VEGAS,

He was the champion. He entered the championship. But Joe "The member of the Nation from tana, via Sea earned the res who saw his scheduled 12-ing Associati championship Grand on A number four in WBA, he was American eve WBA heavyw Bruce Seld fence was on



Joe Hipp entered even though



Sports

Hipp courageous in WBA title bout

By R John Hayes
Windspeaker Staff Writer

LAS VEGAS, Nevada

He was the underdog when he entered the ring. He wasn't the champion when he left it. But Joe "The Boss" Hipp, a member of the Blackfeet First Nation from Browning, Montana, via Seattle, Washington, earned the respect of everyone who saw his performance in a scheduled 12-round World Boxing Association heavyweight championship bout at the MGM Grand on Aug. 19. Ranked number four in the world by the WBA, he was the first Native American ever to fight for the WBA heavyweight title.

Bruce Seldon's first title defence was on the under card of

the fight of the year, coming moments before Mike Tyson's over-hyped return to boxing after three years forced absence from the ring. The capacity crowd was clearly waiting for the next bout, but they'd have done better to pay attention to the two classy competitors in front of them.

Hipp entered the ring in a head-dress and wearing a robe bearing the words "Clemency 4 Leonard Peltier." He gave a little in height, weight and age to Seldon, considerably more in reach — some three-and-a-half inches. Both were coming off wins in their last fights, both in April.

The first two rounds were cautious ones, with Seldon working on Hipp's face with a left jab, the punch he would rely on throughout the fight. Seldon

showed a strange reluctance to go to Hipp's body, concentrating instead on his head. In the end, however, his strategy paid dividends. Even half way through round one, Hipp's right eye already showed signs of the puffiness to come.

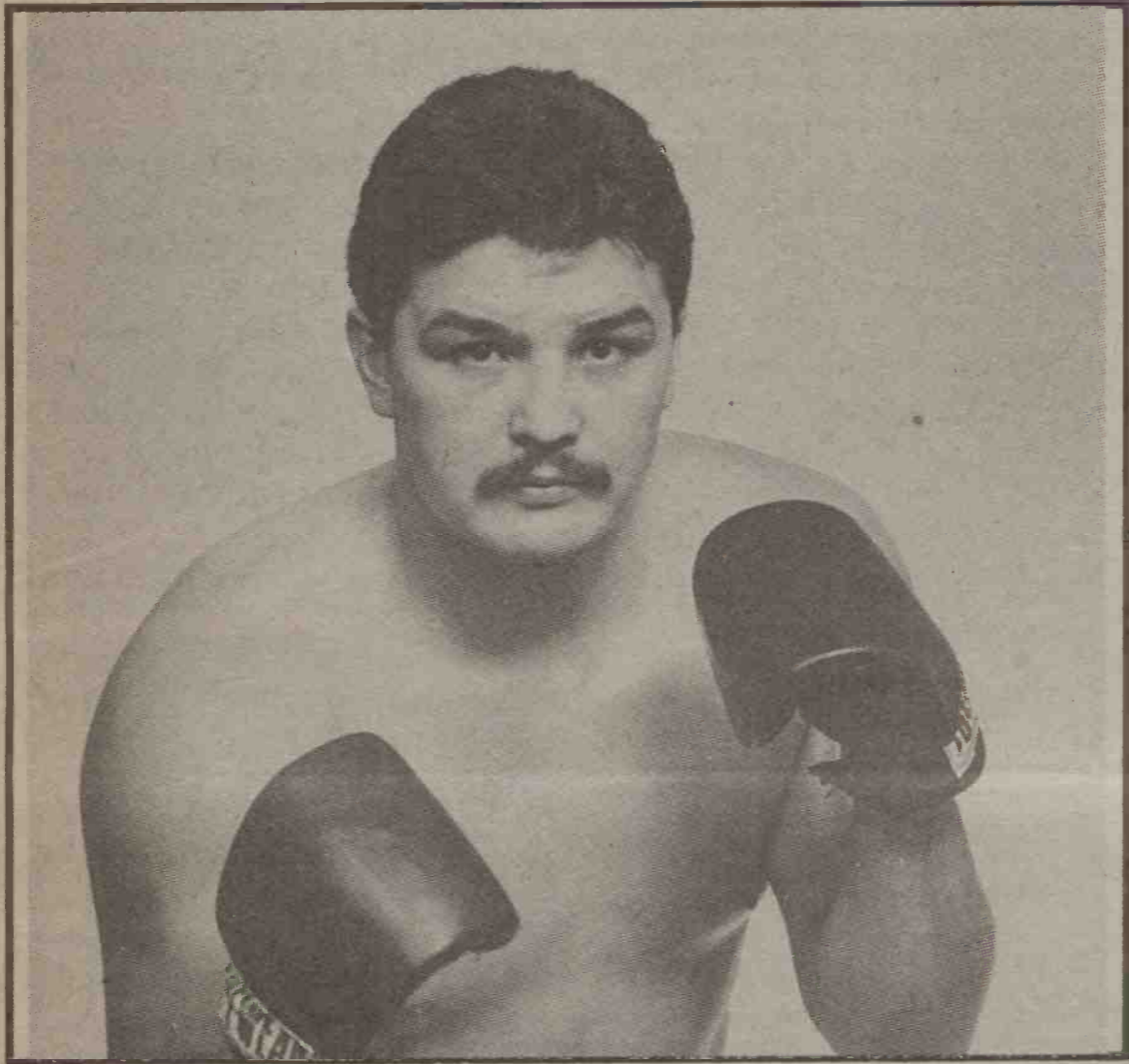
In the third round, Hipp came out more aggressively, and he had his best round in the fourth, catching Seldon with a right against the ropes and scoring regularly with both hands.

In the fifth, Seldon seemed to come to life, and he caught Hipp with a vicious left hook to the nose, probably breaking it. In the sixth, Hipp stung Seldon for the only time in the fight, catching him with a deceptive left that staggered the champion with 15 seconds left in the round. It would be too much to say that the bell saved him, but Seldon was happy to hear the sound a few seconds later.

In the seventh, Seldon's technical demolition of Hipp's face began to wear the courageous challenger down, both Hipp's eyes began to swell and the stage was set for the crucial blow in the eighth. That was a huge right hand — it didn't stagger Hipp, but it exploded the swelling under his left eye, causing a huge gash.

In the ninth, the game Hipp's eyes swelled nearly closed, and only great work by his cut man Mario Macius allowed him to enter the 10th. Referee Richard Steele stopped the bout — at absolutely the right moment — 1:47 of the 10th round.

Seldon retained his WBA heavyweight title by a technical knock-out. Hipp left the ring having shown a huge heart to those who would soon be disappointed by the featured match.



Joe Hipp entered the ring as the underdog, but when he left, even though he was defeated, he had everyone's respect.

Indigenous Games give athletes opportunity

By R John Hayes
Windspeaker Staff Writer

BLAINE, Minn.

Kelly Bull was one of the moving forces behind the development of the Indigenous Games. In the five years since 1990, there's been huge growth. This year, more than 8,100 competitors met at Blaine, Minn., for a week of competition and camaraderie.

"We want to ensure that our Native athletes have the opportunity to be represented in and to Canada, or at whatever level they can aspire to," Bull said, during one of his hectic days as chef de mission for Ontario. "There are Native athletes in Canada good enough to compete for Canada, but they're almost always overlooked."

Bull, the executive director of the Ontario Aboriginal Recreation Council, singled out the contributions of Willie Littlechild, from Hobbema, Alta., to the development of the games concept, as well as others who were important in keeping Native athletics alive through the 1970s and '80s.

"There was a time when Indian sports seemed to be doing pretty well," Bull explained. "But then, for a number of years, there was nothing. Now the Indigenous Games, through the hard work of many people, have given Native athletes a focus."

The games success mirrors what Bull sees as the development of access for Native athletics to the levers of power.



R John Hayes

Kelly Bull: Emphasizing lacrosse and youth.

"We're establishing a body through which each province is privileged to voice their opinions to the Aboriginal Sports Circle," he said. "[The circle] will carry their concerns to the higher bodies in government." The Aboriginal Sports Circle will hold its first annual general meeting in September of this year.

"There are two other things that are very important," Bull said. "The development and growth of Native athletics relies on the youth, and so the youth component is really important to our growth."

"The second is that lacrosse is very important," he continued. "The process in getting a sport into the games is for the provinces and states to return and do inventories, and when enough competitors are interested, the sport is listed in the games. We had to make an exception for lacrosse because it is the Native sport. That's why it was kept on the table."

games



Margaret R. Hayes

one of his North gold medals at Blaine, Minn.

