

Wind speaker

August 8, 1986 Volume 4 No. 22

MID-SUMMER
FESTIVITIES ISSUE

N.J. OR. IN. A. 40
1986 (A) 13/4
Red Hot!

Boycott may result

By Clint Buehler

Stronger economic development on the Saddle Lake Reserve may result from the band's boycott of St. Paul businesses.

The boycott is in response to a raid on a bingo on the reserve that had allegedly

Kehewin looking at economic concerns

By Donna Rea Murphy

Kehewin band council has been having a busy summer with a number of concerns being looked at including economic ventures, student funding for post-secondary training, an extensive review of social and medical services, agricultural developments and high school summer works projects.

been held without a provincial gaming license.

"It's about time we started to look at economic development on our own reserve," says Band Councillor Henry B. Quinney, a former chief.

"We have outlets here," he says, "and we'll be doing some serious short-term and long-term planning" too use them more and develop them and others.

He says the band must work toward becoming more self sufficient in meeting on the reserve rather than from off-reserve businesses.

As far as the St. Paul protest is concerned, the town's Chamber of Commerce now wants to meet with the band to discuss the situation.

"We told them if they're really interested in meeting with us, they can meet our turf (on the reserve).

Nine RCMP from the St. Paul Detachment raided a bingo on the reserve July 29 and charged four people with illegally holding a bingo and selling lottery tickets without a license.



HENRY QUINNEY
...serious planning

The band, interpreting the move just the latest in a series of incidents resulting from poor relations with the town, launched the boycott in retaliation.

They also cite the fact that few Native people are employed by St. Paul Merchants even though Native people contribute considerably to their income.

"Our relationship should be stronger because we feel we've contributed a lot to the town, spokesperson Louise McGilvery says.

Also at issue is the question of the sovereignty of Indian reserves, and whether or not they fall under provincial gaming laws.



Northern baseball action

Lac La Biche Dodger Gary Wagner puts out Kernan Roanon of the Hazlet Elks in action at the Lac La Biche Pow wow. Hazlet eventually won the game 3-2, but lost to the Eston Ramblers 3-1 in the finals.

The junior provincials were won by Team Alberta with a perfect 4-0 record in the double round robin tournament. In the local tournament, Thursday and Friday, the Lac La Biche Dodgers defeated the Kikino Saints 8-0 to win the event.

Photo by Bert Croufoot

Elders meet at Alexis

By John Morneau Grey

A request made at a conference in Sturgeon Lake by Treaty Eight Elders saw a second Elder Conference hosted this time by Treaty Six Elders held on the Alexis Reserve, July 29-30.

Elders from various reserves in Alberta are

holding these conferences to discuss new and old projects, programs and concerns facing them on their reserves.

Vice president for Treaty 6, Percy Potts, although showing his concern regarding the Neilson Task Force report, the National Indian Brotherhood and a

lack of communication among the different Native organizations, still had a high regard for the Elders who were meeting from across Alberta.

"I never thought while I was walking on the roads of this reserve that I would be

Continued Page 4

Craven jamboree a colossal show

By Terry Lusty

If you were to ask people where Craven, Saskatchewan is about 15 months ago, most would have likely had a blank or quizzical expression on their faces. Not so today.

In mid-July, Craven came alive! The tiny village of 206 souls has one hotel, one service station, and a few stores. It is picturesque nestled in the natural beauty of the Qu'Appelle Valley's grassy hills and serenity.

Last weekend, July 18-20, Craven burst at the seams when 70,000 dedicated country music fans jammed the Big Valley Jamboree campgrounds to capacity. It fast became an overnight tent city and by Thursday evening, had a population that outstripped that of the city of Moose Jaw. A number of music fans estimated a far larger

crowd than the 60,000 peak that was achieved in '85.

Father Lucien Larre, the mastermind behind the colossal show, found it "mind boggling." He blamed the burgeoning attendance on good PR and "word of mouth."

The numbers increased to outdo last year, difficulties became evident in terms of space, facilities and technical problems.

Larre knows he'll have to do some homework for future extravaganzas of this nature. Additional camping, facilities, parking and access roads will undoubtedly be a major concern. As well, ticket sales may have to be limited. Larre acknowledges the growth factor saying, "you reach a saturation point where it's not feasible to make it any bigger."

Continued Page 14

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These two young dancers take a "gum break" during the four band pow wow held in the area at Hobbema over the holiday weekend. There are times when bubble gum contests and sharing a joke with a friend seems more important than dance contests.

Photo by Bert Croufoot

National

Metis Cultural element questioned



ROSE BOYER
...wants better representation

By Terry Lusty

BATOCHÉ — By 1987, The Back to Batoché Days, might experience some modifications if some of the perennial attenders like Maria Campbell of Batoché and Rose Boyer of Saskatoon have their way.

Both of these women contend that the cultural activities at Batoché do not do justice to portraying the true heritage of the Metis. "What's cultural about baseball?" asks Boyer who is somewhat perturbed that it receives so much attention.

Campbell has expressed concern and interest in the arts - storytelling, songs, workshops, and the like. Her view is that the culture of any people is perpetu-

ated through the arts which includes literature. "Our people need books about our culture and history," she says.

Boyer has, likewise, voiced her interest to seeing some of the more traditional elements of Metis culture incorporated. In reference to the physical or material culture, she would like to have events such as trap setting and flour packing included.

Campbell and Boyer were but two of the individuals who, at the annual assembly, chased after and succeeded in having the planning and decision-making processes for the, Back to Batoché Days, put back into the hands of the people. They are proud of that accomplishment and

appear most resolute in their plan to build a bigger and better celebration with meaning in the succeeding years that lie ahead.

In commenting on the change, Tim Low and Joan Beattie, who coordinated much of this year's program, welcomed the shift and expressed their delight as this would lessen their workload.

Campbell and Boyer, however, were quick to point out that their participation would be in an advisory capacity as a committee that would forward its concerns and wishes to the staff who would still be required to perform their duties as usual.

"What we wanted,"

explained Campbell, "was to have to say, to be a part of the decision-making process in determining what activities are to take place for the Batoché Days." The people must be a part of that process she told "Windspeaker." There have been too many political types who have been making all the decisions without consideration for the people's perspectives.

Campbell and Boyer will undoubtedly form part of the planning committee for the 1987's Batoché celebrations. They look forward to the challenge and derive a lot of satisfaction from the fact that the cultural component will now be where they feel it belongs, in the hands of the people.

Native trucking company receives \$35,000 gift

WINNIPEG — A \$35,000 contribution under the Native Economic Development Program for the expansion of a Native-owned trucking enterprise in Nova Scotia has been announced by Lawrence O'Neil, Member of Parliament for Cape Breton Highlands-Canso.

The contribution which represents 59 per cent of eligible costs was made to Edward Googoo from the Whycocomagh Reserve in Nova Scotia. Mr. Googoo has operated his trucking and earth-moving business with his son for the past six years. The expansion which includes the purchase

of a 20 ton tandem truck, a bulldozer and a low bed trailer, will enable the family-owned business to carry out larger jobs and increase the number of contracts on and off the reserve.

"This NEDP contribution is an example of how the federal government is assisting the establishment and expansion of Native-owned enterprise across Canada," Mr. O'Neil said.

Mr. O'Neil said the NEDP has approved assistance to more than 115 Native-owned business projects in the past couple of years for a total value exceeding \$54 million.

Regina Friendship Centre one of the first preaching self-sufficiency

By Terry Lusty

REGINA — A unique concept has risen out of the racist-ridden ashes of the city of Regina. In March of this year, the old Regina Friendship Centre 1689, Toronto Street moved to a new headquarters in what used to be St. Thomas School at Park 14 Avenue east. The school was built in 1965.

What is so unique about the new building is that it is geared to becoming "self-sufficient" says its president, Tony Pelletier.

Pelletier sees the writing on the wall. He acknowledges that Secretary of State (SOS) funding for centres in Canada "won't last forever." It is for that very reason that the Regina centre has given careful thought and planning and is effecting measures that will lead to its becoming autonomous.

"I think Regina's one of the first centres to preach self-sufficiency," says Pelletier and he acknowledges that it is not an easy thing to accomplish but he is likewise confident that it can be achieved.

He offers some criticism for those who think "we don't have to do anything, that government will cover it." That's not so claims Pelletier. He says one has to work hard at it but it is not impossible and it is his

intention to prove his line of thought and, to act accordingly.

Officially acquired in January of this year from the city's Catholic School Division, the centre used to be a familiar site to neighborhood kids who used to go to school there. Purchased at a cost of 500,000 dollars, the property has already increased in value and is now worth about one million says Pelletier. This already shows that the centre made a wise move. The site also included two and one half acres of playground which has two ball diamonds.

The spacious facilities of the centre contains meeting rooms capable of sponsoring conferences, graduations, weddings, banquets, and other social functions.

Since moving into the building bingos have been operated each and every night with one extra one on Saturday afternoons.

The centre utilizes its own staff as well as volunteers to run the bingos and, thus, avoid a lot of overhead costs. Bingo has proven to be a blessing in disguise as it generates the bulk of the Centre's incoming revenue.

Pelletier proudly boasts of the 1700 to 3000 dollars profit per bingo that will likely, by this fall, erase a remaining 137000 dollars

that the centre owes before having clear title to the building and property. As with any other centre in Canada, the Regina one also receives an operating grant from SOS.

It is surmised, of course, that the centre will not have to go looking for operating capital in a few years. It receives additional revenue in the amount of 8000 dollars by renting office space to the Native Courtworkers Services plus another 9600 per year from a community college program that offers courses from the centre.

Plans are in the works for bigger and better things. While the Centre's gymnasium is sizeable, they do intend to add on a 100 by 40 foot extension in order to have a double-size gym. Such an addition would make the centre more appealing to sports enthusiasts because the double facility would be superior for conducting tournaments such as basketball and volleyball.

Pow-wows can be another source for not only generating money into the centre but also to promote the use of it. They have already sponsored one on their large playground and hope to see more of them in the future.

However, the needs and desires of the urban Native population are many. The board of the centre wants

to help, however they can, be better urban Native conditions and have done so in many ways. One of these has been its Drop-in Centre operation of 1817 Asler Street.

In the program there is a story in itself and will be dealt with as such.

As with other centre's, the Regina one provides some counselling and referral services, have classes in aerobics, hold Alcoholics Anonymous meetings and so forth. There is an active women's group and special occasions are also addressed such as the need for Christmas food hampers and children's gifts in the case of destitute families.

Other activities include a courtworkers program, family workers, education liaison, sports and recreation, and a fine options program.

The Regina Friendship Centre is a fine model on which other Canadian centres can pattern themselves. The potential for Regina to achieve all that it wishes to in terms of self-sufficiency in tremendous. It is a practical venture which can really go places. It is a first for Canada and that, in itself, is highly commendable. Perhaps, it will give way to the dawning of a chain reaction that will eventually see all friendship centres striving for and achieving self-sufficiency.

Windspeaker

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Kehewin looks at economic concerns

From Page 1

Currently, Kehewin band is looking at three new economic ventures, two related to the oil industry and the other to agriculture. The band is negotiating a joint venture with Cynotech of Edmonton to build steam generators used for heavy oil extraction in the region, on the reserve. These generators are now built in Calgary. In other oil-related work, the band has hired Joe Dion as a consultant to investigate the possibility of getting involved with a project to construct a North Saskatchewan River pipeline which will transport water from the river to the Bonnyville-Cold Lake Region for use by the oil industry. Kehewin Chief Gordon Gadwa says he is encouraging the band members to go for training in these areas, so, if the plans go through they will

"What we're saying now is we want to use the technical expertise the provincial people have in setting up these policies and guidelines, but we the money coming directly from the government."

be better equipped to take advantage of the employment potential.