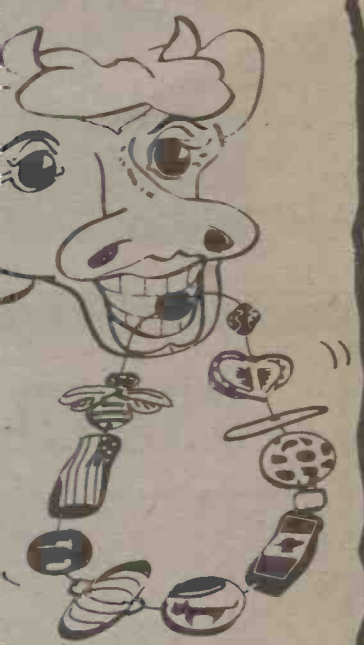
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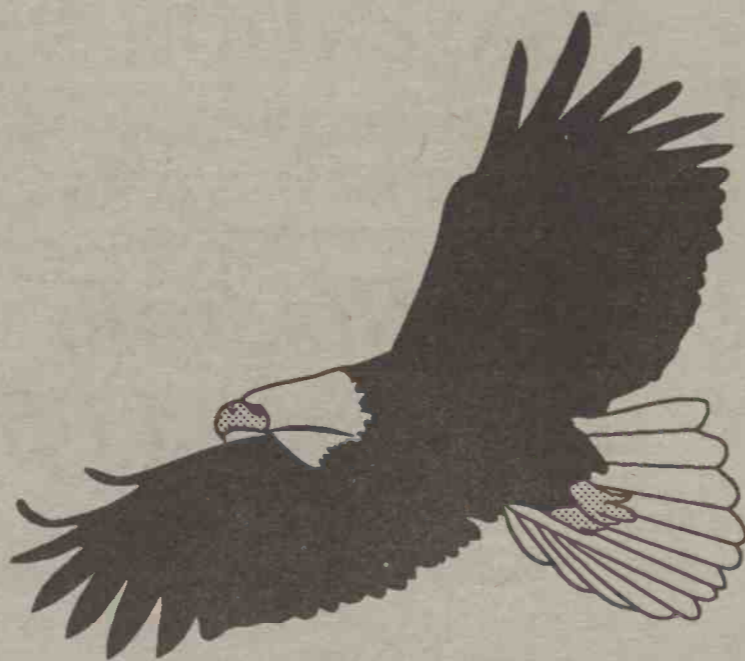
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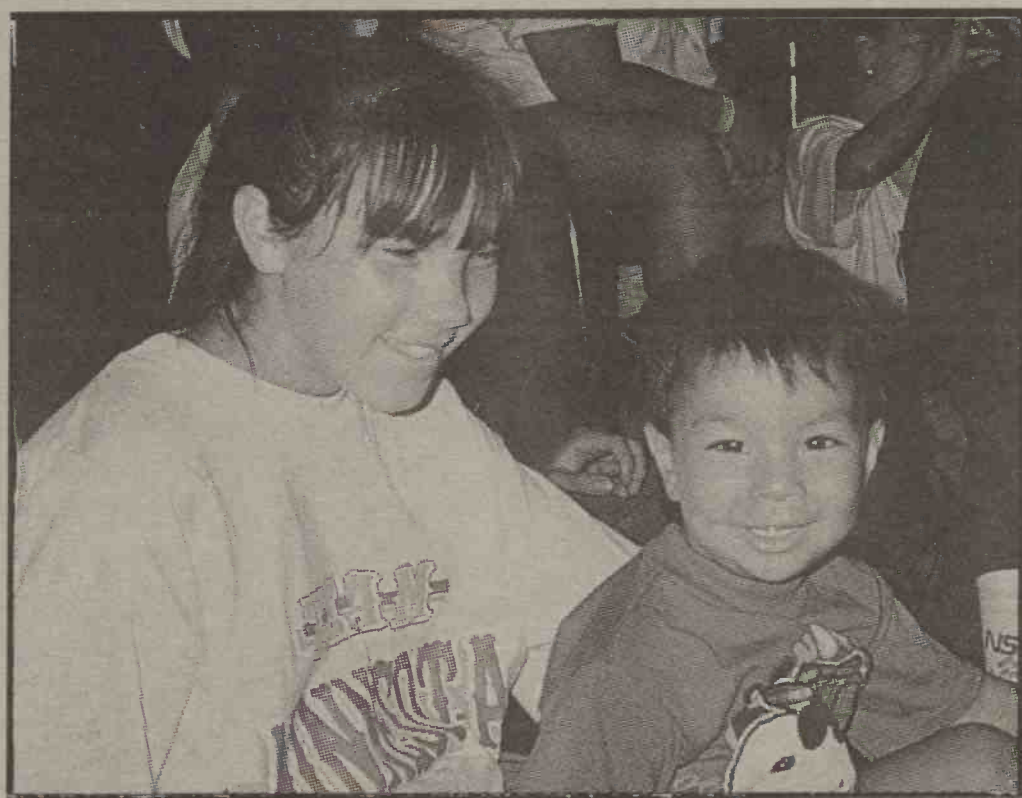
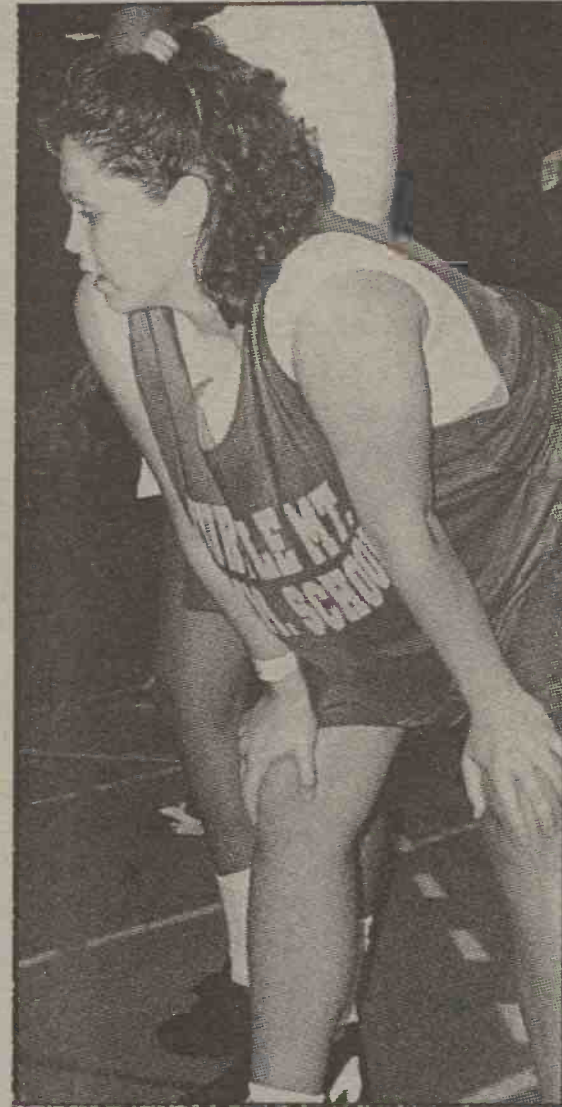
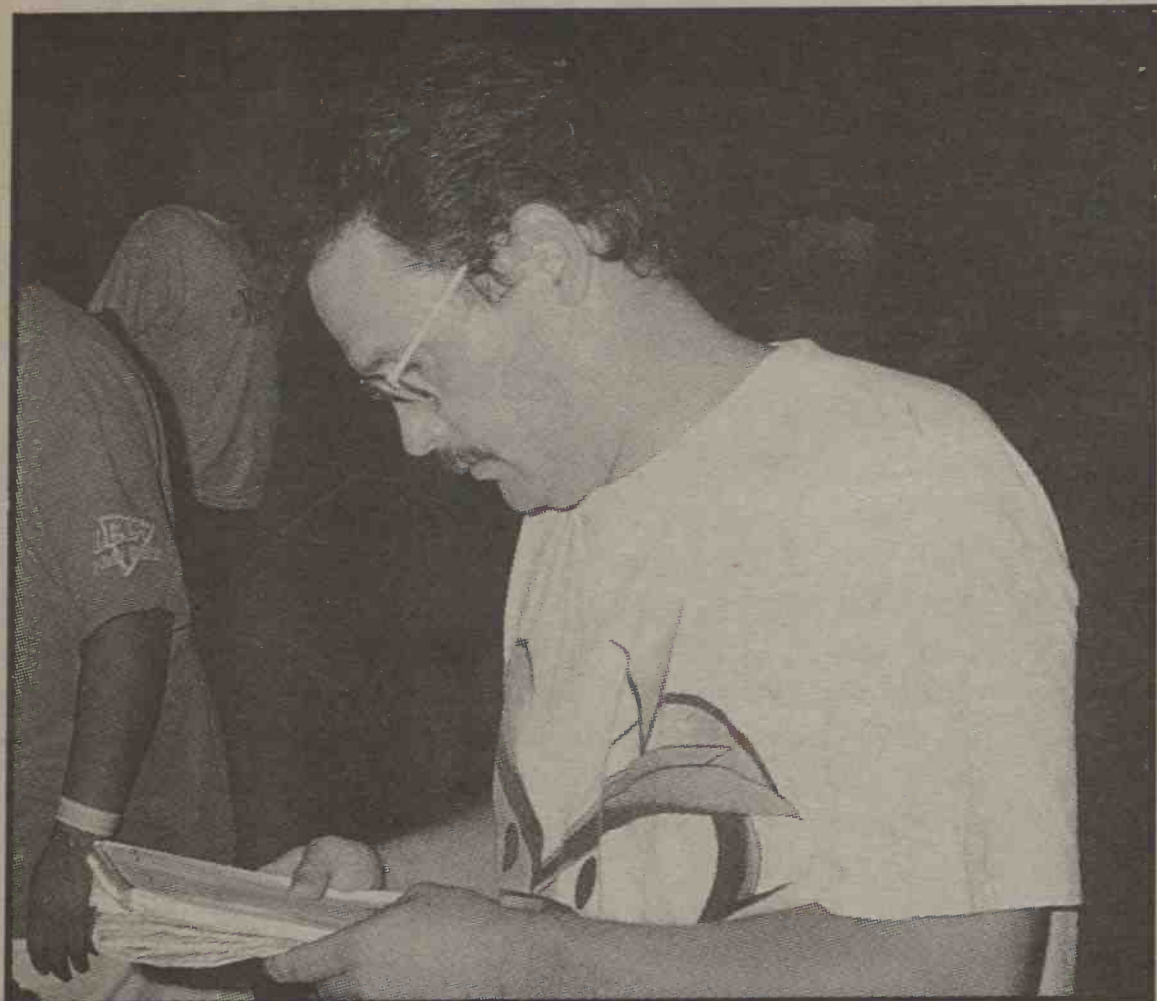
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WINDSPEAKER IS...WHAT'S HAPPENING IN NATIVE COMMUNITIES

Sports



Photos by
R John Hayes

Basketball action (clockwise from top left): North Dakota coach Mike Patnaude goes over the line-up; Erika Anderson from North Dakota takes a breather during a foul throw; Sarah Smith (left) and Miguel Hernandez of St. Paul, Minn., take in the roundball action; and Minnesota's Alicia Smith (in white) jostles with North Dakota's Dyan Thundercloud under the hoop.

North Dakota takes basketball title

By R John Hayes
Windspeaker Staff Writer

BLAINE, Minn.

After being three-points behind at half time, North Dakota roared back to win the gold medal in junior ladies basketball at the North American Indigenous Games. The final score, 43-31, showed the mastery of the Dakota club over the home team.

"We kind of came out a little slow, but we started to take it to them on defence," said Carla Brunzell, of New Town, N.D. "We got the ball inside, drew fouls. But I knew we could beat them because we beat them before."

"All week long, we've been playing good defence," said coach Mike Patnaude of

Belcourt, N.D. "A few of the girls knew each other, but I was asked to coach the team a week before the games.

"It went good," he continued. "It was kind of confusing with all the schedule changes, but the girls were good. It's an important win because it's the first time North Dakota has competed in the games."

"This is important because it's the biggest tournament we've been in," added Brunzell. "There were like five of us who played together, and the rest are from all around." The side went undefeated over four games through the round robin and two games in the playoffs. It was a satisfying win for North Dakota, but a blow for the home team.

"They took us out of our game in the second half," said Minnesota coach Tracy Sam

from Mille Lacs, Minn. "We were four and one coming into the final, and we'd only practiced for two weeks prior to the games and the girls didn't know each other.

"What really seemed to beat us, though, was their depth. We didn't have the subs that they had." Minnesota dressed only seven players for the final.

"That's true," confirmed Patnaude. "Our depth really did seem to be the difference in the game. We could go to our bench and they didn't have that option."

Both clubs vow that these games are only the beginning. They plan to be better-prepared, better-organized in Victoria.

"We're talking in two years we'll go to Canada for the Indigenous Games," said Sam. "We'll have experience and preparation on our side then."

Alberta girls gain valuable experience

By R John Hayes
Windspeaker Staff Writer

BLAINE, Minn.

In the volleyball championships at the sweltering Blaine High School, Alberta's juvenile girls overcame some hardships on the way to a bronze medal. Led by the consistency of Terri-Lynn Cunningham of Gift Lake, Alta., and the power of Blaine Cardinal-Mooswa of Saddle Lake, Alta., the team got into the

playoffs, only to lose a close match to Saskatchewan before defeating Manitoba in the consolation final.

"We had the skill and the talent to win," said coach Liz Poitras of Elk Point. "But we didn't have the team feeling. We didn't have time to build up a chemistry because we weren't together before this. We didn't practice enough as a team."

The team wasn't able to fulfill its job of score keeping after losing to Saskatchewan in the semi-final, so they entered

the consolation game against Manitoba with a five-point penalty already against them. They quickly lost the first game of the best-of-three match.

But they showed their mettle in the next two games, coming to life to edge Manitoba in the second and third games to take the only medal within their reach. In the championship game, the Northwest Territories, which had knocked Manitoba into the consolation round, beat Saskatchewan, who went home with the silver.


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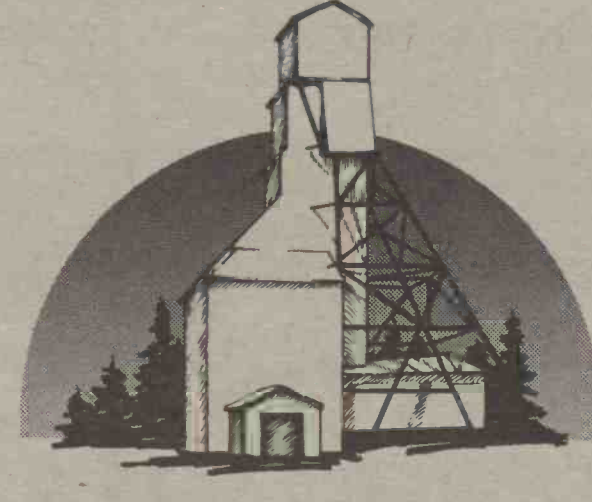
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Sports

New Brunswick edges Ontario for games fastball gold

By R. John Hayes
Windspeaker Staff Writer

BLAINE, Minn.

Though they had outscored their opponents 38-4 in games leading up to the men's fastball final at the North American Indigenous Games, it wasn't enough for Team Ontario. They gave up three runs in the first inning to New Brunswick and were unable to get themselves back into the game.

The team was made up mostly by members of the Tyendinaga Eagles from the Tyendinaga First Nation at Deseronto, Ont. These Mohawks of the Bay of Quinte were joined by selected other players from around the province to travel to the games. The Eagles were the 1994 Ontario Indigenous champions, and were set to defend their title two weeks after the end of the games in Minnesota.

Team Ontario "mercy ruled," or had the game called early to spare the team embarrassment, three of the four teams they played in the relatively disorganized competition. Gord Crowe of Kingston, Ont., one of the team's management, explained that the early lack of competition may have cost them in the final against the solid club from the Maritimes.

"We didn't come out that sharp," he said. "It was like the guys weren't ready for the game because they'd had it so easy all week." It had been easy, with two of the four runs scored against them coming in a no hitter in the opening game off pitcher Jeff Van Hooser, who conceded all the runs given up by Ontario.

"Jeff is usually a great pitcher, but they seemed to get runs off him in funny situations this week," said Crowe. "Barry [Van Hooser] didn't give up a

run, and he'll pitch in the [International Softball Congress] world championships for Ashland later this year." Jeff plays for a team in Washington, D.C.

"It was an unusual start to the game. They got a walk and several hits in the inning. I can't remember when that last happened to Jeff."

The team has been together for five years, under manager Murray Miracle and pitching-batting coach Bubs Van Hooser.

"He was one of the best pitchers ever," said Crowe of the senior Van

Hooser. "And we've eased young guys into the team, worked with them, and now they're part of the team."

Because of the huge fields on which they played in Blaine, there were few balls hit out of the park. Top hitters, such as Murray, who plays in right field in addition to managing, and Mike Miracle, also an outfielder, and first-baseman Ted Brant couldn't reach the 300-foot fences as they can in normal fastball parks, which are usually as much as 100 feet smaller.

"But [the North American Indigenous Games] are a worthy thing," Crowe affirmed. "It just needs a little more organization, that's all."

The senior men's team had decided to travel to Blaine and so skipped the national Native championships in B.C. because of the costs involved. While junior teams were funded in various ways, the senior teams did not receive any travel dollars. Crowe said that they were dis-



R. John Hayes

Ontario's Gord Crowe proudly sports his fastball silver medal.

appointed by the level of competition they'd faced.

"There are a lot of teams, most of the teams in Ontario, probably 20 teams, playing off to come here," Crowe said. "There are only about four teams here as good as those playing off."

"In Ontario, it's usually us or Curve Lake who are the champions," he continued. "They used to have our number, but now we seem to have theirs."

In the long term, Crowe believes that his sport will develop so that there will be a regional Native championship leading to the national finals.

That way, there could be funding arranged for the one team instead of having three or four needing to raise enough to travel.

Needless to say, Crowe is confident that his team, which formed the base for the silver-medal-winning Team Ontario, will have a good chance of qualifying for it.

Lac La Biche captures fastball crown

By R. John Hayes
Windspeaker Staff Writer

INVERMERE, B.C.