In an attempt to buoy up the agriculture aspect of the reserve, the band is looking at building a community hog barn for an approximately 160 sow operation. One of the aims will be to give grain farmers the opportunity to sell their produce for a better price than they'll be getting if they ship it, says Gadwa.

Another thing the council would like to do to help their farmers is get access to a provincial program which provides low interest short term loans to feedlot operators. Meetings with provincial and federal agriculture department representatives are scheduled for August.

Negotiations are also ongoing with the federal Department of Indian Affairs & Northern Development to have student funding dealt with through the band office.

Some students wishing to take post-secondary training find it difficult to



CHIEF GADWA
...using expertise

apply for funding because they have to go to St. Paul DIA regional office or the Edmonton head office.

Allowing them to apply through the band office would make students more aware of funding and, perhaps, give them more encouragement to take advantage of it.

This summer the band hired 30 high school students to work over the summer months. They will each work for a month, 15 in July and 15 in August as employees in various departments; some as receptionists in the administration office, others doing odd jobs and several will be involved in a research project. That project, under the guidance of John Gladue, will try to find out why so many of their peers drop out of school.

Finally, an extensive review of social and medical services is going on at the reserve. In the area of social services, a consultant is currently working on a plan for setting up a child welfare program on the reserve and once this is complete the band will go to the federal government to negotiate for dollars.

"What we're saying now is we want to use the technical expertise the provincial people have in setting up these policies and guidelines, but we want the money coming directly from the federal government," says Chief Gadwa. Legislation passed by the provincial government last year gives Native bands the option of providing more of their own child welfare programs.

In the area of medical services, the band is receiving \$43,000 from Health & Welfare Canada to do a study on whether it should administer its own medical program. The question is whether such a program would jeopardize Native treaty rights to free medical care, explains the chief.

The federal government has been encouraging bands to look at more self-government and this is one area which has had little study, he says.

Provincial

Hardy lists priorities

By Everett Lambert

Randy Hardy says he's "Going home" after he finishes his job.

Before the election, mocassin telegraph speculation had it that Randy Hardy would take over the Presidency of the Alberta Federation of Metis Settlements Association (F.M.S.) He took it by acclamation.

Hardy is a people person.

When I went to see him in his office he didn't, in the fashion of other leaders, speak to me from across a big desk. Instead, we sat in the visitors chairs with a lounge table between us. Randy lit a smoke, and asked, "Do you speak Cree Everett?" a question which sets Native people at ease when meeting people. Hardy has a way of quickly making friends with someone and making them feel comfortable.

Hardy is from the Kikino Metis Settlement near Lac La Biche, where he and his wife, along with their three children reside. In speaking with Randy I quickly picked up on his homesickness. Hardy says he's here to do a job and he's "going home after he finishes." He also mentioned his distaste for some of the things about city life. Hardy says he doesn't like the polluted city air, all the crowded living and "misses the wide open country side." Hardy

plans to commute from Kikino during his 2 year term.

One would almost ask how does a simple country-loving man like Hardy become a big city politician? "Well," says Randy, "six years ago, when I was 26, the people back home in Kikino asked me to run for council." They didn't like the state of affairs and wanted him to do something about it, so Randy ran and was elected. Immediately, he took on the chair position. (On the position.) Thus, being easily acclaimed to the F.M.S. Presidency is not an all together new feeling to the man who was raised on the Kikino Settlement.

In stating his priorities Hardy says he, "wants to make sure we (the Metis Settlers) get a fair deal." This being the settlement of present F.M.S. litigation and the entrenchment of Metis self-government in the Canadian Constitution.

The Metis Betterment Act, from which the Settlements were created, states that revenues flowing from subsurface and other resources would be placed in the Metis Betterment Trust Fund. To date these resources have generated millions of dollars which have not been deposited into the account. A settlement of the case is expected in the spring of 1987 near the time of the



RANDY HARDY
...Metis Federation president

last First Ministers' Conference on Aboriginal Rights.

Hardy also elaborated on the constitutional position, also known as the "Made-in-Alberta Deal." Ultimately, this "Deal" would become part of the Canadian Constitution. In 1985, just before his departure, the then Alberta Premier, Peter Lougheed, presented Resolution 18 to the Legislative Assembly. This Resolution would ultimately secure a land base and a form of self-determination for the 4500 Metis living on the eight settlements. As the Metis Betterment Act is a creator of the Alberta Act, this act

would thus be amended. Further, the Alberta Act is part of the Canadian Constitution. Thus, an amendment to the Alberta Act would have to be passed by Parliament in Ottawa. The "Made-in-Alberta Deal," though it is not the approach other Aboriginal groups are taking, will constitutionalize a land base and self-determination for Alberta Metis. The Edmonton Journal reported that this route of constitutionalization could be a trendsetter for other Metis groups across Western Canada also seeking a land base and self-determination. This type of legislation would make it impossible for a provincial Order-in-Council to wipe out a Metis Settlement, as happened to some Settlements in the early days of the Betterment Act (1939). The present day settlements are at Paddle Prairie (Keg River,) Big Prairie, East Prairie, Gift Lake (Peavine,) Kikino, Caslan (Buffalo Lake,) Elizabeth and Fishing Lake.

In response to the M.A.A.'s recent charge that the F.M.S.'s position on land could jeopardize constitutional negotiations for other Alberta Metis (the non-settlements Metis) Hardy believes that the two positions are 'parallel.' He also reminded me that, indeed, the M.A.A. was born out of a need for the present recognized Metis Settlements.

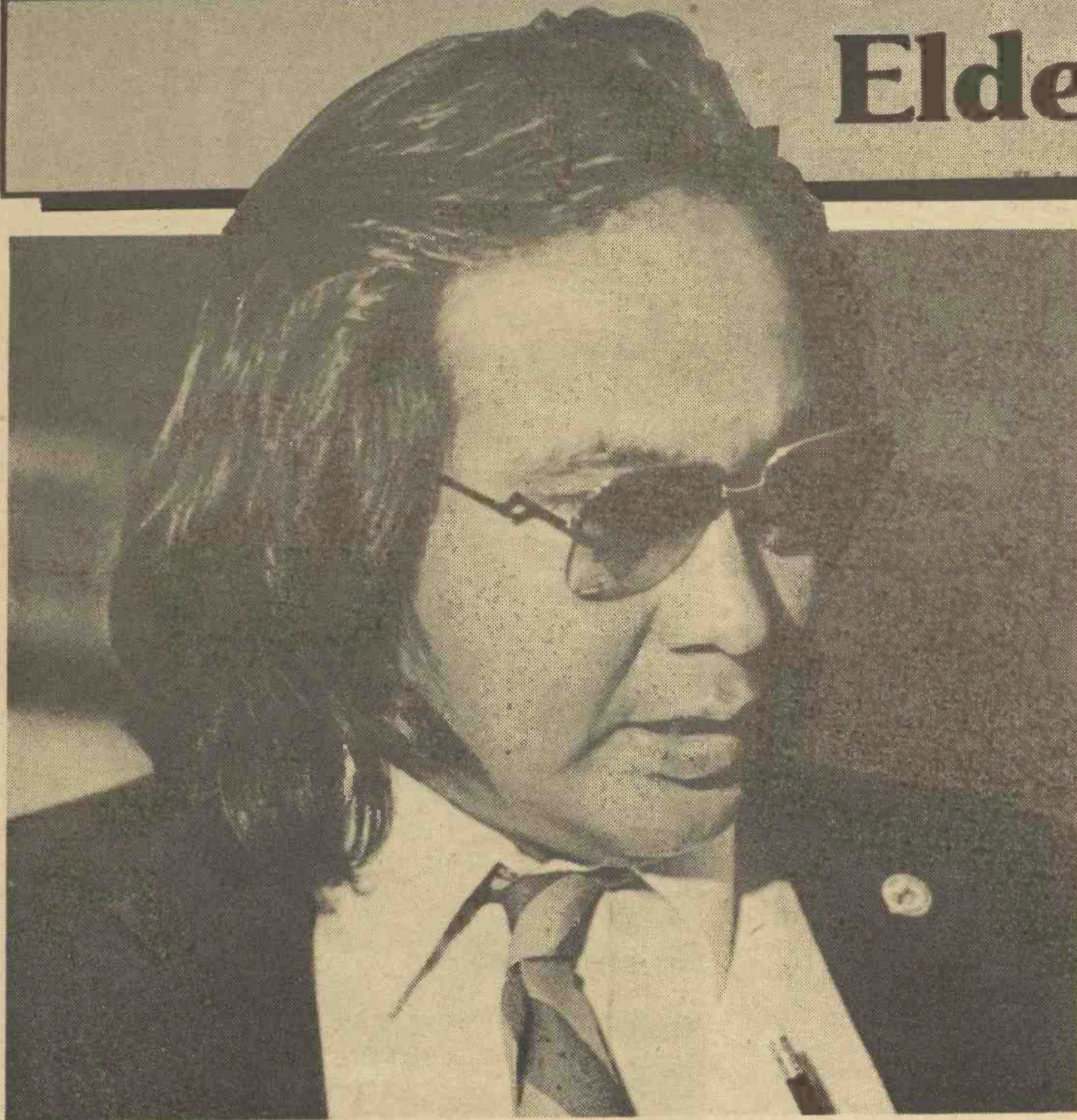
It will prove interesting to evaluate this man's accomplishments after he completes his mandate. For one thing, Hardy is a storehouse of Metis political knowledge. I remember him saying "I didn't just pop up out of the blue you know." And indeed, Hardy has no trouble demonstrating his knowledge of the area.



ARTS gets new home, new studio

On August 1, the Aboriginal Radio and Television Society (the Native Perspective Program) moved to its northern office and studio in Lac La Biche. Ray Fox, Director of Radio, tests out the new studio on Sunday to ensure that there are no problems during Monday's broadcast. The new phone number for Arts is 623-3333. The address is: Box 2250, Lac La Biche, Alberta, T0A 2C0.

Elders meet at Alexis



PERCY POTTS
...has high regard for Elders

From Page 1

in a room with so much wisdom accumulated over the years. It makes me feel good just to be here with you," commented Potts.

Informing the Elders on the latest developments of the Neilson Task Force and the implications of Bill C-31, President of the Indian Association of Alberta, Greg Smith, also stressed his concern over Child Welfare. It is a concern of the IAA that many of these children are being moved across the provinces.

Many of the Elders at the conference kept the various leaders on their toes by posing questions and offering solutions. It was noticed that their humor was always abundant, while at the same time, they showed their seriousness regarding each topic.

Chairman for the Elders

Conference, John Samson said, "what the Elders are trying to do is get their leaders of this province to work together on national issues."

An Elder from the Alexis Reserve, Nancy Potts, who attended the conference believes that the young leaders are now realizing that the Elders are "the backbone of leadership."

"They are finding out that the Elders are important to their leadership and that they are the best cultural politicians you can find," Nancy said.

During the two day event a feast was prepared for the Elders and visitors. Everything was cooked outdoors which showed that the Elders were blending modern day conference work with their traditional way.

"I use to live in a teepee. I'd get up in the morning hearing all the different

sounds of the birds and the whispering of the wind through the trees. When you walk on the path and enjoy all the natural things like flowers, trees and running water, that's one thing we miss today. We don't even see the sun going down and the sun coming up. We don't hear the crackling of fire and chopping wood," said Nancy Potts while sharing a bit of her wisdom.

It was an enjoyable two days which gave a person and idea of the strength of the Elders and the importance of listening to them.

At the close of the conference it was agreed that Treaty 7, should be approached to host the next Elders Conference. A date has not been set. Times and dates will be published in Windspeaker, once it is set.

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When you do register, we'll carry out some preliminary testing to make sure you receive the training you'll need for your chosen field of study. We may also give credit for skills and experience you already have.

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Some programs start September 3, so act now! Courses will be filled on a first-come, first-served basis.

Write, phone or complete the coupon below and we'll provide more information about courses, tuition fees and registration procedures. We can also arrange for a meeting between you and one of our career counsellors.

Why not give us a call today to find out how we can help you "build your working future".

NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its next Regular Meeting on Friday, August 22nd, commencing at 7:00 p.m., and continuing on Saturday, August 23rd, 1986 at the Northland School Division Board Room in Peace River, Alberta.

All interested members of the public are invited to observe, and to gain an understanding of their Board operations.

A question and answer period will be provided for the public as an agenda item.

G. de Kleine
Secretary-Treasurer
Northland School Division No. 61



Northland SCHOOL DIVISION No. 61

NADC Public Forum

Bonnyville
7:30 p.m., Tuesday, August 19, 1986
Senior Citizens' Drop-in Centre

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at the Bonnyville meeting should contact Council member Mary Bennett in Elk Point at 724-2456 or the Northern Development Branch in Peace River at 624-6274.



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CRIMESTOPPERS

Known as the Edmonton's Northeast Rapist, police are asking anyone who thinks they may know or have seen the person in the above sketch to call 422-TIPS.

It is believed the rapist is Metis or Indian and

approximately 25 to 28 years of age.

Description:

Approximately 173 cm (5'7") with a slim build. Light medium brown wavy collar length hair. Clear dark complexion.

Ex-Native Air Cadets Your Attention Please!



We are currently seeking information about the "#570 Edmonton Indian Residential School Air Cadets" that were active from 1953 to 1962.

We are currently researching people, places and activities during these years. If you were a trainer, a cadet, or civilian personnel during this era please contact me at your earliest convenience.

Todd — 426-3217 or write:
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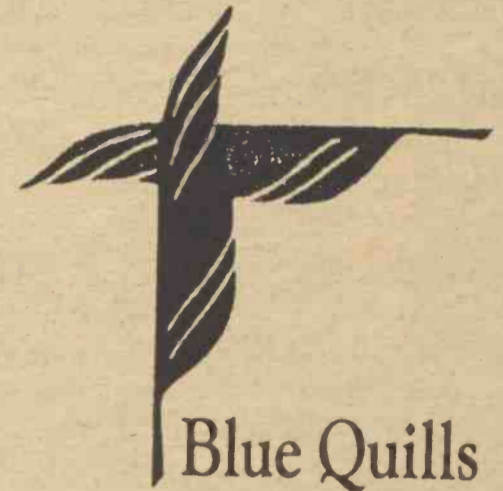
BLUE QUILLS — A BRIEF BACKGROUND

Blue Quills is an Indian-controlled education centre serving the academic and training needs of Native people from Saddle Lake, Goodfish Lake, Kehewin, Frog Lake, Cold Lake, Beaver Lake, and Heart Lake reserves (bands). Recently, Native and non-Native students from other provinces have enrolled in the programs.

Blue Quills is located on 160 acres of federal land near the town of St. Paul approximately 200 km northeast of Edmonton, Alberta.

TRADE PROGRAMS OFFERED AT BLUE QUILLS

AUTO MECHANICS — Pre-employment
CARPENTRY — Pre-employment
HEAVY DUTY MECHANICS — Pre-employment
PLUMBING — Pre-employment
WELDING — Pre-employment



Auto Mechanics

Dates of Courses: Fall Session — Sept. 29, 1986 to Jan. 16, 1987
Spring Session — Feb. 2, 1987 to May 22, 1987
Enrolment: August 18 & 19, 1986 at Blue Quills Native Education Centre
Duration: 16 weeks - continuous - full time.

Plumbing

Dates of Courses: Fall Session — Sept. 29, 1986 to Jan. 16, 1987
Spring Session — Feb. 2, 1987 to May 22, 1987
Enrolment: August 18 & 19, 1986 at Blue Quills Native Education Centre
Duration: 16 weeks - continuous - full time.

Carpentry

Dates of Courses: Fall Session — Sept. 29, 1986 to Jan. 16, 1987
Spring Session — Feb. 2, 1987 to May 22, 1987
Enrolment: August 18 & 19, 1986 at Blue Quills Native Education Centre
Duration: 16 weeks - continuous - full time.

Welding

Dates of Courses: Fall Session — Sept. 29, 1986 to Jan. 16, 1987
Spring Session — Feb. 2, 1987 to May 22, 1987
Enrolment: August 18 & 19, 1986 at Blue Quills Native Education Centre
Duration: 16 weeks - continuous - full time.

Heavy Duty Mechanics

Dates of Courses: Fall Session — Sept. 29, 1986 to Jan. 16, 1987
Spring Session — Feb. 2, 1987 to May 22, 1987
Enrolment: August 18 & 19, 1986 at Blue Quills Native Education Centre
Duration: 16 weeks - continuous - full time.



Post-Secondary Programs 1986/87

1. University Program

Description: A combination of Athabasca University and University of Alberta courses will be available commencing September 8, 1986 for students interested in pursuing a University degree.

2. Business (Management) Studies Diploma

Description: This 2-year Diploma program will be delivered at Blue Quills by Grant MacEwan Community College beginning in September 1986. The objective of the program is to train and prepare Native people to assume management roles with their own organizations.

3. Registered Nursing Program

Description: Blue Quills has contracted with Grant MacEwan Community College for the offering of this program, commencing at Blue Quills in September 1986. Students will be able to complete approximately one-third of the program on site and the remainder in Edmonton.

4. University/College Entrance Preparation Program (UCEPP)

Description: This program is intended to prepare students for college/university programs that have certain specific matriculation requirements such as English 30, Biology 30, Math 30, Chemistry 30, etc. Students must have a definite college/university program in mind and know the entrance requirements of the institution in order to choose the subjects they require.

5. Continuing Program

The following Grant MacEwan Community College programs will **not** be reintroduced in September 1986. However, the second years will continue (subject to sufficient enrolment). Therefore, only students who already have a complete first year may apply for transfer or re-enrolment in the second year:

- a) **Social Service Worker Program — Year II**
Contact: Doug Smith, 645-4455, Ext. 148
- a) **Early Childhood Development - Year II**
Contact: Mike Burns, 645-4455, Ext. 125
- a) **Child Care Worker Program - Year II**
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Opinion

Reader offers information about cultural club

Dear Editor:

I'm writing about something new & exciting that is happening in Edmonton.

In the inner city area of the city there is now a cultural club for children.

I'll go back a few months and explain who I am, and why this club was formed.

My name is Pat Campbell and I was hired by the Edmonton Separate School Board to council in the inner city schools and teach culture at other schools.

In a very short time I realize that most of the Native children were not aware of their heritage and culture. Many had lived in Edmonton since early childhood and not had the opportunity to learn. Others came from homes where their parents had been deprived because they had been sent away to school and lost much of the teachings of the Elders. This saddened me because I had to go back to learn my culture. An idea came to mind, that I could help these young people. In two schools—St. Micheal and Sacred Heart the "Inner City Native Cultural Society" was formed.

Proposals were submitted to Native Affairs & Alberta Indian Arts & Crafts—both responded wonderfully.

Our people met every Tuesday, Wednesday and Thursday afternoon after school. It's wonderful to see the children respond. Now they know about Sweet Grass, they are learning new things each week. Parents are coming forward to offer assistance. There is so much happening, I could go on forever.

Presently, we are having a poster contest to select a logo for our t-shirts. The poster winner will be judged by the end of April. It would be very special if the winner could appear in your paper. The posters are displayed at Ben Calf Robe School. The Staff of the school are surprised at the content.

Please let me know by calling Ben Calf Robe School. 451-6066.

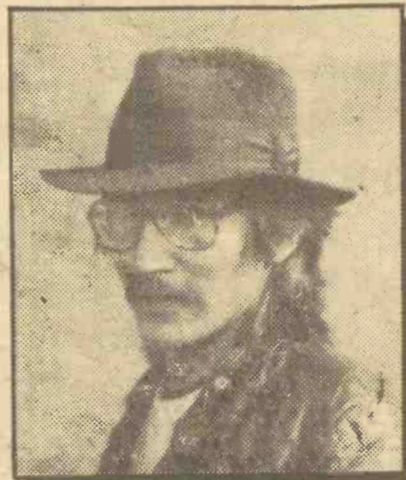
Thank you
Pat Campbell



WINDSPEAKER
GALLERY

Limited Edition Print by Kim McLain

From One
Raven's Eye
wagamese....



Ahneen, tansi and hi, who are you? Yep you read that right. And nope it wasn't a typing error on my part either. Just exactly who are you and for that matter who are us.

This past winter we ate at two Indian restaurants here in Gretzkyville. At one place we ate parathos and samosa which we washed down with a glass of lassi. At the other it was as goat roti, sugar cake and ginger beer.

If you know Edmonton at all you're probably wondering where these two eating places are. You're probably wondering what brand these two eating places are. You're probably wondering what brand of Indians cook this food you maybe never heard of before. Well the ones who dine on parathos are from India while the roti nibblers are from the Carribean. They call themselves West Indians. Now besides them, there are also, of course, North and South American Indians as well.

All this means is that when a person says the word Indian they could be referring to a turban wearing Sikh from the Punjab, a Black person from Jamaica, a Misquito from Brazil or a DogRib from the North West Territories. No other group in the world has this problem. The Phillipino's are from the Phillipines, Hawaiian's are from Hawaii. There are no north, west, east and south versions of those people spread out all over the planet. They don't come in different colors and cultures either.

So how did this one brand name for this whole different bunch of us come about? By mistake, by accident? Yep and the worst part is that it's one of the other groups who are the real Indians while the rest of us go on living under a false name.

In 1642 the explorer looking for India bumped into this island of ours not even knowing it existed. He figured he had reached India so of course he started calling the brown skinned Natives he met Indians. If he had been heading for Mongolia we would all be collecting our treaty money each spring from the Department of Mongolian Affairs.

Now with all this talk of self government and nationhood going around these days isn't it time we had our very own jazzy sounding, totally unique to just us name? A name that would look good on a t-shirt or on cheap stuff to stiff the tourists with. Sometimes easy to spell and say would be nice too.

Now we've referred to this problem of name calling off and on in previous articles. One guy already told me that Anishanabe' which is what we Ojibways call ourselves in our language just wouldn't do. He said his own people's name would probably be better. Since we tend to sometimes have a hard time agreeing to perfectly reasonable solutions these days maybe we should examine some other choices. Not everybody could be an Ojibway anyway. I know, I know that's pretty bad news for all of you non O's out there but that's just one of life's rocky

realities.

Back in the early 70's Native people in the States took to calling themselves N'Amerindians or Amerindians. The idea never caught on though. Maybe because the Vietnam was happening around then. They weren't doing so hot against the Native people of that country so they might have just taken out their frustration on any brown person with a similar sounding name back home.

The word Native is no good either. Everybody is a Native of their country of origin. Of course if we all went back to being full time residents of those former addresses this whole dilemma would just sort of sail away.

Aboriginal won't work either. The root word of that is Aborigine. That is the name of the Native people of Australia. We'd soon be right back where we started from. Tourists would always be asking us, "say is it true you invented a stick that can't be thrown away?"

The French have a couple of words that almost work. How about "L'Sauvage?" That's got a nice ring to it, "L'Sauvage." But then we've spent all these years fighting off that image. Maybe if we had lived up to that name a lot more in the first place we'd still be out there hassling the moose and buffalo on a full time basis yet.

Then there's Autochonus. The Assembly of Autochonus Nations. Then we'd run into that 'th' problem again. Some people with English as a second language have problems making that sound. The noun form of the word would come out of autoch-o-nite. People would always be asking why do you talk all night and who do you talk to?

After that the choices get worse. There's brownies. The word also refers to a chocolately kind of cake. Well while we are often as sweet as that by nature who wants to be names after something to eat.

Any reference to red, as in redoned or redpeople sounds honkey. Besides the Communists have sorta given that whole color a bad name.