The Lasso Golden Eagles of Lac La Biche, Alta., captured the "A" side of the 1995 Canadian Native Fastball championship by downing Amisk of Winnipeg 8-3 on Aug. 7. Amisk had been beaten by Lasso in the semi-final 6-0, only to come through the hard way into the final, just to be again beaten.

The championship was held in the Rocky Mountain resort of Invermere, 150 km southwest of Banff, in typical mountain weather, which is to say that the weather was hot and sunny, with the mercury climbing above 30°C, for the first two days, cool and rainy for the last two.

"It ran really well," said A.K.-Kootenay from the Alexander First Nation in Alberta and secretary of the Canadian Native Fastball Association. "We ran a 16-team 'A' side and a 10-team 'B' division this year for the first time."

The host team and defending

1994 champions, the Dream Team from Invermere, had knocked out Ochapawace from Saskatchewan 3-1 in the other semi-final, but had to overcome Amisk to reach the final. Amisk put an end to their hopes of repeating by shutting them out 3-0 to earn the berth against the Alberta nine.

The results left the Golden Eagles with the championship and winnings of \$4,000, Amisk the official second-place finishers and the Dream Team in third. Ochapawace was placed fourth, while the Prince George Lumber Kings from B.C. came in fifth and Alberta's Alexander Tipi Crawlers finished sixth. Alexander will play host to the 1996 championships in Morinville, 40 km north of Edmonton.

"We're very excited about next year," Kootenay said. "Especially as we're holding the first Canadian mixed slow-pitch championship at the same time." The events will be hosted by the Alexander Tipi Crawlers and the Alexander First Nation community.

1995 saw the introduction of a "B" side to the Canadian

championships, allowing the less competitive teams to enjoy the sport and the friendship of the event.

"It was great to see the participation by both the 'A' and 'B' divisions," said O.J. Jack, from the Shuswap First Nation in B.C. "The 'B'-side teams got a chance to compete at their own level." Two Saskatchewan clubs, the Little Black Bear Blues and Muscowpetung squared off in the final, with Muscowpetung coming out on top twice to take the title.

The host Dream Team then headed south for the prestigious International Softball Congress World Fastball Championship in Sioux City, Iowa, Aug. 11 to 15. The huge competition proved a tough test for the B.C. side as they bowed 4-0 to the Bloomington (Illinois) Hearts and 7-0 to Concrete Country from Wisconsin.

In a week of upsets, the Toronto Gators won the world title over Miller Toyota from Salt Lake City, but they did it the hard way, playing 10 games on the way to the title. The world's will be played next year in Kimberly, Wisconsin.

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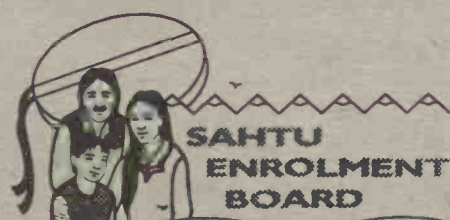


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The Sahtu Dene and Metis Comprehensive Land Claim Agreement was signed in Fort Norman (Tulit'a) by the Sahtu Tribal Council and the Government of Canada on September 06, 1993. The Sahtu Agreement includes the five communities of Colville Lake, Fort Good Hope, Norman Wells, Fort Norman and Déline (formerly Fort Franklin) in the Northwest Territories.

The Sahtu Enrolment Board was established as part of the Comprehensive Land Claim Agreement and its purpose is to enroll all eligible participants in the claim.

You are eligible to enroll in the Sahtu Claim if you are a Canadian citizen and a Sahtu Dene or Metis.

For further information on eligibility or for application forms, contact:
Roy Doolittle, Enrolment Coordinator
Sahtu Enrolment Board
Box 124, Déline, NT X0E 0C0
Phone: (403) 589-4519 Fax: (403) 589-4908
Call toll free 1-800-661-0754

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Native fighters 3-0 on Edmonton card

By Terry Lusty
Windspeaker Contributor

EDMONTON

In his debut as a fight promoter, former Canadian heavy-weight boxing champion Ken Lakusta put together one of the better fight cards Edmonton has seen in some time. Called "Title Bound," the Aug. 14, seven-bout card featured junior middleweight sensation Tony Badea. He extended his pro record to 10-0 with a 10-round decision over Vancouver's Al Harper at the Italian Cultural Centre in Edmonton.

The lead-in to the Badea-Harper fight was the popular and improved Willard Lewis, a Cree who now makes Slave Lake, Alta., his home. Lewis, who recently returned from training in Las Vegas, was one of three Native boxers on the card. All three came away winners.

Regina's Don Laliberte just managed to squeak by to win a decision over Edmonton heavyweight Patrick Graham, who outweighed him by 27 pounds. Edmonton's super middleweight Benny "The Jet" Swanson stopped Prince George journeyman Todd Hatley at 2:46 of the third round.

"He came to fight," said Swanson, who took an early right to his left ear that seemed to effect his equilibrium. "He made me dig down — I need that challenge." Swanson, a Metis who's been working on his combinations, now stands at 4-0 with three KOs.

In a recent comeback, Vancouver's Manny Sobral won a third-round TKO over Ron Pasek, thus improving his record to 12-0. The next match-



Benny "The Jet" Swanson (right) mixes it up with Todd Hatley.

up had Edmontonian Jeff Anderson take a close decision over Darren Kenney.

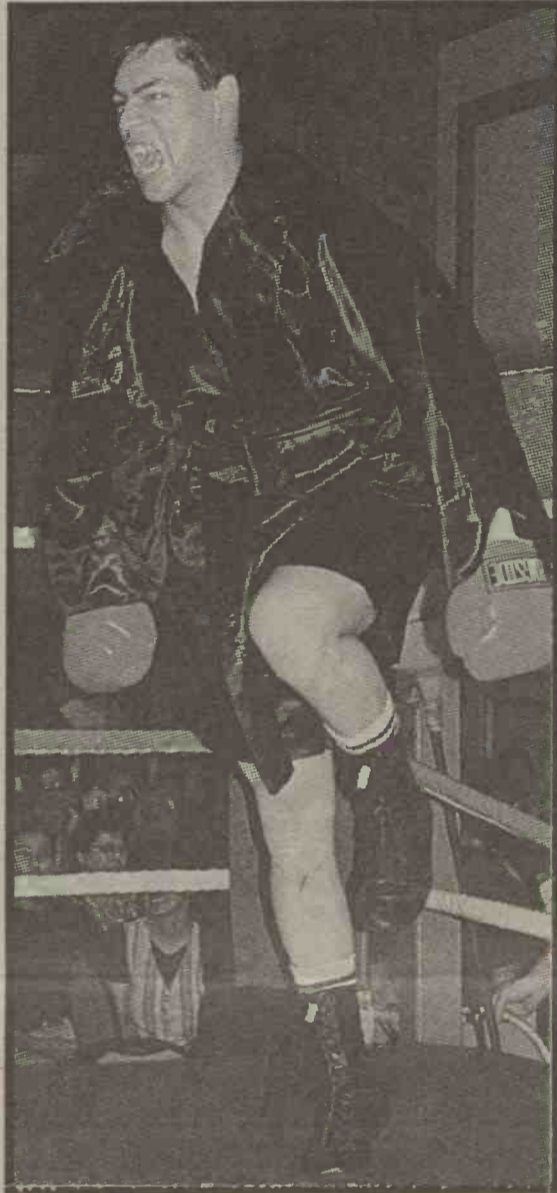
Lewis wasted no time at all disposing of Ray Wilson in a light heavyweight bout. The last time these two faced off, about a year ago, Wilson took Lewis the six-round distance. Fresh off a three-week camp, Lewis waded in and fired away at will. He didn't recall being hit even once by Wilson.

"I set him up with some jabs and body shots straight down the pipe," explained Lewis, who then followed with a thundering right.