Now since any existing word doesn't quite meet our needs maybe a whole new one is what's needed. Well I went ahead and took the N.A. from North America and S.A. from South America and the P from people and mixed those around. What do you think of NASAP or PASAN? Not bad but still neither is that great. A SNAPS is defenitly even worse.

Well it's obvious my single little brain isn't enough to deal with this thing by itself. Maybe we should get a continent wide contest going. Name the Native. Win a weekend in Whitedog or Driftpile. If that didn't work we could get a research project going and keep six people employed for who knows how long.

They say though that these and other matters find their way to light when all is right and perhaps we just haven't reached that time yet.

One time we did eat at this North American Indian restaurant in Winnipeg. You know there wasn't even any macaroni on that menu. Besides that the prices they charged had me setting snares to see me through the next few weeks. But you know out in the bush a can of beans and a frying pan full of potatoes and freshly caught fish is about as cheap and Native a meal you can get well, at least around where I'm from anyway. You make a fire beside a river and sitting there with your body glowing in the sun. Ahh...a truly North American eating experience. If I ever see you, there, come on over and we'll share it with you. Until then thanks for visiting with me in this way once again.

WHY BE LEFT OUT?



You too can keep up to date on all the latest news of the Native community by reading the *Windspeaker* newspaper every week. And that's not all to enjoy, for *Windspeaker* also includes an entertaining selection of commentary, history, stories, photos and cartoons. Don't miss a single issue.

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**Wind
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Evan Powder Face and Sammy Steven
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**August 22, 23 & 24, 1986
Morley, Alberta**

Located at the Benjamin Rodeo Grounds off the Trans Canada Highway on the Kananaskis overpass. (Signs will be posted)

**Camping day August 21, 1986
Pow Wow starts August 22, 1986
1st Grand Entry at 7 p.m.**

**\$17,050.00 in prize money to be won
Registrations open August 22, 1986 at 6 p.m.**

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Prizes are 1st-\$500, 2nd-\$400, 3rd-\$300 and 4th-\$200.**

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**Teen Boys Traditional Fancy and Grass Dance (13 - 17 yrs)
1st-\$200, 2nd-\$150, 3rd-\$100, 4th-\$50**

**Girls Traditional and Fancy (13 - 17 yrs.)
1st-\$200, 2nd-\$150, 3rd-\$100, 4th-\$50**

**Boy and Girls Category (8 - 12 yrs.)
Boys Traditional, Grass and Fancy Dance
Prizes 1st-\$150, 2nd-\$100, 3rd-\$75, 4th-\$50**

**Girls Fancy and Traditional
Prizes 1st-\$150, 2nd-\$100, 3rd-\$75, 4th-\$50**

**Girls Mixed 8 years and under
Prizes 1st-\$100, 2nd-\$75, 3rd-\$50, 4th-\$25**

**Boys Mixed 8 years and under
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Personal Metis history 'important'

This concludes the articles submitted by Dorothy Daniels regarding Metis issues of past, present and future.

I listened to and talked to many more of these Forgotten People. I found out from them that they were not forgotten by choice. It became increasingly clear that there were two main groups that made up these Forgotten Metis. One group were those who biologically could "pass" as something other than "Halfbreed" and learned to do this as they were growing up in order to avoid the taunts of "savage and "Halfbreed", and those who could not because of their strong physical features and most of these lived in the remote communities I visited as a teenager or either in the Boyle street, Jasper Place or Highlands areas of the urban cities they grew up in.

In addition, to the credit of our Nation, there were those Metis who worked very hard in organizations and in their communities, and would not let themselves or society forget that the Metis existed and were living in Canadian society. Too often though they were perceived and received more as a small squeak in a large wheel.

As the research continued, it became clear that Metis history was written from what seemed a common perspective which unfortunately did more disservice than anything else to the Metis. I've often met people who accuse me and other Metis of wanting to rewrite history when we raise objections to the words and inferences made in passages from the past and in the present.

During the 1960's and 70's society seemed to stop and listen for awhile and we could sense that a good deal of constructive thought and consideration was being given to the way Metis and Indians were being portrayed in books, on film and even in individual conversations.

Then the 1980's came and some of the backlash started to seep in. Three examples that have been in particular concern to a group of Metis in Alberta have occurred in the past two years. They are:

- 1) a western historical conference held in Calgary in April 1984;
 - 2) a government news release published in the fall of 1983; and
 - 3) a public forum dealing with Louis Riel and the Metis Resistance held November 1985.
- In all three instances,

groups of people who are often perceived as powerful influences on society's thinking have been involved.

The first example involves a group of University academics, lawyers and judges; the second example involves a leading western government who at the time was conducting a tolerance and understanding campaign; and the third example involves lawyers and doctors.

At the western historical conference a fellow participant took up conversation with me regarding my public objection to the word "savage" having been used during one of the presentations. We discussed the matter and concluded that the word may never have appeared in history books in the first place if there had been an Indian or even a Metis present during the editing processes.

A dismayed and concerned reaction was sent to all the Ministers and Members of the Legislative Assembly when a government news release was written and distributed announcing the declaration of an historical site in St.

"...we won't have to operate within limitations of our learned and conditional thinking."

Paul, Alberta. In the first two paragraphs of the release six words associated with the Metis were used in what could easily be interpreted by the general public in a derogatory way. Words like "failure", "plagued", "calamities", "limited", "abandoned" were highlighted in the release and a letter was written pointing these words out and made reference to the tolerance and understanding campaign which was being conducted at the time that the release was issued.

A public forum dealing with the Metis resistance held on the Centenary date of Louis Riel's hanging brought together lawyers, doctors and general public. The presentation proved to be a disappointment to the Metis. It rehashed information that has been kicking around time and again and has only served to raise contention in both the Native and non-Native societies and we did not want to have to respond to these perspectives. Had a Metis been involved as an advisor, perhaps the preferable situation may have arisen in that new perspectives be sought in addressing the Resistance. This idea was stated in a letter to the organizers along with



DOROTHY DANIELS

the suggestion that information on the human and psychological impacts that the events of the mid-and-late-1800's had on the Metis and society generally, be solicited in future presentations.

In addition to the backlash, there have also been some very positive and encouraging developments during the 1980's -- developments which I truly believe will lead to a greater involvement and understanding of Native people in the future.

Developments like the Glenbow museum's "Metis Exhibition" travelling across Canada and their efforts to involve Native people in the advisory, planning, and implementation of the Exhibit; their efforts again to involve Native people in the major Native Exhibit being planned for the 1988 Olympics in Calgary; and documentaries that I personally have viewed on CBC television particularly over the past ten years. There are visible efforts being made to treat material on Native people in new, creative and constructive ways.

The Metis silence in the past 100 years is also changing and I see where in the future we too can work within the established multicultural society to present new ideas and seek new alternatives.

As a society and for the benefit of all our futures, we won't have to operate within the limitations of our learned and conditioned thinking. Multiculturalism, I believe, will assist us in recognizing and considering various viewpoints and outlooks about our nature as human beings and how we choose to live life expressing our many organized and structured societies related to our environments.

As a Metis, I see for the future, a light at the end of the tunnel and our active and participatory involvement in Canadian society.

I see the multicultural framework working because I too believe in what Maria Campbell once wrote "that one day, very soon, people will set aside their differences and come together as one. Maybe not because we love one another but because we need each other to survive. Then, together, we will fight our common enemies".



Dropping In

Rocky Woodward

Hi! For all of you out there who would like to appear on the Native Nashville North series starting on September 15 through to the 25, weeknights only.

We only ask one thing of you. If you are interested please call me at, 455-2700.

All we request is a cassette tape of the three songs you would like to share with the audience. You do not need a band backing you on the tape, just yourself and a guitar, or whatever else you may play, will be sufficient. Remember at the beginning of each song or instrumental, please say what cord you are in.

What we do with it, is check for timing which is important for the performance to go properly, and then the "Whispering River" studio band each receives a copy of your material so they can learn it prior to the taping.

Once you are at the Citadel, where the tapings will take place, another rehearsal will take place so that everyone is prepared. And then on with the show!

Native Nashville North is not looking for people with tremendous talents. We are looking for Native people who just want to sing or any other talent that you may have.

We are looking for community people who want to portray Native people to the country at their best. You would indeed become a role model to both the Native and non-Native world.



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Here are a few of the people that will be appearing on the show.

Kathy Shirt and her Native designs along with models, once again Winston Wuttunee is back, Wabasca's very own Chuckie Beaver, Christin Daniels and the White Braid Society, Teri House, a spot by country singer Bill Hersh, Lydia Cardinal and the Junior Travellers from Elizabeth Metis Settlement.

Others that have agreed to do the show depending on the budget are Alanis Obomsiw, from Ontario and British Columbia's President of the Metis, Fred House.

So there you have it. Step forward and become involved through an entertaining way. It can only benefit you and who knows, maybe some talent agent will give you a call after watching you struct your stuff. Call.

MONTANA BAND: Has a job opportunity at their Dimond Five Rodeo Ranch for a Promoter.

Please sent your applications to the:

Montana Band
Box 70
Hobbema, Alberta, T0C 1N0

Send it attention to Eunice or Ilene. For futher information call the band office at (403) 585-3798.

LOUIS BULL: Don't forget the Louis Bull Old Timers Rodeo on August 30, which co-incides with the Labor Day Rodeo on August 31, September 1.

The rodeo will take place at the Louis Bull Rodeo grounds in Hobbema.

Enteries are set for August 25, with call backs to August 27.

Enteries will go to the IRCA office at 653-4997.

For more information please call Doris Roasting at the Louis Bull Recreation Centre. 585-3852.

EDMONTON: A new history book, just off the press, has been written by Dr. Anne Anderson and is available by simply calling (403) 455-9317.

The history book is called, "The First Metis" and Dr. Anderson says it is available in hard cover at \$45.

The book can also be purchased with a special leatherette bound with the buyer's name inscribed in gold at \$125

The book contains old photo's, many of them, and stories from the past.

Congratulations to our very own Windspeaker Ad person, Dave Calahasen who was married to Margaret Newington on June 28, 1986.

Congratulations to Teddi Littlechild, who set provincial records in her age group in track and field. Teddi is the daughter of Lawyer Willie Littlechild, and Willie, we will be in touch regarding your daughter's achievements.

Dropping In will soon be back on the road again. And that makes me feel good.

Have a safe weekend everyone.

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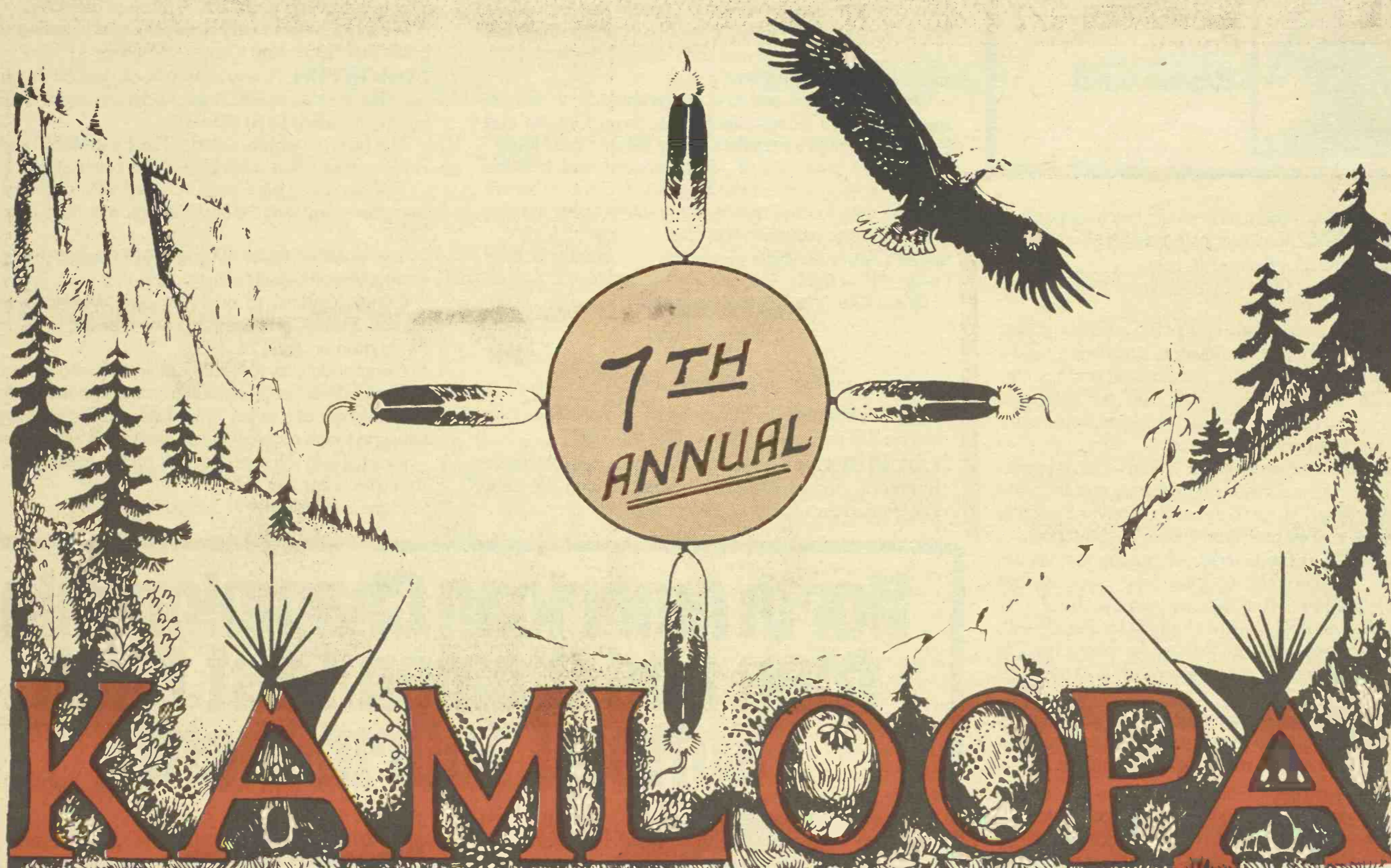
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AWARDS - WOMEN

5-Team Trophies, Championship Jackets, Runner-up Jackets, All Star Jackets, M.V.P. Jackets, 3rd & 4th Place Individual Awards N.I.A.A. T-shirts, Best Hitter Award, Prettiest Player Award, and Sportsmanship Trophy.



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THE HEAT IS ON!

Native communities join summer festivities...

...at Edmontons'

Heritage Days

By Lyle Donald

Edmontons Heritage Days means a mixture of different nationalities and cultures coming together to make everyone more aware and appreciative to the many ethnic groups in the city.

Representing the Aboriginal people of Edmonton, was the Canadian Native Friendship Centre.

Both Indian pow-wow dancers from the White Braid Society, and Metis Square Dancers from the Friendship Centre, entertained the 400,000 people who took in the two day event August 3 & 4 at Hawrelak Park.

With numerous pow-wows going on, the White Braid Society were mostly represented by female

dancers and younger boys, but were a definite hit with the crowd.

Every body fell in love with 3 year old Bradley Cody who portrayed a lot of pride and seriousness in his dancing. Also, the ladies fancy dancers caught the eyes of many on lookers with their high stepping, to the fast paced drums and singers, along with their beautiful dresses and shawls (capes).

The CNFC Metis Junior Square dancers were also a crowd pleaser. The kids only practised for one week explained their caller and teacher, Moses White, and during that one week learned four different square dances, which is very good for the childrens who's ages ranged from 6



Photo by Lyle Donald

EDMONTON FRIENDSHIP CENTRE DANCERS ...kick up their heels for the Heritage Days crowd

to 10 yrs old. There was also a adult group going through the more technical square dances. They ended their sets with the Red River Jig which was applauded by an enthusiastic crowd. The fine music for the square dancers was provided by the Don Saure Band.

The entertainment was one part of the Heritage

Days festivities. The other was the different foods of the land. In the Friendship Centres restaurant, fried bannock and bannock burgers were the main course. Recreation Director for the Friendship Centre, Gordon Russell, fried so much bannock over the weekend that now instead of counting sheep at night he counts bannock.

The Canadian Native Friendship Centre deserves full credit for the entertainment they put on for the highly publicized Edmonton Heritage Days in showing the pride of our Native People and, "without the volunteers we had it would not have been a success," commented Georgina Donald, executive director for the CNFC.



Photo by Jane Ash Poitras



CHOWTIME ...and fresh, too!

...at Edsons'

Heritage Days

By Clint Buehler

EDSON — Even if nothing else had gone right, perfect weather would have ensured success for the participants and fans at the 75th Anniversary Edson Stampede and Metis Days at the Edson Rodeo Grounds August 2 and 3.

Cloudless skies and high temperatures had the crowd in the shadeless bleachers as overheated and perspiring as the enthusiastic Indian Rodeo Cowboys Association (IRCA) competitors.

The weekend's activities, sponsored by Long Lake Metis Local 175 with the support of the Marlboro Local 34, began Friday night with an open air barbecue, followed by a dance featuring Keith Jackson and the Music Makers.

Following a parade through town Saturday morning, action moved to the rodeo grounds, with standard IRCA events such as bronc riding, calf roping, steer wrestling, bull riding, team roping, barrel racing and junior steer riding.

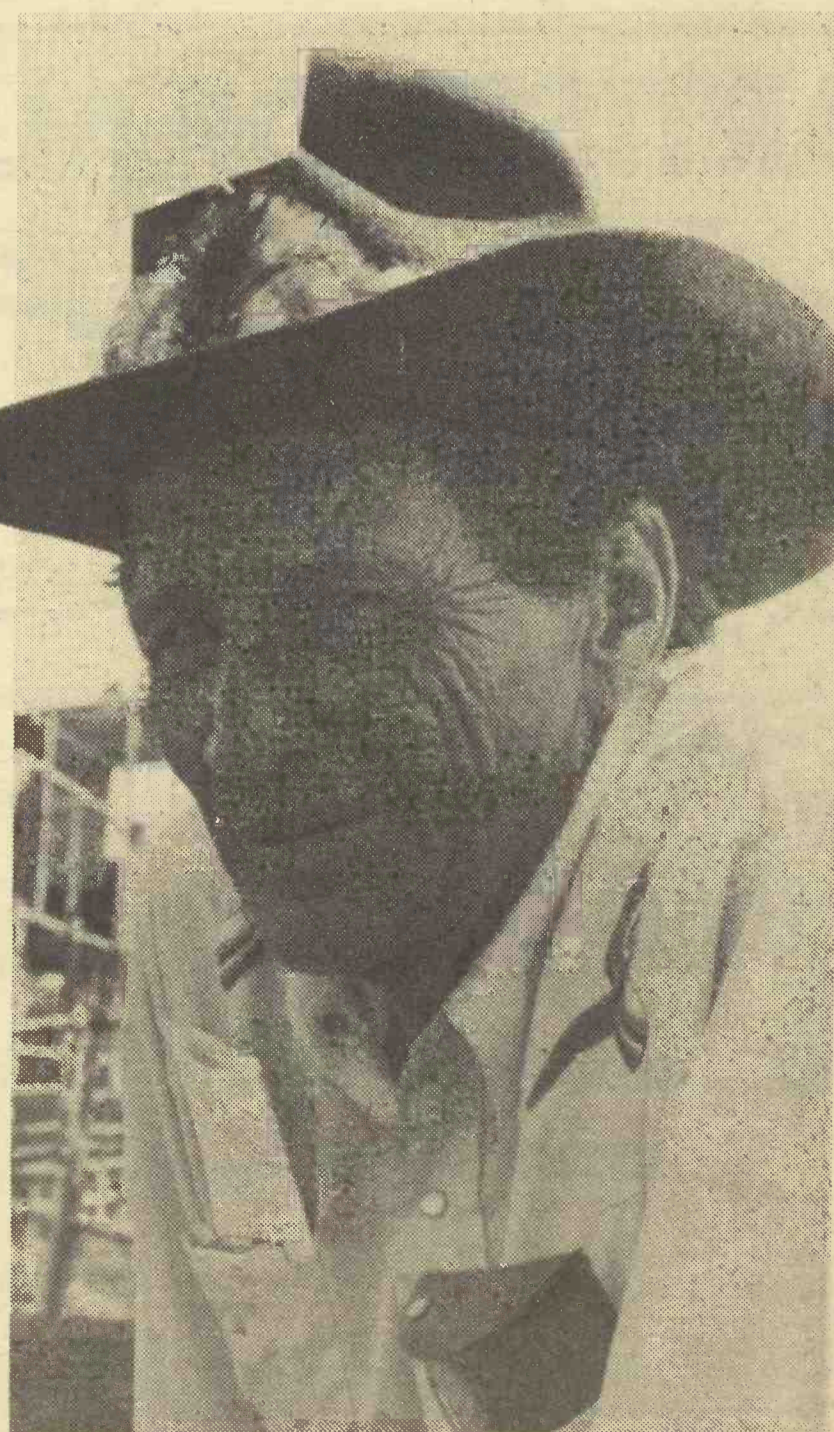
Northern pony chuckwagon and chariot races provided evening excitement.

To add to the excitement a number of special

activities were featured, including wild cow milking, sheep riding for pre-schoolers, tire drag, greased pig scramble, pack horse race, clown acts and Native dancing.

An outdoor dance was also held Saturday night.

Photo by Jane Ash Poitras



RUSSEL PLANTE ...president of Marlboro Local 175

HALFWAY POINT OF SUMMER AUGUST 7

A Festival of Art by Alberta Native Artists "Asum Mēna"

August 7 - 30, 1986 The Front Gallery
12302 Jasper Avenue
Edmonton, Alberta 488-2952
10:00 am - 5:00 pm Tuesday - Saturday

Featuring emerging artists and well-known talents such as Alex Janvier, Jane Ash Poitras, Joane Cardinal-Schubert, George Littlechild, Roy Jack Salopree, Kim McLain, and this year's scholarship winner Faye HeavyShield.

This third annual exhibition and sale is presented by the Alberta Indian Arts and Crafts Society.



"Asum Mēna" is Cree for Once Again



ATTENTION

ARTISTS OF ALBERTA

BANAC is hosting an art competition for the purpose of exhibiting and marketing Alberta Native Art. The winning piece will be featured on the front cover of the Native Business Directory for Alberta - 1987 and the 3 runners up will be featured in the text of the publication.

Are you interested in...

- cash prizes for 1, 2, 3 & 4th place
- a 3 week exhibit and sale of work to the Edmonton public
- media coverage of the competition



BANAC

Deadline September 11, 1987
Contact
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INDIAN TRANSPORTATION

A serial about Indian methods of transportation

Ferries and boats bring the world to Native communities

Transportation Series
PART XIV

By Terry Lusty

John Fulton who invented the first successful version of a steamboat can be further credited with being the first to bring into use the ferry boat. This boat made its maiden run from New York to Brooklyn in May of 1814.

The ferry boat became an instrumental means by which goods could be moved from one side of a river to another. Their use is still quite important in Canada, especially where it has not been feasible to construct a bridge.

By 1824, the United States government finally opened its waterways to free navigation of any steamboats. Following this, the competition increased greatly and many improvements were made. The ferry boat was a long rectangular barge-type which is motorized and runs along a heavy wire cable. At each end of this flat-bottomed craft is a drop-gate that acts as a ramp for the loading of goods and vehicles.

In many instances the pilots, or operators, of the boats were Native people.

The boats can often be found in communities where Native people live.