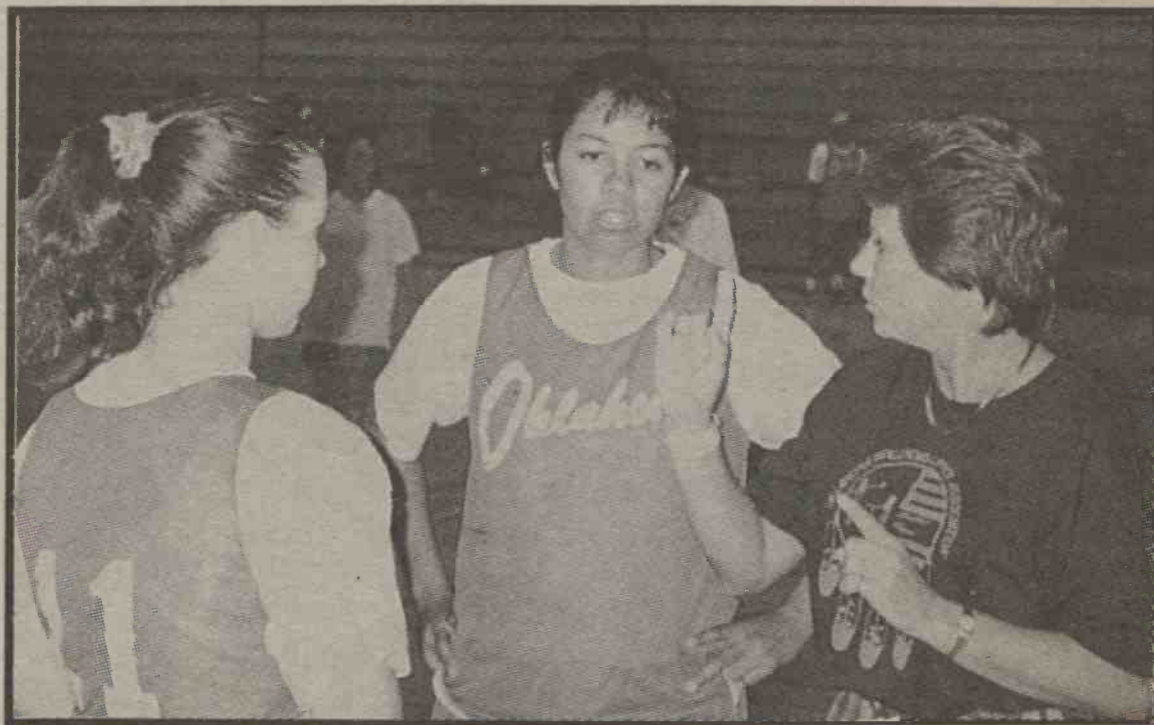
"[In Las Vegas] I got some great sparring, and worked on head movement," he said. "I'll be heading back right quick here, getting ready for our next one. We think it will be within the month."

"He's maybe the best young prospect I ever had," claimed his manager, Jerome Coffee. "I'm so honored to be a part of what he's doing because I think he will be a champion of the world."

Photos by Terry Lusty.



Willard Lewis gets ready for his bout. His manager says he may become a world champion.



R John Hayes

Jan Gilmore (right) gives some instruction to Jennifer Lawley of Oktaha, Okla., (number 11) and Leta Factor from Sasakwa, during a scrimmage at North Hennepin Community College, one of the basketball venues.

Oklahoma dominates basketball

By R John Hayes
Windspeaker Staff Writer

BLAINE, Minn.

Oklahoma girls haven't played much five-on-five basketball — the state officially switches from six-on-six this year — but you'd never have known it at the North American Indigenous Games. The bantam, midget and juvenile basketball teams all took home gold medals.

"We were a bit surprised by the level of play," said assistant midget (15 and 16 years old) coach Jan Gilmore, from Ada, Oklahoma. "It wasn't always up to what we were expecting."

"The competition we've had here has been easy," agreed post Leta Factor from Sasakwa, Okla., prior to the semi-final. "We play hard enough that we can beat them — I know we can."

"I'm pretty confident in our team," echoed Alyson

Crawford from Vanoss, Okla. "It's a good tournament, but I was hoping for more competition in the final against Team Arizona, although they did meet some competition there: Oklahoma edged the southwestern state 47-44 for the gold. It was by far their closest result — they'd already beaten the host team twice (34-20 and 44-32 in the semi-final), Alberta 47-9 and Florida 47-13.

The juvenile girls set a standard no other team approached, winning 52-24 over South Dakota in the gold-medal game. The Floyd Jone-coached team had racked up victories over North Dakota 42-28, Arizona 46-28, Quebec 68-6 and Minnesota 48-26 before whipping Arizona 54-36 in the semi-final.

The teams had been practicing since April.

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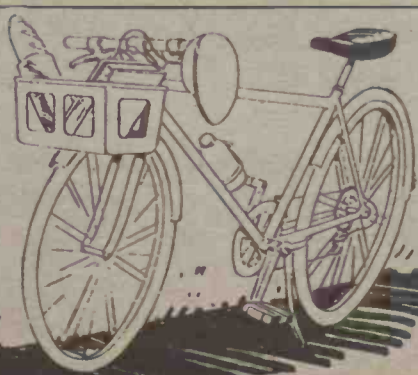
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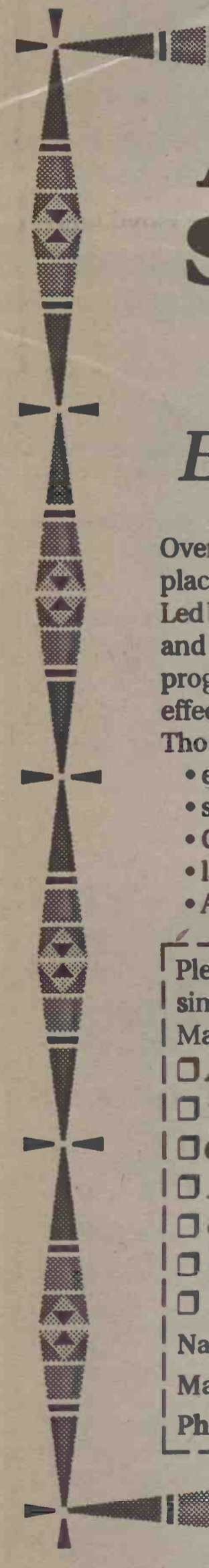
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Mohawk history not for the faint of heart

REVIEW

By Jesse Stand
Windspeaker Contributor

Heeding the voices of our ancestors: Kahnawake Mohawk politics and the rise of native nationalism
By Gerald R. Alfred
220 pages, \$24.95 (Pb.)
Oxford

The relevance of a book of this type for me is based on two points. First, the perception of the writer and his understanding of the topic. Second, the writer's ability to communicate that understanding and help the reader comprehend, analyze and evaluate the information contained in the book.

With this in mind I began to read the much-touted and praised *Heeding the voices of our ancestors* by Gerald R. Alfred. I didn't ask who was praising this exposé on Kahnawake Mohawk politics. I just began to read.

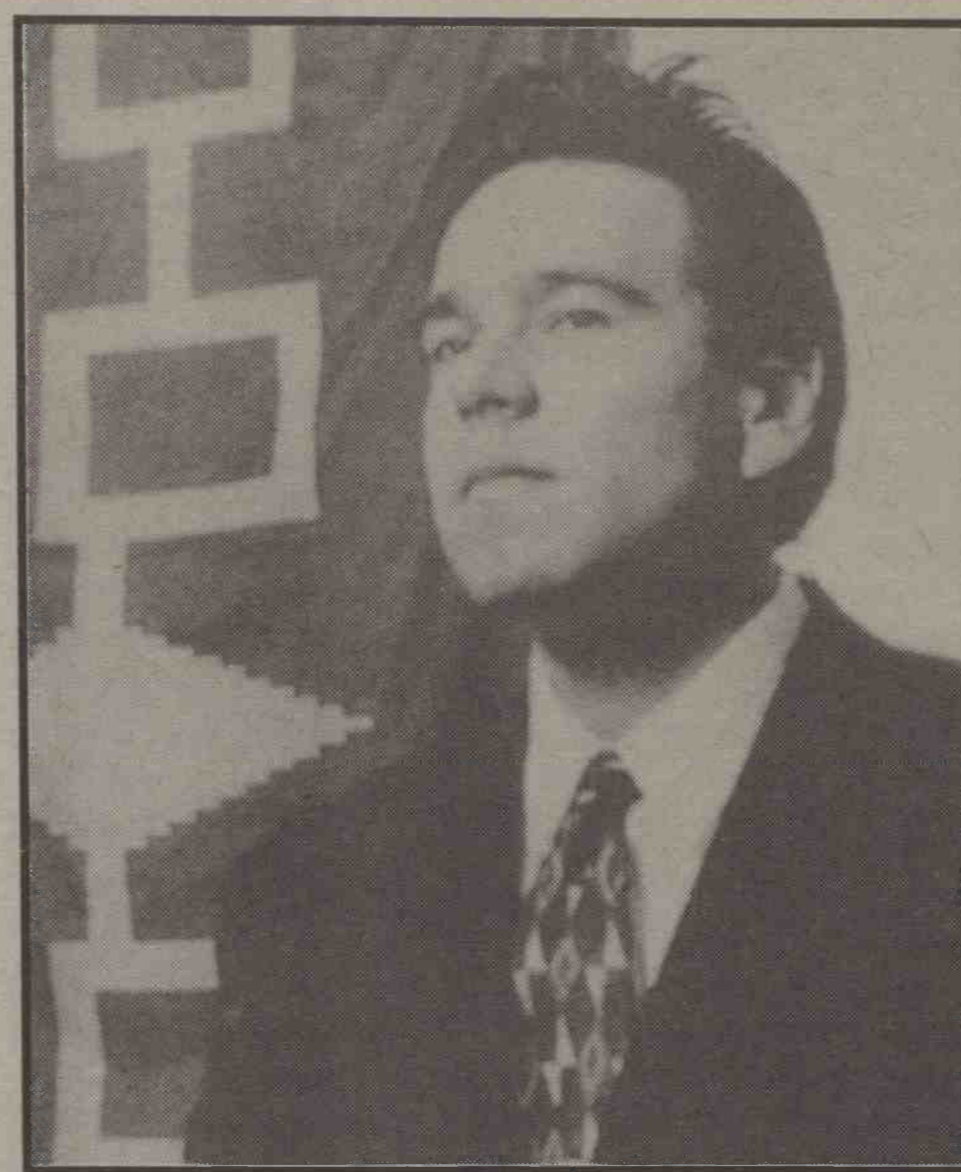
I was assigned the review of this book in part because I was an outsider and would have the least bias as to the information being presented. From the beginning, I felt I was in over my head.