In western Canada, two of the more widely known ferries are the ones which run from the west coast mainland to Vancouver Island and, further north, to the Queen Charlotte Islands.

Scows and Flat-bottom boats

Unlike the ferries which are used more to transport goods across narrow bodies of water, these watercraft also plied the lakes, as well as going up and down the rivers.

These bulky and awkward looking affairs were rectangular, barge-like vessels that became very common in Canada's western interior. They were of great importance during the fur trade era at a time when railways and roads were impractical or non-existent.

A fine example of their use in an area where roads or railways could not be constructed was the region between Fort McMurray and Fort Smith, NWT. South of Fort Smith is the Slave River which contains rapids north of Fort Fitzgerald. These rapids were navigated by very few people. One of the few who

was able to do so was the late Metis, Louis Mercredi of Fort Smith.

I recall vividly the stories he used to tell me in the late 1970's, of how strenuous a task it was to haul these boats overland and to pilot them with the agility of a cat through rock-filled rapids. This was effected by using long poles.

Scows have largely been replaced by small aircraft and, in winter, by the skidoo. Both of these shall be the subject of future writings for this series.

It was not by accident but by design, that other forms of watercraft have been omitted. One could go into long, elaborate descriptions of various canoes, small boats.

Even the working boats such as gill-netters on the east and west coasts in particular, remain as a daily mode of travel along the coastlines, between islands and mainlands, and along rivers flowing into oceans and lakes.

The waterways, as a point of fact, are yet a vital and often-used highway into and out of Native communities. Without them, mobility would be severely hampered. Without them, many would be unemployed and unable to fish or hunt in order to provide for their families.

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New princesses crowned



ARLETTE SADDLEBACK
...senior princess

Photos and story By Bert Croufoot

The four bands at Hobbema held their annual junior and senior Four Band Princess Pageant in the beautiful new complex on the Louis Bull reserve on July 31.

This years junior princess was Marie Saddleback while Arlette Saddleback was selected as the senior princess.

During the pageant, all the former princesses from the past were honored and the past four band princess, Lisa Old Pan, spoke to the audience and to the contestants.

There were five contestants in the junior category: Antoinette Buffalo, Marcia Buffalo, Leah bull, Marie Saddleback and Wynette Samson. There were only two candidates in the senior category and they were Candace Buffalo, and Arlette Saddleback.

The pageant consisted of four different categories: modelling, poise and personality; talent; traditional dress and speech.

The talent category ranged from gymnastics, poems, singing, photography, to a hoop dance.

The five judges, Greg Smith, Dennis Wallace Mary Alet, Muriel Cuthbert and Marjorie Dressyman did not have an easy decision to make but as pageant co-ordinator Marilyn Buffalo McDonald stated there were no losers as all the girls were winners.



MARIE SADDLEBACK
...junior princess

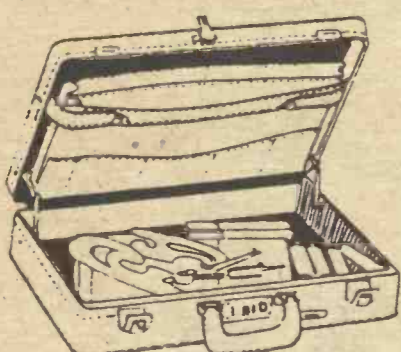
Photo by Bert Croufoot



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Visitation
Opening Remarks
Cultural Activities

SATURDAY, AUGUST 16

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Ole Fogies
Competitive Sports
Slow Pitch

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Barbecue
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Alumni

Talent Night
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FRIDAY, AUGUST 15

Registration - Drill Hall

Pancake Breakfast
Memory Lane
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Video - Stories
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SUNDAY, AUGUST 17

Drill Hall

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Craven jamboree a colossal show

From Page 1

DAY ONE The first day's opening act was by one of Canada's most beloved Native extertainers, **WINSTON WUTTUNEE**.

Wuttunee began with his usual drum song, to honor the ancestors, and then broke into a rendition of his popular numbers beginning with "Goosed by a Moose." Other songs which won favor from an audience of over 40,000 were; Bucksaw Jig, Ninestosin, and Museecko.

The wit and mirth of Wuttunee came through with the execution of his hilarious jiggling demonstrations that got the crowd in stitches.

Yellowknife **GEORGE TUCCARO** also entertained with some straight-faced jokes and stories. At one point during the jiggling demonstrations, Wuttunee said to Tuccaro, "sorry George, you'll have to leave. This is a good-looking Indian jig." Obliging, George honored the request as he seemingly left in dismay.

Fiddle player **HAP BOYER** accompanied Wuttunee for certain numbers. Boyer recently cut a second record called "Louis Riel Reel."

So well received was Wuttunee that he had a flood of autograph hounds after his show finished. The Regina Leader Post described him as "dynamic and versatile."

For the popular Wuttunee, his 'high' was not so much the fact that he got to perform with the big names but that the Big Valley Jamboree posters had his picture beside that of Johnny Cash and Willie Nelson.

Top Canadian female artist, in 1984, Marie Bottrell from Ontario sang such crowd pleasures as 'Riverboat Gambler' and 'Too Many Years in Between.' Her clean-cut, polished act was well received and a credit to the solid list of Canadian entertainers.

Also appearing on Friday was the Charlie Daniels Band which became a household word with his "Devil Came Down From Georgia." While his performance was solid, he seemed to lack what it takes to inspire his audience.

In between acts was the singing-comedy duo of Bruce Williams (Idaho) and **TERRY REE** The Indian (Ree's a Sioux) and Williams did not hesitate, in fun of course, to level some

side-splittin' jokes about their own race. Ree, in particular, has gained notoriety for his unabashed jokes about his Indian fellowmen.

Other people comment on Ree's ability to knock his own race of people and they have nothing but praise and respect for him.

The duo opened and closed all acts throughout the three days and did a "Sioux-per" job.

The closing act for Friday was the legendary, Country Hall of Famer **JOHNNY CASH**, also known as the "Man in Black." And, dressed in black he was. A 30-year veteran of stage performances, Cash has sold more than 50 million records.

When asked by "Windspeaker" what his favorite song is, Cash said it is his first million seller, "I Walk The Line." He also noted that he looks forward to sometime returning to La Range, Sask. "when the fish are biting."

Most songs he did were oldies-Ring of Fire, Flosom Prison Blues, The Wall Big River, Jackson and Long Black Veil.

His song, "As Long as the Rivers Flow" evoked a good deal of respect as



THE C-WEED BAND
...some of the fine Native talent that appeared

Natives in the audience endeared themselves to sentiments expressed by Cash.

DAY TWO A heavy down-pour of rain which sent honky tonkers scurrying for cover stayed proceedings on Saturday night but failed to dampen or deter the spirit of avid fans from returning to take what's become North America's second largest country music show.

Rain also delayed the last three acts of Louise Mandrell, Eddie Rabbitt and Juice Newton.

Rabbit, Mandrell, and Moe Brandy proved

extremely popular as did the spited Newton whose quality vocals closed the day.

DAY THREE Sunday, the third and final day of the jamboree introduced acts by Ottawa's Terry Larisse, Nashville's Tennessee River Boys who put on one helluva fine show, and Winnipeg's own **C-WEED BAND**.

Filling in for cancelled Doug Kershaw, the Tennessee River Boys are a group to keep an eye on. They received a well-deserved standing ovation.

In speaking with "Windspeaker," some of Willie

Nelson's crew expressed enthusiasm and tremendous potential for TRB. The crew also praised the humorous antics and vocals of **WILLIAMS** and **REE**.

To round out the card on Sunday were B.J. Thomas, the Whites (Sharon and Cheryl,) Tanya Tucker of T.N.T. fame, and Farm Aid king, Willie Nelson.

As for next year, word has it that Father Larre, the jamboree's head Rancho will attempt to contact the ever-popular band, Alabama; and, either Dolly Parton and Kenny Rogers of Emmy Lou Harris.

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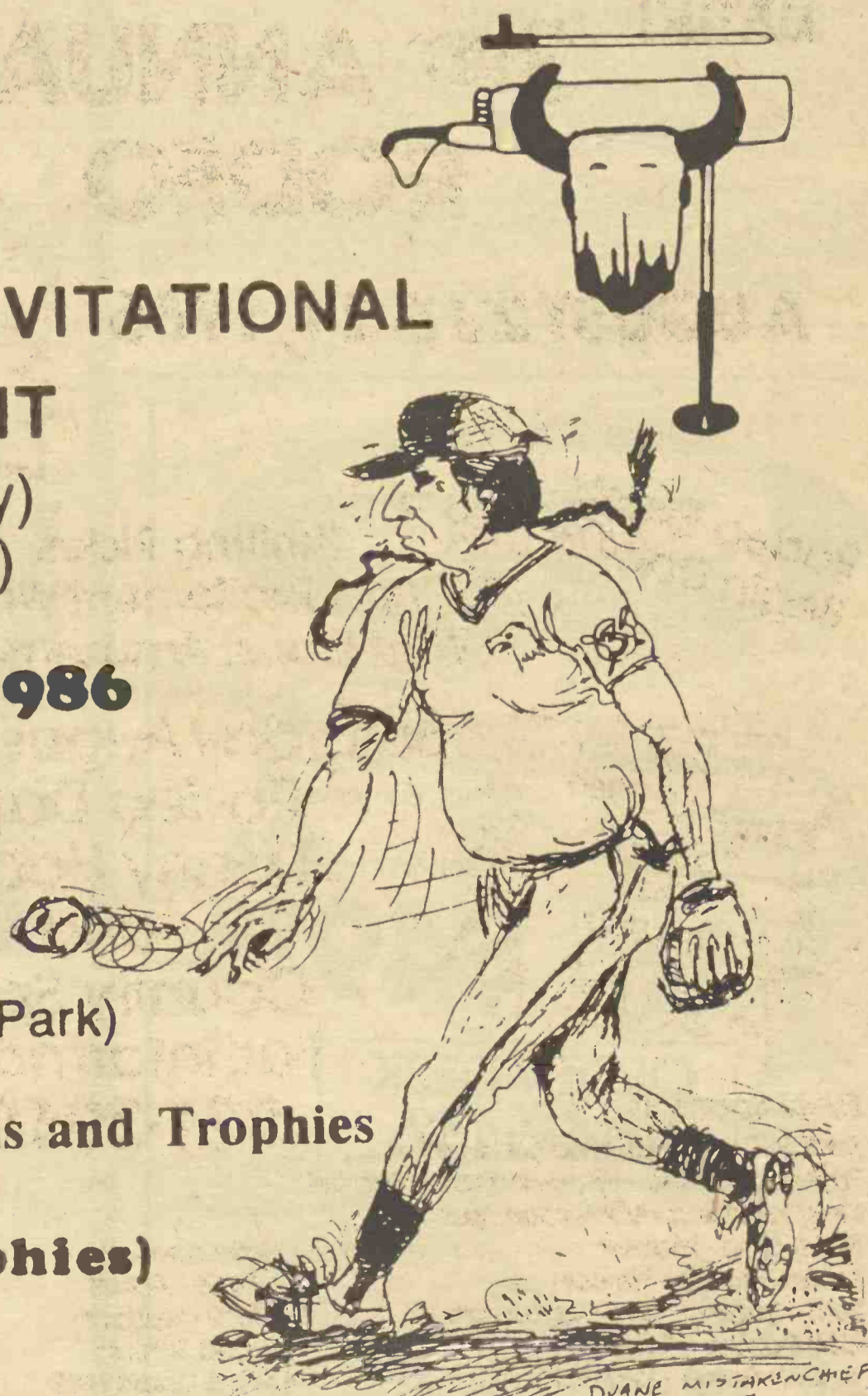
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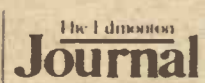
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Kainai Indian Days one of the largest

By Lesley Crossingham

One of the biggest pow-wows in Canada took place recently on the Blood Reserve, the biggest Indian Reserve in Canada.