To quote the preface, this book began as Alfred's Ph.D. dissertation, and it shows. From page one this book can overwhelm.

I persevered, however, and eventually felt drawn into Alfred's Native history prior to contact with European society and Iroquois-Mohawk relations.

This book is in-depth in its coverage of the changing structure of Mohawk society and the pressures that shaped the modern day community. From the introduction of Christianity to the betrayal of trust through land expropriations, the reader learns, in detail, the psychology of Mohawk nationalism.

Each period is presented as essential in the transformation of a people from that which openly accepted other cultures and races to one labelled as unyielding in its hard-line policies of exclusion of those not Mohawk.



Gerald R. Alfred

Kahnawake as a unique Aboriginal cultural community. He indicates that no other community has been forced into a position to develop policies motivated solely to protect their own individual culture from outside sources.

The content of this book provides discussion on criteria to determine band membership and changes in the Indian Act regarding C-31. Alfred does not propose any solutions himself, but explanations as to why Kahnawake Mohawk policies should not be condemned when they

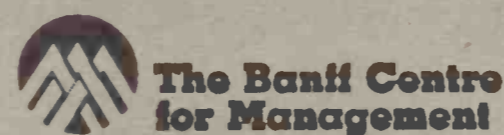
are formulated in direct response to views made outside of natural Mohawk politics. For those who care to understand the changes in Mohawk society, this book presents relevant historical information. However, it will not appeal to the general reading population. The writing is complex and not

My favorite part of the book is chapter five in which interviews with three Kahnawake chiefs, from 1960 to the early '80s, demonstrate changing perceptions of Mohawk identity and the relationship with the federal government and the Indian Act.

Upsetting, however, is the way Alfred tries to single out

are formulated in direct response to views made outside of natural Mohawk politics. For those who care to understand the changes in Mohawk society, this book presents relevant historical information. However, it will not appeal to the general reading population. The writing is complex and not for the faint of heart.

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It is the third annual edition of the well-established festival, which has incorporated the older Stephen Leacock Poetry Awards.

The Leacock awards are named after renowned Canadian Humorist Stephen Leacock, who had a summer home in Orillia and did much of his writing there.

Sunshine Sketches of a Lit-

tle Town, a short work of fiction still in print, was based on Orillia and Orillians.

The Orillia festival awards \$5,000, \$1,000 and \$500 to the winners of the Leacock awards. It was thought up by local song writer and businessman Warwick Webster as a way of celebrating Orillia's literary heritage. The festival is now operated by a non-profit charitable organization. The winner of the limerick contest will receive \$1,000, with second- and third-place prizes of \$500 and \$200, respectively. In the contests two-year history, almost 8,000 poems have been submitted. Don Summerhayes

won the grand poetry prize last year. The contest patrons and advisers include Margaret Atwood, John Robert Columbo, Alan Gould, Irving Layton, Susan Musgrave and Al Purdy.

Poems must not exceed 50 lines, and must be accompanied by a \$5 entry fee. Three limericks can be submitted for an entry fee of \$5. Prizes are in Canadian funds and may be reduced if entries are less than expected.

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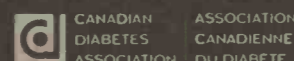
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Public meetings and advance polls will be held for members at major locations in Canada before the end of 1995.

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Whitefish Lake First Nation

Notice of Referendum on Expenditure from a Settlement Capital Account

Take notice that a referendum vote will be held on August 31, September 1 & 2, 1995, to obtain the agreement of 75% of the electors of the Whitefish Lake First Nation of Indians to assent to and approve an expenditure from the settlement capital account, being 25% of the settlement capital account, and to authorize and direct the Chief and Councillors of the First Nation to execute all necessary instruments, directions and Band Council resolutions, and that:

The question to be submitted to the electors by secret ballot is:

DO YOU APPROVE AN EXPENDITURE OF \$4,875,000 FROM THE SETTLEMENT CAPITAL ACCOUNT, BEING 25% OF THE SETTLEMENT CAPITAL ACCOUNT, ON OR BEFORE THE 31ST DAY OF AUGUST, 1995, FOR THE FOLLOWING PURPOSES:

- | | |
|---|-----------------------|
| a) Debt payment to the Toronto-Dominion Bank: Loan (including loan to Whitefish Lake Development Corp.) | \$2,500,000.00 |
| b) Adult Education (upgrading, skills training on/off reserve) | \$150,000.00 |
| c) Recreation | \$60,000.00 |
| d) Housing (5 units @ \$100,000 ea.) | \$500,000.00 |
| e) Labour (cost share with program) | \$200,000.00 |
| f) Economic Development (off-reserve) | \$750,000.00 |
| g) Community infrastructure (multiplex w/daycare) | \$725,000.00 |

TOTAL \$4,875,000.00

The electors may vote between the hour of 9:00 o'clock in the forenoon (0900) to 9:00 o'clock in the afternoon (2100) on August 31, September 1 & 2, 1995, at the following polling stations located in the Province of Alberta:

- The Community Hall at Whitefish Lake Indian Reserve
- The Friendship Centre at Slave Lake
- The Friendship Centre at High Prairie
- The Indian Affairs Office in Edmonton
- The Trumpeter Motor Inn at Grande Prairie
- The Friendship Centre at Peace River

Application by an elector for revision of the List of electors may be made to Roger Cardinal, Electoral Officer at Indian and Northern Affairs Canada, 630 Canada Place, 9700 Jasper Avenue, Edmonton, Alberta (403) 495-2080.

WEST END BINGO



7 REGULAR EVENING EVENTS

evening/afternoon: 50 games
2 bonanzas - 1 odd/even • last chance game - \$50
merchandise prizes on every 5 game go-go
caller's choice games on all earlybirds
2 family afternoon bingos • 50 regular games

SPECIAL
Every first Sunday of each month

\$4000

#2 BONANZA GUARANTEED

FAMILY BINGO • SATURDAY & SUNDAY AFTERNOONS
(kids 8 & over can play) Free Luck 7 games for kids only (14 & under)

EVERY THURSDAY IS PAK NIGHT FOR \$15 (Reg. \$18)
Paks Contains: 6 gold cards, 3 early birds, 2 bonanzas, 1 odd/even

WEDNESDAY IS \$500 PLAYOFF

DOORS OPEN AT 11:00 AM
EARLYBIRDS: 12:00 NOON
REGULAR GAMES: 1:00 PM

1/2 price at 1/2 time
payments adjusted after 1/2 time if necessary

17304 - 105 Ave. Edmonton, AB. 484-7228

Careers

\$200 - \$500 WEEKLY

**ASSEMBLE PRODUCTS AT HOME, EASY!
NO SELLING!
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NO EXPERIENCE NECESSARY.**

**CALL 24HRS.,
1-504-641-7778 EXT: 157 H-23**



GOVERNMENT OF ALBERTA

CHILD WELFARE SOCIAL WORKER

Competition No: ER95E8113-005-WDSP

ENOCH CREE NATION - We are currently seeking a Child Welfare Social Worker for the Y.T.S.A. Child and Family Services Agreements for the Enoch Cree Nation, supervised by the Parkland District Office. Your duties will include intake, investigation of child abuse and neglect, provision of family support and case management. You will be involved in the provision of Child Welfare Services to children and their families for the Enoch Cree Nation and work in consultation and collaboratively with the communities, Child Welfare program and Committee. **QUALS:** A degree/diploma in the field of Social Work/Social Sciences or Human Services with an emphasis on counselling, family studies or child development. A BSW, RSW or MSW is preferred. Experience with Cree Culture and language would be an asset. Equivalencies considered. **NOTE:** Travel is a requirement of this position. Transportation arrangements must meet the operational requirements of the Department. **Salary:** \$ 26,928 - \$ 43,644

Closing Date: Open Until Suitable Candidate Selected
Family & Social Services

Please send an application form or resume quoting competition number to:

Alberta Government Employment Office
4th Floor, Peace Hills Trust Tower
10011 - 109 Street
Edmonton, Alberta
T5J 3S8

Facsimile No: (403) 422-0468

ALBERTA BOSCO HOMES

A Society for Children and Adolescents

Alberta Bosco Homes is currently recruiting the following staff for our Residential Treatment Centre located approximately 18 kms East of Sherwood Park:

Child/Youth Care Workers
(Full time and Night Staff)

House Parents

Psychiatric Nurses/Youth Workers

Shift Leaders

Qualifications:

Preference will be given to applicants with relevant diploma, certificate or degree and experience working in residential treatment or psychiatric facility. Other combinations of formal training and related experience may be considered.