Dancers and drummers from all over North America stormed the Kainai Days site in Standoff on the reserve to take part in the traditional dances and songs.

Spectators could not only watch and listen to the traditional songs and dances which originated many hundreds of years ago, but also take part in the 20th century's spectacle, the fun-fair.

Huge ferris wheels and loop-de-loops converged on the reserve and thrilled hundreds of youngsters who lined-up for a spin around the loop.

However, the pow-wow

was definitely the big attraction with hundreds of spectators huddled under the shade of trees to watch dancers from all parts of Canada and the U.S.A. dance to the beat of the drum.

In fact the only drawback of the week-end was the 30°C heat which slowed down many dancers, especially those dressed in buckskin.

"It sure is hot," said Blackfoot Elder Jim Many Bears. "I have to go and cool off between events," he laughed.

But what was bad for the dancers was good trade for the concession stand owners.

"We've been doing real good business," says Leonna Smith from North Dakota. "In fact I am afraid

we might run out of pop at this rate," she smiles.

One young man, Alvin Blackwater, was honored by his grandmother Mary Blackwater who is 82 years old.

Despite her age, Blackwater was still able to circle round the pow-wow stage and then distribute blankets during the following give-away.



Photo by Bert Croufoot

Lac La Biche Pow-wow

Young Kevin Youngchief of Kehewin, demonstrates the hoop dance for visitors at the Lac La Biche Pow wow days.

Valleyview fastball action-packed

By Clyde Goodswimmer

It's an all-Native final in the Valleyview and district mens fastball league. The fourth place Don's Auto Body upset the league leading Valleyview Jets in the 3rd and deciding semi final game in Valleyview by a score of 4-2. Joe Gouchey provided the offence with 2 R.B.I's. Keith Goodswimmer the winning pitcher helped his cause as he hit a 2 bagger stole 3rd and scored on an overthrow.

Earlier in the league play the second place Sturgeon Lake Blues defeated the 3rd place Valleyview Astros in the other Semi-final play. Blues opened Valleyview Astros in the first with Albert Goodswimmer scoring on brother Floyd's R.B.I. single. Clyde Goodswimmer hit a 2 bagger to score Floyd and Alfred Goodswimmer while Pat Gouchey made it 4-0 when he hit Clyde 5-0

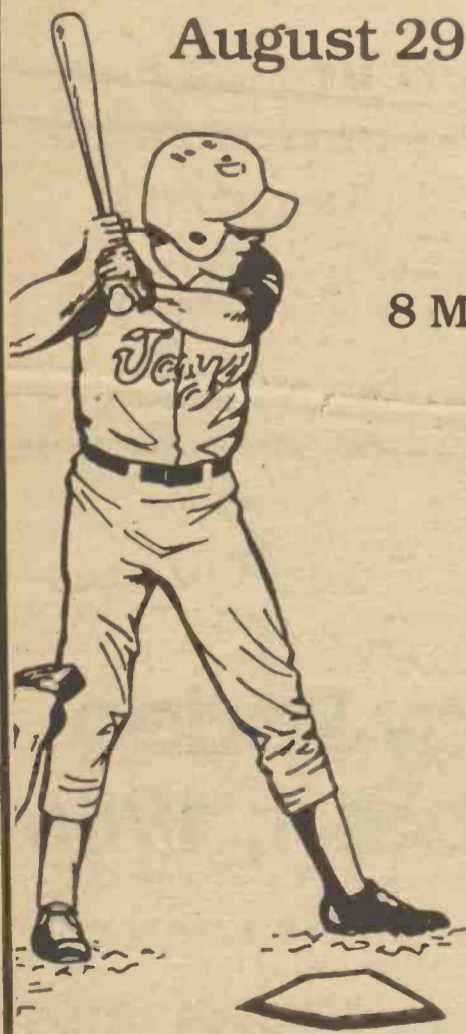
Blues lead. The Astros threatened in the sixth as they scored 3 runs but came, 3-up 3 down, in the seventh to advance the Blues to the finals for the second time in 3 years.

...So the mud has settled in Valleyview and two teams will battle it out for the Valleyview Fountain Tire Trophy for the league bragging rights for 86. Valleyview Jets will have to settle for the Valleyview Esso trophy as league leader as they squeezed by the Blues in league play by two points. Don's Auto will man their arms with Rusty Beaudry, John Campbell and Keith Goodswimmer to cool the Blues Bats. While the much improved Floyd Goodswimmer will mount for the Blues. The excitement is mounting and either way sports fans, there will be, a party.

Sports

Sucker Creek Recreational Youth Society Committee Slow Pitch Tournament

August 29, 30, 31, September 1, 1986



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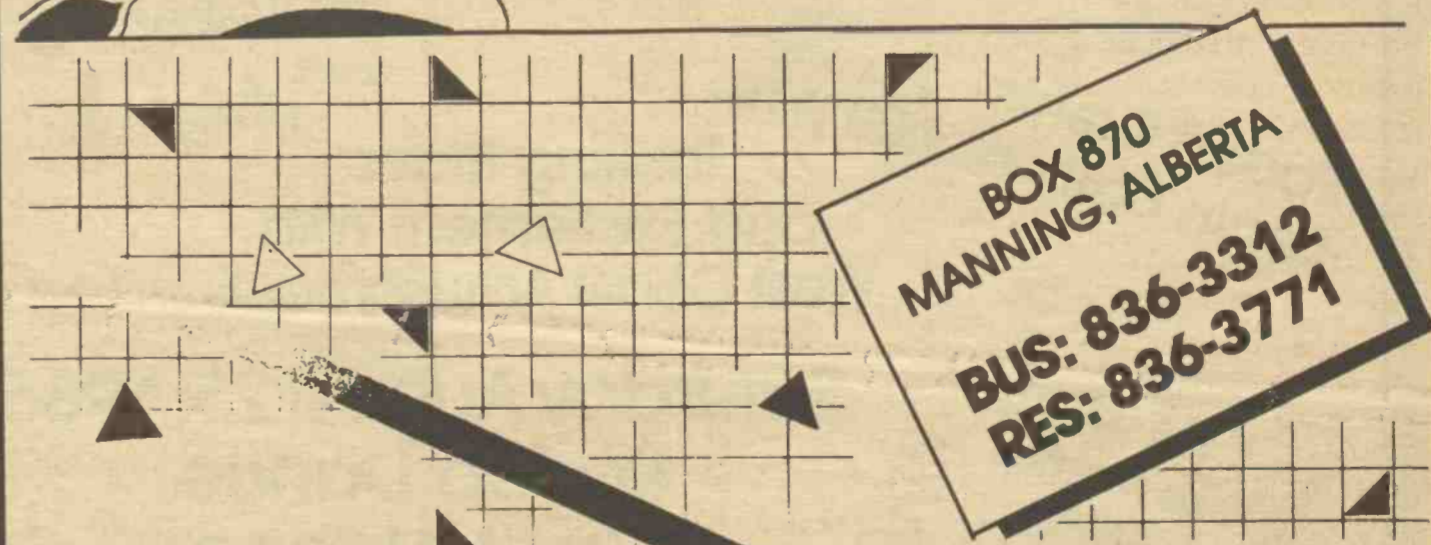
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Northern baseball tourney a success

By Bruce Willier

The High Prairie Gumbooters Slow Pitch Baseball Tournament was a success with eight teams entered although the two days of great ball playing was marred by rain and mud on the fields.

Held on July 26-27, the two four team divisions played a round robin tournament that saw the ball team from Sucker Creek (Chiefs) with a team effort on the final day, out play the Grouard Wolves to win the tournament overall, 6-4.

Earlier in the tournament, John Supernault, hit two home runs the first two times he was at bat and helped the Sucker Creek Chiefs defeat the High Prairie Sultans, 21-1.

Co-ordination played a big part in this game. Have you ever seen a human flying through the air with the greatest of ease. Maybe Superman can but Mark Patenaude of the Sultans, defied gravity at one point in the game.

Running to cover home plate from third base, Patenaude's feet went out from under him. Laying flat out he dove two feet off the ground, caught the ball and when he hit the mud, lost it.

In the semi-finals the Grouard Wolves defeated the High Prairie Blasters to move up against the Chiefs. Meanwhile the Chiefs were busy knocking off the High Prairie Brewmasters to end their hopes of a playoff spot, 13-9.

In other play the Grouard Raiders blasted the High Prairie Sultans 27-11, to move up and the Triangle Pioneers surprised everyone when they beat the High Prairie Gumbooters, 29-9.

The Chiefs won the tourney by playing a strong defensive game and when David Willier of the Chiefs brought in the winning and insurance runs with a triple, it ended the hopes of the Wolves for first place, who settled for second place. Third place went to the Grouard Raiders.

On Sunday night a dance

was held hosted by the Gumbooters Ball Club. Approximately 300 people arrived marking it a success. Music was supplied by the band, "Airwaves."

High Prairie League Standings

Peavine Rangers 27 pts.
High Prairie Playboys 17 pts.
High Prairie Selects 16 pts
Gift Lake Lakers 15 pts.
Gift Lake Sluggers 9 pts.
Driftpile Swingers 7

The semi finals that will be played are a best out of five affair. The Peavine Rangers will play the Gift Lake Lakers and the High Prairie Playboys go against the High Prairie Selects.

The winners of the semi finals will meet in a best of seven. A note of interest is Peavine Rangers, Terry Gauchier, was selected the home run king, for 1986.

The High Prairie Selects recently traveled to Eaglesham, British Columbia for a weekend fastball tournament and came away with a second place finish.

The Selects won their first game against the Grande Prairie Park Hotel, 5-4, then lost to Hudson Hope in eight innings. The B.C. team won the tournament after a two run home run hit in the final game.

The Selects moved to the "B" side and went on to win all five of their games and second place after defeating the Wembley Team 10-3.



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NICARAGUA: A country struggles to find a new sense of strength and unity

By Anne Georg
(continued from last week)

Over 5,000 indigenous people lost their lives in the war that still rages in the mountains, near the borders, and on the Atlantic coast of Nicaragua. The Atlantic coast is still destabilized with several different Indian groups fighting under different leaders with different ideologies. One Miskito leader, Steadman Fagoth, operates with the Contra in the Honduras. He has been renounced by the vast majority of the Indians on the Atlantic Coast. Brooklyn Rivera is another exiled Miskito leader. He operates out of the Costa Rica, but is still considered a legitimate leader by many. Rivera recently received \$5 million aid from the U.S. administration to help him continue his armed struggle against the Sandinista government.

According to Amalia Dixon, a Miskito Indian from the Rio Coco area, now a spokesman for the Autonomy Commission, Rivera is not anti-Sandinista. "Brooklyn is recognized as our leader, but he has spent years out of the country

and has been influenced by the foreign culture and the money. To live in our culture means to live in poverty."

Although Rivera was invited to attend the International Symposium of Indigenous Rights and Autonomy, he did not appear. Ostensibly, he fears for his life in Nicaragua.

Other factionalized groups exist among the indigenous population in the Atlantic coast region. They go under the banners of MISURA, MISURASATA, and KISAN. Even within these organizations divisions exist. They are referred to as either pro-war or pro-peace. Pro-peace are said to be pro-government and the pro-war, pro-Contra.

Discussion

Miskito leaders who attended the conference condemned the pro-war element and accused them of perpetuating the war in the region. The U.S. based organization Indigenous World Associate Director Chockie Cottier issued a statement on behalf of the North American indigen-

ous delegation, supporting the Miskito condemnation of American aggression. "We would like to join our Indian brothers here in Nicaragua in condemning the U.S. aggression in Nicaragua and those people who have been manipulated and brought by the money donated by the U.S. citizens and by the U.S. propoganda machine," she said.

American Indian Movement leader Vernon Bellecourt issued his own personal condemnation of the U.S. government tactics in Nicaragua.

"The Reagan administration is now trying to pass themselves off as champions of Indian rights in Nicaragua," he said, referring to Reagan's pitch to the American congress while attempting to secure the \$100 million aid to the Contra passed in June of this year. "What remarkable treachery and deceit," Bellecourt added. He went on to describe the U.S. government's forced relocation of 16,000 Navajo Indians to gain access to the resources on their lands. Bellecourt likened the U.S. governments to the racist South African regime.

His statements were greeted with applause from 200 observers and several high ranking government leaders at plenary session of the symposium. The plenary session was open for delegates to express their criticism and suggestions on the roughly drafted preliminary autonomy statute. The Alberta delegation added their comments and criticisms to the fray. Wallace Manyfingers from the Blood Tribe acted as spokesperson for the contingency.



COMMANDER BORGE
...walks among the people of his country

"In matters that specifically pertain to indigenous peoples they should be given the veto over matters that affect them or have some guarantee that the statute of the constitution provision would not be changed without their specific consent," Manyfingers said, addressing the crowd.

Language

Other criticisms presented by delegates included the necessity of elaboration of language rights within the statute. Languages spoken on the Atlantic coast are Spanish, English, Miskito, Sumo, Rama, and Garifuno. The Garifuno and Rana languages are not widely used but there is an attempt to revive them.

The Miskito language, the most common indigenous language in use, has been recognized. The

countrywide literacy campaign started by the Sandinistas after the 1979 victory implemented bilingual education at the primary school level. The autonomy statute will have to go further and take steps to institutionalize the language into usage in the workplace, in courts, and in higher educational institutes.

Delegates also want to see included into the statute the freedom of unrestricted movement for Nicaragua's indigenous peoples within their ancestral homelands. There extend throughout Honduras, Nicaragua, and Costa Rica. This could be an idealistic concept as Nicaragua is at war and neither of her neighbours is sympathetic. Bothe Honduras and Costa Rica harbour Contra, and Honduras is becoming increasingly militarized by the U.S.

Delegates also stressed the need for an autonomous regional judicial system for the Atlantic coast region. Because of language and cultural differences between the east and west regions it is difficult for an indigenous person to be tried by his peers in the existing judicial system in Nicaragua.

Another suggestion that arose was the need for the Atlantic coast region to have an independent self defense system. This too is a fragile issue because of the armed resistance to the revolution by substantial members of indigenous peoples.

Other areas of concern raised at the plenary session included the need for the autonomy statute to adhere to international law regarding indigenous rights,

Continued Next Page

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DUTIES

Responsibilities required are typing of reports and correspondence, maintaining of administration and financial records, completed month end balance of books, prepare invoices and related documents for payments, assist in preparation of payroll, records minutes of meetings and other related duties.

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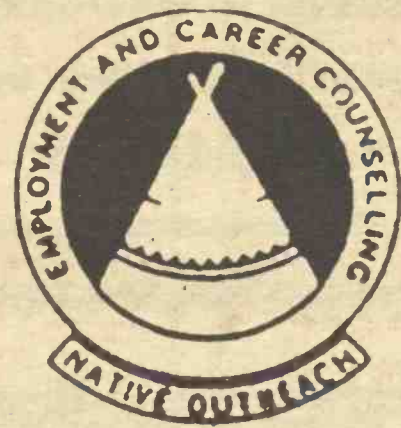
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Please forward all resumes with salary expectation in confidence to:

Ms. Cyndy Bedard, Coordinator
Metis Settlement Carpentry Training Program
Settlement Sooniaw Corporation
2nd Floor, 11104 - 107 Avenue.
Edmonton, Alberta, T5H 0X8



CHIEF EXECUTIVE OFFICER

Qualifications: Management skills and techniques, knowledge of administration, accounting, and dealing with government funding agencies. Familiarity with Native Organizations, and the Native community. Previous experience in the field of Native employment would be an asset. Some knowledge of union negotiations would also be of benefit. Knowledge of a Native language and culture is desirable. Must possess strong writing and oral skills.

Duties: (1). Report to a 9 member Board of Directors.
(2). To develop, direct, evaluate and co-ordinate the implementation of administrative contracts within the organization.
(3). Insures the policies and procedural guidelines covering the activities of the organization are developed and maintained in accordance with the Board directions.
(4). Directly supervise the Director of Operations, Accountant and Executive Assistant.
(5). Works in co-operation with a management team.
Salary negotiable and the closing date is August 22, 1986. Reply in writing to:

Mr. Don Logan, President
Native Outreach Association of Alberta
#301, 10603 - 107 Avenue
Edmonton, Alberta T5H 0W5

PERSONEL OFFICER

This is a responsible administrative work in enforcing Louis Bull Band personel regulations and preparation of work opportunity programs.

Successful candidate will have a combination of training in personel management and experience in an administrative capacity. Native ancestry an asset. **Closing Date August 29, 1986.**

COMMUNITY SCHOOLS LIAISON COUNSELLOR

Required immediately for Louis Bull Education Department a Counsellor.

Successful candidate will have training and experience in the counselling field. Native ancestry an asset. **Closing Date August 29, 1986.**

For Application Contact:
Connie Jacknife
Personel Officer
LLB Administration
Box 130
Hobbema, Alberta
T0C 1N0

Telephone: (403)585-3978

From Page 18

the right of Atlantic coast populations to cultural and educational self determination, and the rights of indigenous people to develop their own resources.

Equality

An interesting aspect about the proposed autonomy statute for the Atlantic coast of Nicaragua is the insistence that all groups be treated equally regardless of their numbers, of which there is a great disparity. Miskitos number at about 70,000; only about 800 Ramas exist; there are about 10,000 Sumo; Garifuno number at about 2,000; there are about 25,000 Creoles, of mixed white and black blood; and about 120,000 Mestizos, of mixed Spanish and Indian blood. The division of land is not determined by group numbers either. Rather it is being divided according to the Sandinista government's countrywide agrarian land reforms. Land is distributed according to need and the ability to maintain productivity.

Conclusions

Although Ron Lameman, a Cree Indian from Beaver Lake, sees comparisons between Canada and Nicaragua's indigenous situation in that both countries are going through a constitutional process, he also points out differences between the situations.

"In our history we have more experience in quasi governmental/Indian relations where there is a half-hearted attempt on the part of government to show the world that Indians are being treated fairly. But here there has never been such an experience. They have been ruled by a dictatorship until about seven years ago. This is a whole new experience for them (the Nicaraguan government) set something into place that is

going to be helping Indian people in Nicaragua in the future," he said. Because of the Canadian indigenous experience of "wrangling with government for the last 100 years," Lameman says, the Canadian delegation can provide the Nicaraguan Indians with the assistance in dealing with government.

Lameman, who represents the Coalition of First Nations/Treaty Six, said that the Atlantic coast indigenous population is in a good position to negotiate with the Sandinista government. "Here is a situation where Indian people can bargain with government. With the war being brought by the U.S.-backed Contra, the Sandinistas must cooperate with the indigenous people because they are the ones who will help them defend their national boundaries, their sovereignty."

The Indians of Nicaragua are also in a better situation than their Canadian counterparts because the Nicaraguan constitution has not yet been drafted. "Here they still have a chance," Lameman commented. "They don't have to accept it if they don't like it."

The major criticism of the symposium was aired by the North American Indian delegation. They complained of the lack of Native participation in the symposium and initiated a private caucus, open only to indigenous people, to discuss the issues amongst themselves.

"Throughout the commissions, opportunity for Native people to talk to each other wasn't there. There was a lot of talk by professionals and scientists. In our private meeting the Indian people could talk freely about what they thought," Lameman commented. He added that there is a need for scientists, but only on the periphery. Direct involvement should be from the Native people. Lameman said that he discovered in

the closed meeting that the Nicaraguan Indians do not want war. "What they want here is peace so they can peacefully grow enough food to feed their people and provide economic and social development," he commented.

Generally, delegated commended the Sandinista government for their progressive attitude in dealing with the complex issue of Aboriginal rights being confronted by nations the world over. The effects of the symposium will not be limited to the indigenous populations within Nicaragua's borders. "This is going to affect us. The process that is going on here is going to affect the process going on in Canada. People have eyes and ears and we are going to be bringing back news of what went on here to our people," Lameman said.

Because of its open and international nature the symposium is being observed by countries all over the world who have indigenous people living within their borders. "This conference is being watched because it is a precedent setting conference. What happens here to the Miskito people, to the Sumos and the Ramas is going to be fundamental to the future relations with other governments with their indigenous people. And I think the international input is very key to that," Lameman said.

The International Symposium on Indigenous Rights and Autonomy has allowed the international indigenous community to share experiences and it has given them a new found sense of strength and unity. It is now up to the Sandinista government of Nicaragua to follow this international event with concrete national policies regarding the autonomy of their indigenous people.

CALENDAR OF EVENTS

• **Western Indian Native Golf Association**, August 8 & 9, Hobbema 4 Band Recreation hosted by Wolf Creek.

• **Erminskin Band Pow Wow**, August 8, 9 & 10. For more information call Maurice Wolf at 585-3741.

• **Kehewin's Men's Golf Tournament**, August 9 & 10, Kehewin Reserve. Call 826-3333 for more information.

• **B.C. Indian Days Festival**, August 10 to 17, Coquitlam B.C.

• **White Buffalo 1st Annual Pow Wow**, August 15, 16 & 17 at the Wetaskiwin Area. Wetaskiwin.

• **Western Indian Native Golf Association**, Kehewin Open Golf Tournament at Cold Lake Air Base, August 16 & 17. For more information call 826-3333.

• **Kehewin Annual Pow Wow and Unisex Ball Tournament**, August 22, 23 & 24, Kehewin.



Gabriel Dumont Institute of Native Studies and Applied Research

Want To Be A Teacher?

The Saskatchewan Urban Native Teacher Education Program is now receiving applications. SUNTEP, a four year Bachelor Education Degree Program in administered by the Gabriel Dumont Institute of Native Studies and Applied Research and is affiliated with the University of Regina and the University of Saskatchewan. This is an affirmative action program serving Metis and Non-Status Indians.

If you would like more information regarding any of the programs in the following centres please contact the centre of your choice immediately:

SUNTEP Regina
121 Broadway Avenue East
Regina, Saskatchewan
S4N 0Z6
Phone: 1-800-667-9851
522-5691

SUNTEP Saskatoon
12 McLean Hall
University of Saskatchewan
Saskatoon, Saskatchewan
S7K 0W0
Phone 343-9595

SUNTEP Prince Albert
118 - 12th Street East
Prince Albert, Saskatchewan
S6V 1B6
Phone: 764-1797

Association of Metis and Non-Status Indians of Saskatchewan

The Alberta Indian Agricultural Development Corporation

requires a Farm Advisor

AIADC is a non-profit federally funded development agency incorporated to provide financing and advisory services to Indian Farmers and ranchers in Alberta. AIADC's head office is located in Calgary, and this position will be located in HIGH PRAIRIE providing service to Reserves in the Treaty #8 area.

The successful candidate will have experience in:

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 - Working with Indian Peoples
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Vehicle is required.

Interested applicants should send resumes to:

**Alberta Indian Agriculture
Development Corporation**
#202, 5940 MacLeod Trail South
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Phone No.: 253-1773

Deadline for receiving resumes is August 30, 1986



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August 22, 23 & 24



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Fancy & Traditional

TEAM DANCE-MENS & LADIES
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GIRLS (11-16 yrs.)
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- Arts & Crafts fee — 175.00/weekend
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- Nevada Tickets — 25.00 per box

**For More Information Call:
Blackfoot Cultural Studies at
734-3862, Gerald Sitting Eagle**

Committee not responsible for travel aid or injuries.
No alcohol or drugs permitted on Grounds.
Security 24 hours.