We offer competitive salaries, with a full range of employee benefits.

Closing Date: September 15, 1995 Phone calls will not be accepted.

Please forward resumes to:

Alberta Bosco Homes
Attention: Ms Karen Betts, Executive Secretary
Box 4100, Sherwood Park, AB T8A 2A7

BRINGING EMPLOYERS AND EMPLOYEES TOGETHER



Extension Division

Extension Specialist: Indigenous Peoples Programs

Applications are invited for a tenure-track position with the Extension Division at the University of Saskatchewan. The successful candidate will be responsible for Indigenous Peoples Programs including: the development and delivery of educational programs that help Indigenous Peoples gain access to the University and promote an understanding of the cultures of Indigenous Peoples; and collaboration and liaison with other agencies and organizations working with or representing Indigenous Peoples.

Applicants are required to have a minimum of a Baccalaureate Degree and preferably a Master's Degree in either Adult Education with course work in Native Studies or in Native Studies with course work in Adult Education. Preference will be given to Indigenous candidates who have extensive experience and demonstrated ability in developing and implementing education programs. Salary is commensurate with qualifications and experience.

The deadline for applications is September 30, 1995 and the successful candidate will be appointed at a mutually agreeable date not earlier than January 1, 1996. Applications, accompanied by a curriculum vitae and the names and addresses of three references, should be sent to Dr. G. Thompson, Dean, Extension Division, University of Saskatchewan, Saskatoon, SK S7N 5C8.

The University of Saskatchewan is committed to the principles of employment equity and welcomes applications from all qualified candidates including aboriginal peoples, persons with disabilities, visible minorities, and women. Applicants are invited to self-identify if they belong to one or more of the above designated groups. In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.



Indian and Northern
Affairs Canada

Affaires indiennes
et du Nord Canada

INDIAN OIL AND GAS CANADA

Indian Oil and Gas Canada is an organization dedicated to bringing a high degree of professional excellence to the management and administration of oil and gas resources found on Indian land across Canada. Our organization is located on the Tsuu T'Ina Indian Reserve adjacent to Calgary, Alberta.

We are currently staffing the position of:
JUNIOR LANDMAN
a 2-year Term Position, Salary Range: \$30,969 to \$38,712

Reporting to the Manager of Negotiations, this position will advise industry, First Nations and departmental personnel on surface procedures, requirements and compensation values; provide accurate and up to date information and reports for the negotiation group on all aspects of mineral and surface issues for use in making key decisions in negotiations with industry.

SCREENING CRITERIA:

You have successfully completed a post-secondary program relevant to this position or an acceptable combination of educational training and/or experience. Experience in oil and gas surface and/or subsurface land related matters is desirable. Direct experience dealing with Aboriginal peoples and issues as well as understanding and appreciation of their values, culture, aspirations and history is essential.

If you can demonstrate the above qualifications, please send your resume, in strictest confidence to:

Susan McCurdle, Human Resources Officer
Indian Oil and Gas Canada
Suite 100, 9911 Chula Blvd.
Tsuu T'Ina, Alberta T2W 6H6

All applications postmarked on or before September 15, 1995, will be considered.

- Enhanced Reliability Security is a requirement of this position. This will be completed prior to appointment of successful candidate.
- A copy of the Assignment of Duties and Statement of Qualifications is available upon request.
- Indian Oil and Gas Canada is an equal opportunity employer and encourages applications from people of Aboriginal ancestry.

TO ADVERTISE IN WINDSPEAKER CALL: 1-800-661-5469

Employment Opportunity

Head Start Program - Instructor

The Calgary Women's Shelter Society is seeking an Instructor for the Calgary Native Head Start Program. The Instructor is responsible for all aspects of classroom and educational component requirements; plans, implements and coordinates classroom activities; responsible for classroom management and instruction.

- The start date for the position is September 11, 1995.

Requirements:

- Minimum Level 3 qualification certificate in keeping with the Social Care Facilities Licensing Act
- Must have a Bachelor's Degree in Education
- Fluency in a Native language an asset

*Please submit applications by fax or mail only.
Please submit by September 4, 1995 at 4:30 pm.*

Applications may be faxed to (403) 531-1977
or mailed to:

Calgary Native Women's Shelter Society
Box 6084, Calgary South PO
Calgary, Alberta T2H 2L3
Attention: Josie Oltrop, Executive Director



Head Start Program - Director

The Calgary Women's Shelter Society is seeking a Director for the Calgary Native Head Start Program. The Head Start Director is directly responsible for all operations of the Calgary Native Head Start Program. Duties include overall responsibility for the planning, directing, and administering of the Head Start Program, management, and fiscal management. Salary negotiable.

- The start date for the position is September 11, 1995.

Requirements:

- Minimum Level 3 qualification certificate in keeping with the Social Care Facilities Licensing Act
- Must have a Bachelor's Degree in Education
- Extensive administrative/management experience
- Fluency in a Native language an asset

*Please submit applications by fax or mail only.
Please submit by September 4, 1995 at 4:30 pm.*

Applications may be faxed to (403) 531-1977
or mailed to:

Calgary Native Women's Shelter Society
Box 6084, Calgary South PO
Calgary, Alberta T2H 2L3
Attention: Personnel Committee

Casino Careers

The Saskatchewan Gaming Corporation (SGC) is a progressive, socially responsible employer involved in the management of Saskatchewan's new casino industry. In preparation for the opening of Regina's new casino, the SGC is seeking outstanding individuals to join the Corporation:

Competition #4002 SUPERVISOR TABLE GAMES
(30 positions)

Supervises and monitors activities at the gaming tables. Monitors, supervises and schedules dealers. Specialized training will be provided by the Saskatchewan Gaming Corporation. Experience in casino industry is required.

Competition #4003 DEALERS
(BLACKJACK/BACCARAT/POKER/ROULETTE-
80 positions)

Controls operation of the gaming tables and games. Calculates and pays out winnings. Specialized training will be provided by the Saskatchewan Gaming Corporation. Excellent customer service skills required.

Competition #4004 MANAGER OF SLOT OPERATIONS
(One position)

Manages and directs the slot operation including advice on product mix. Provides technical services and liaise with vendors. Superior analytical skills, electronics and computer systems essential.

Competition #4005 SLOT SHIFT MANAGER
(Five positions)

Supervises the smooth operation of the slot department. Experience in the industry is an asset.

(# denotes the competition number for the above noted jobs, please quote the competition number that relates to the position you are applying for)

Competition #4006 SLOT MACHINE ATTENDANTS
(Nineteen positions)

You will assist customers and perform minor technical repairs to the slot machines. Provide excellent and friendly customer service. An aptitude for minor repairs required.

Competition #4007 COUNT SUPERVISOR
(Two positions)

Responsible for accurate and proper completion and documentation of the money count process. Banking or related experience preferable.

Competition #4008 CHANGE ATTENDANTS
(Eighteen positions)

Makes change for customers while providing excellent, friendly and proactive customer service. Experience handling cash desirable.

Competition #4009 SURVEILLANCE OFFICERS
(Eight positions)

Monitors closed circuit video systems to identify potential cheaters and cheating methods. Initiates enforcement procedures and surveillance techniques. Experience in tribal, city or RCMP or equivalent a definite asset.

MAIN REQUIREMENTS

- If you have the necessary qualifications we invite you to join the excitement of a world class hospitality organization committed to excellence in customer service.
- Completion of Grade 12 desirable
- Skills in basic math essential
- Superior Interpersonal Skills
- Shift work required for most positions
- All positions within the Saskatchewan Gaming Corporation are positions of trust. To ensure the protection of our customers, employees and assets, it is the policy of the corporation to conduct a job related history investigation on all individuals prior to each offer of employment and to perform periodic security checks throughout the duration of employment. Disclosure of convicted criminal offenses is required. Some positions may require you to be bondable.

The salary is commensurate with experience and training. Please fax your resume to (306) 787-0639 or mail no later than August 31, 1995 to:



Saskatchewan Gaming Corporation
4th Floor, 1919 Saskatchewan Drive
Regina, Saskatchewan S4P 4H2

Note: *These positions are Targeted for qualified women and men of aboriginal ancestry, visible minorities, and people with disabilities. Candidates must self-identify to be eligible for these positions.*
Selection interviews for the above noted competitions will be staged over the months preceding the casino opening.

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 Almost everything for Native crafts

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 or Fax (24 hours) 1-403-627-4815

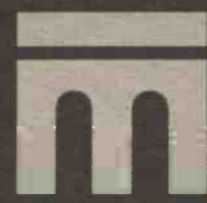


FLEET DISCOUNT AVAILABLE
 to all Aboriginals with Metis or Treaty Cards.

To ensure you receive all benefits or fleet pricing, contact

LARRY DORWART

(403) 948-6660 705 East Lake Rise Airdrie, AB
 Fax: (403) 948-4503



Grant MacEwan
 Community College

DREAMCATCHER '95 Aboriginal Youth Conference

October 20, 21, 22, 1995

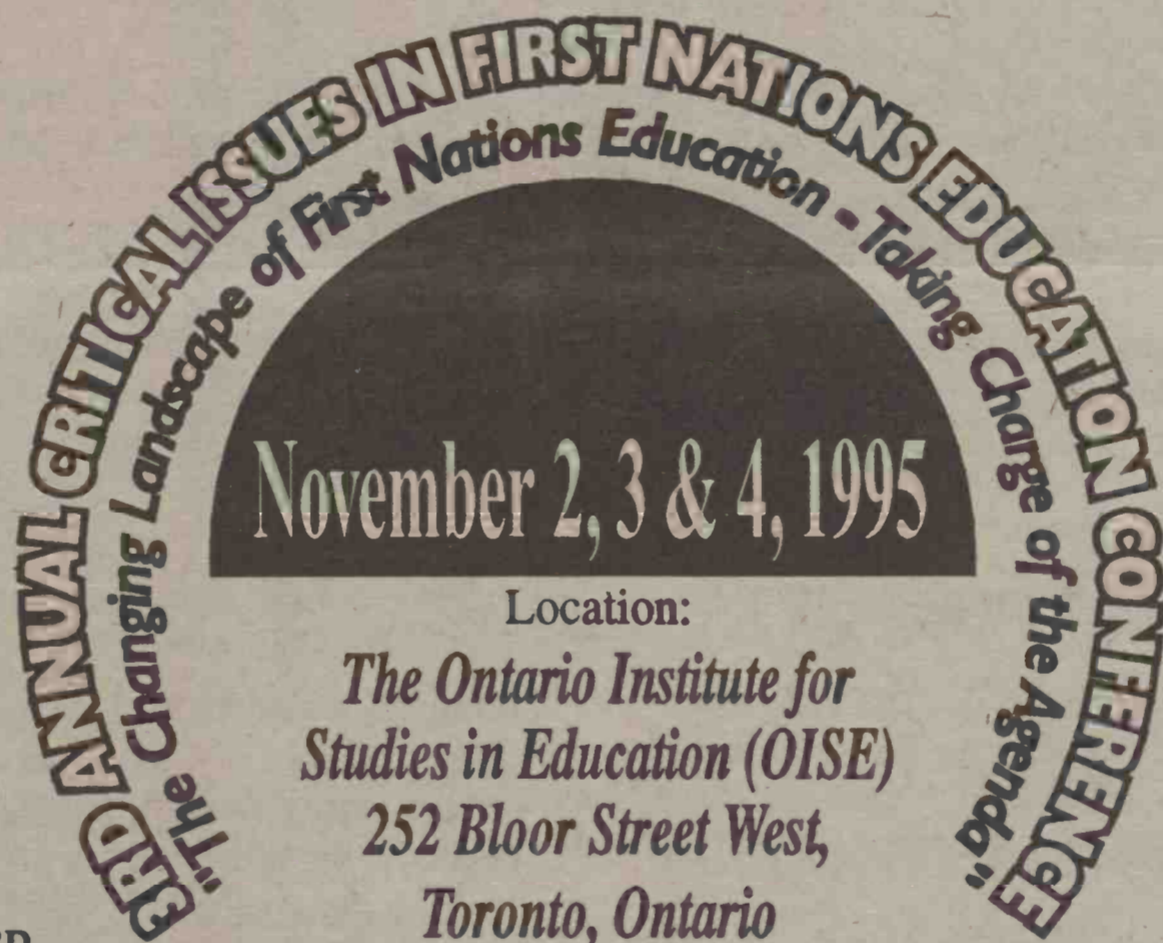
"Healing for Aboriginal Youth and their Families" is the theme for Dreamcatcher '95, the third Aboriginal Youth Conference at Grant MacEwan Community College.

Dreamcatcher '95 will provide Aboriginal youth and their families with an opportunity to: explore the healing process, discuss the challenging issues faced by today's youth, celebrate many Aboriginal traditions and customs, and promote personal growth and dreams. In addition, there will be a youth dance, a youth talent show, sports activities, and the chance to meet other Aboriginal youth from across Western Canada.

For more information call (403) 497-5188.



TO ADVERTISE IN WINDSPEAKER CALL 1-800-661-5469



Location:

The Ontario Institute for
 Studies in Education (OISE)
 252 Bloor Street West,
 Toronto, Ontario

THURSDAY, NOVEMBER 2

8:00 a.m. - 2:00 p.m. PRE-CONFERENCE (OPTIONAL)

VISIT WOODLAND CULTURAL CENTRE, BRANTFORD

Includes transportation, luncheon, tour of the museum, student entertainment and presentations, access to gift shop. Cost included in conference registration fee. Further information available upon request.

10:00 a.m.

CONFERENCE REGISTRATION DESK OPENS

- Drum Entertainment - Children's Drum, New Credit Band
- First Nations Arts and Crafts (On-going throughout the conference)

2:30 p.m.

WELCOME AND INTRODUCTIONS

- Formal Opening Ceremonies and Ceremonial Prayer

3:30 p.m.

KEYNOTE SPEAKER

- Mike Mitchell, Director, North American Indian Travelling College

4:30 p.m.

GRASS ROOTS PANEL:

Panelists: Joe Hare, Nishnabek First Nations; Peter Hill, Haldimand Board of Education; Nancy Maracle, Six Nations; Marsha Mishokomon, Walpole Island; Steve Wolfe, Chippewas of Kettle and Stony Point

5:30 PM

RECEPTION

FRIDAY, NOVEMBER 3

8:45 a.m. Ceremonial Prayer

9:00 a.m.

PLENARY SESSION I

Ron Irwin, Minister, Indian Affairs and Northern Development

9:45 a.m.

PLENARY SESSION II

Blaine Favel, Chief, The Federation of Saskatchewan Indian Nations

11:00 a.m.

PANEL OF DIRECTORS

Panelists: Ruth Corbett-Baxter, Nishnawbe-Aski Nation; Del Horton, Fort Frances; Bryan LaForme, New Credit

12:00 Noon

INFORMAL LUNCHEON

EARLY INDICATION OF REGISTRATION WOULD BE APPRECIATED

REGISTRATION INFORMATION REQUEST FORM PLEASE TYPE OR PRINT CLEARLY

Please check the appropriate boxes:

Register me now for the conference Confirming Telephone Registration? YES NO

I want to attend the banquet. Number of tickets _____ I plan to attend the Pre-conference

First Name: _____ Last Name: _____

Employer: _____ Position: _____

Street Address: _____

City, Province, Postal Code: _____

Bus. Tel.: _____ Home/Summer Tel.: _____ Fax: _____

Summer Address (if different): _____

FRIDAY AFTERNOON

1:30 p.m.

CONCURRENT WORKSHOPS

1. Decolonization and Culturally-Based Curriculum Bob Antone, S First Nations Secretariat
2. Inherent Right to Education Burton Kewayosh, Southern First Nations Secretariat
3. Controlling the Tools Donna Young, Southern First Nations Secretariat
4. Playing It Out in the Community Phil Goulais, Indian Commission of Ontario
5. Taking Charge of Tuition Agreements Gerry Kerr, Department of Indian Affairs

3:30 p.m.

CONCURRENT WORKSHOPS REPEATED

4:15 p.m.

ADJOURNMENT

FRIDAY EVENING

(Optional - \$40.00 per person - NOT included in fee)

Banquet and Dance, held at Colony Hotel, Downtown Toronto

SPEAKER: Dan Goodleaf, Deputy Minister, Indian Affairs and Northern Development

SATURDAY, NOVEMBER 4

8:45 a.m.

Ceremonial Prayer

9:00 a.m.

PANEL OF GRAND CHIEFS

Panelists: Eileen Antone, Toronto; Deborah Doxtator, Lakehead University; Doug Maracle, Association of Iroquois and Allied Indians; and Gord Peters, Assembly of First Nations

The convenors plan to have this segment of the program taped by TVOntario, to be broadcast via satellite to various sites throughout the province.

11:00 a.m.

Closing Ceremonial Prayer

ADJOURNMENT

To register or to receive further details, please contact:

OCLEA

252 BLOOR STREET WEST, SUITE 12 - 115, TORONTO, ONTARIO M5S 1V5
 PH: (416) 944-2652 FX: (416) 944-3822

CONFERENCE REGISTRATION FEES:

\$265.00 per person + \$18.55 (GST) = \$283.55

Special Group Rate: 3 for \$675.00 + \$47.25 (GST) = \$722.25

(each additional person \$225.00 + \$15.75 (GST) = \$240.75)

OCLEA GST Number 126105360 Registration Fee Includes:

Pre-conference visit to Woodland Cultural Centre, Conference materials, lunch on Friday and refreshment breaks throughout the conference.

IT DOES NOT INCLUDE THE BANQUET.

BANQUET TICKETS: \$40.00 each (Includes GST)

Participation in Arts and Crafts Displays: \$75.00 per display. Space Limited. Contact OCLEA for a Display application form. No on-site display registrations.